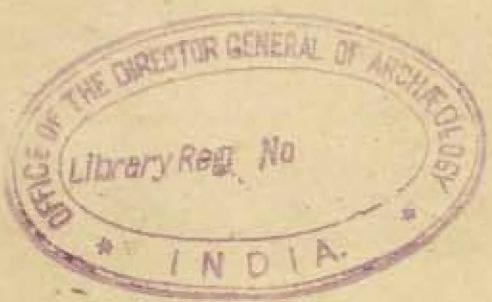


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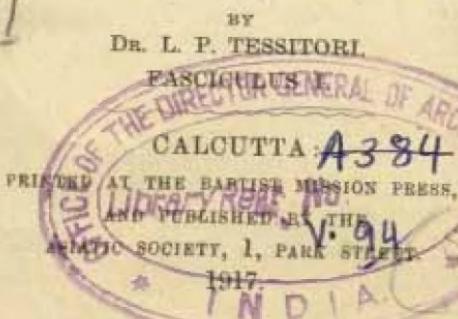
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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.
A DESCRIPTIVE CATALOGUE
OF
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION 1:
Prose Chronicles.

14474

PART I:
Jodhpur State.



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Bardic & historical Survey of Rajputana;
A descriptive catalogue of Bardic & Historical
Manuscripts - section 1. Prose chronicles
Pt 1. Jodhpur slate
By

L. P. Tessitori

Fasciculus 1

Under the general title of "Prose Chronicles," the present section of the *Descriptive Catalogue of Bardic and Historical Manuscripts* includes all kinds of works in prose, such as those meant by the Marwari terms *khyāta*, *vāta*, *vigata*, *vamsāvalī*, *pīḍis* and similar ones, all of which partake more or less of an historical character. Bardic poems and songs, as well as works on non-historical subjects, when found interspersed in the same manuscripts, have also been described, though much more cursorily. In quoting extracts, preference has often been given to passages containing dates, figures, names, etc., or supplying some new information.

The importance of this section of the *Descriptive Catalogue* is increased by the fact that the works described in it form the richest source of information available in connection with the mediaeval history of Rajputana, and one of the scopes of the present *Catalogue* is to collect and classify all such materials—which to this day have mostly remained scattered and ignored—so as to make identification and reference possible and easy. Almost the generality of these works being anonymous and titleless, the number under which they are registered in the present *Catalogue* will enable one easily to cite them in any work of historical research that may be compiled in future.

L. P. T.

Jodhpur, August 1915.

Calcutta - 1917



A DESCRIPTIVE CATALOGUE OF BARDIC
AND HISTORICAL MSS.

MS. 1 :—**फुटकर ख्यात**.

A MS. consisting of 262 sheets of paper, folded in the middle and bound so as to form a book of 524 leaves and 1048 pages. Each page measures $9\frac{1}{2}$ to 6 inches, and contains from 15 to 17 lines of about 10 to 13 *akṣaras*. On both sides of the writing there is a narrow margin, on which, at the left, the mere word *ख्यात* is written. The MS. originally numbered only 193 sheets, i.e. 386 leaves, of which only 315 were written, apparently by the same hand. Subsequently the remaining leaves were also filled with writing and 69 sheets, making 138 new leaves, were inserted in the middle between the two leaves of sheet 193, thereby cutting the original MS. in the middle and causing an interruption in the context. The insertion of these new leaves has been dissimulated by continuing in them the progressive numeration of the first 193 leaves. The MS., as it stands now, consists therefore of the parts following:—

(a) The original फुटकर ख्यात, being a collection of miscellaneous notes on historical subjects, compiled at about the time of mahārājā Abhē Siṅgha of Jodhpur, who is mentioned in leaf 41b, or shortly afterwards. Like all *khyātas*, it is in prose, but all sentences are numbered and the progressive numeration goes from 1 to [2]293. It is a curious zibaldone of summary informations on the most different subjects, given one after the other without any order, probably as they occurred to the mind of the writer, or as he came across them in reading or conversation. A few extracts will best help one to get an idea of the nature of the collection:—

पुरसोत्तमपुरी मै पहला इहियौ जिल्ला वन्धुचारौ कासोजी
असोधाट माथै जगन्नाथजी रो मिंदर करायौ । १ ॥ गोगाजी रो मा
वाह्निदे बाप जौवराज घोड़ौ नोलौ सहर ददरेवौ । २ ॥ खातण मोती
रांगां भौमसिंघजी रै मरजी रो खवास जिला रै गुर साहपुरा रो साद
आनंदासजी झतो ॥ ३ ॥ रूपसिंघजी इतनसिंघजी [.....] इयां
तीनां राजविधान नै अभैसिंघजी मराया ॥ ४२० ॥ विलायत सु
मिसरी आवै है जिका तुरसाइ लियां क्षै है जवासा रा पांगां माथै पड़ै

ओस वरप जिगा सुं उवा ऊचै है ॥ ६०१ ॥ गुजरात [रा] नाम मै आवै है रात जिगा सुं इगा मै अंधारौ है ॥ ६०५ ॥ खपियां भई गागरी जदौ वरै नागरी ॥ ६०६ ॥ ... महाराज राजसिंघजौ है पांच बेटा ऊचा सामतसिंघ जिके नागरौदास कहांगा १ फतेसिंघजौ द्वंगरप[र] सुं परगा घरां नुं आवलां महो नदी री तौर देवलोक ऊचा २ सुखसिंघजौ कांनां है चौरौ इआथां सुं लियो राजसिंघजौ उणां नु कैद मै छौज राखिया ३ वोरसिंघजौ ज्यां है बडा बेटा [अमरसिंघजौ] केकड़ी उणां सुं कोटा सरतसिंघजौ रलावतै ४ बाहादरसिंघजौ किसनगठ कौ राज बांधियो [५] ॥ ८६२ ॥ ... etc.

The collection ends :—

चातक दादुर मोर तौनुं ही मेघ रा भिन्न है वाला है जियाँ मै मयर अतउत्तम है ॥ [२] २६१ ॥ मेघ चातक रै फायदौ करै दादुर रै अत फायदौ करै मोर रै कुं ही फायदौ करै नहीं ॥ [२] २६२ ॥ सोक संदोह पाथोद पटलानिं ॥ [२] २६३ ॥

(b) A continuation of the same फुटकर स्थान, written on the 69 sheets inserted in the middle of the book. This is also made on the same lines as the former, and is at least posterior to Samvat 1825, which seems to be the most recent date mentioned in it. About 25 leaves in the middle are left blank, on the margin of each there being mentioned the subject for which they were reserved, namely: जिनमत, राजा, चारण, वेदान, वैस, मेघ, नाम, अवहार, सामान्य. At page 209a and ff. there is a long list of names of Cāranas, grouped under their different *khāpas*. Page 236a gives the following summary account of the Jain philosophy :—

नेच जांपण मै अनंत समय वितोत जै जैन मै कहै ॥ [१] ३२६ ॥ जिनमत मै सब्द नुं पुद्रल मानै ॥ [१] ३३० ॥ रूपो बव रा परमाणु कहीजै अरूपो बव रा प्रदेस कहावै ॥ [१] ३३१ ॥ जीव १ धर्माल्लिकाय २ अधर्माल्लिकाय ३ आकास ४ यां आरां रा प्रदेस कहीजै जिगा रौ खंड न होय सो प्रदेस ॥ [१] ३३२ ॥ आकास रा धर्माल्लिकाय रा अधर्माल्लिकाय रा जिता प्रदेस इता एक जीव रा प्रदेस ॥ [१] ३३३ ॥ चसरेणु रौ तीसमौ हैसौ परमाणु ॥ [१] ३३४ ॥ ... etc.

(c) A continuation of the same फुटकर ख्यात, written by the same hand as (b), on 39 of the blank leaves at the end of the original MS. Beginning:—

मुंश्वौतं रो पौडी लिखते । धृष्टङ् १ रायपाल २ मोहण ३
सुभट्सेन ४ महेव ५ देवीचंद ६ जैमल २२ नेशसी २३ करमसो
२४ ... राव सिंहमवज्रो रांगा लाखा नूं के आया संवत् १७८८ नागौर
जोवी

The last six leaves contain a series of dates in chronological order, ranging from Samvat 1671 to 1765. Then comes:

(d) An anonymous work in 137 Sanskrit verses beginning
ये मञ्जनि निमञ्जनि च, and ending भूमति पुलिमष्टे चक्रवर्तवाकः १३० :
and after that :

(e) Three *gītas* of 4 verses each, by Vāki Dāsa, the great-grandfather of the actual possessor of the MS., beginning: बहां
जीत नित पास लोधीं भड़ीं बड़ोड़ीं ., and ending: गुड़ा केष लेसीं वाला
भेड़िया गुमानं ॥ ४ ॥

The MS. is in the possession of the Kavirājā Cāraṇā Āsiyō^o
Ganēśa Dāna of Jodhpur.

MS. 2 :—फुटकर ख्यात वात तथा गौत .

A MS. consisting of 192 sheets of rough paper folded and stitched in the middle so as to form a book of the same description as the preceding MS. Almost all written by the same hand, probably Vāki Dāsa's. In this case too, owing to the particular character of the collection, it is impossible to give a brief and at the same time exhaustive description of its contents. The MS. properly begins page 4a, with the words:

श्रीगणेशाय नमः शैर पौधियां माहे सुं न्यायादिकां रो वात इय
पोथी मै लिखणी ।,

which show that the author derived his information from different books. At page 5a there is the following definition of the terms: *itihāsa*, *vāta*, *prasāṅga* and similar ones:

जिया खिसा मै दराजी रहै सो खिसो इतिहास कहावै १ जिया
खिसा मै कम दराजी सो खिसो वात कहावै २ इतिहास रो अवयव
प्रसंग कहावै ३ जिया वात मै एक प्रसंग हौज चमलाईक होय तिका
वात दासतान कहावै ४

The first pages contain many extracts from some *Jaina Paitāvalī*. At page 24a the following account of the origin of some of the different *gacchas* is given :—

संवत् ११६७ वर्षे श्रीजिनवल्लभसूरिवारके मङ्गकरामच्छो जातः ॥
१ । संवत् १२[०]५ वर्षे श्रीजिनदत्त[दृष्टि]वारके श्रीजिनसेखरतः रुदे-
लोचामच्छो जातः ॥ २ । संवत् १३३० वर्षे श्रीजिनसिंहसूरितः लहड़ा-
खस्तरमच्छो जातः ॥ ३ । संवत् १४२२ वर्षे श्रीजिनोदयसूरिवारके
वेगडामच्छो जातः ॥ ४ ॥ ...

At page 96a we find a quotation of some Sanskrit verses giving a definition of the four *bhāṣās*, viz. Sanskrit, Prakrit, Apabhraṃśa and Paisācī:

संस्कृतं प्राकृतं तस्यापभंसं भूतभाषितं ।
इति भाषाच्चतस्रोऽपि यांति कायस्य कायतां १
संस्कृतं स्वर्गिणां भाषा सब्दसास्तेषु निचिता ।
प्राकृतं तज्जतरुल्यं देस्यादिकमनेकधा २
अपभंसस्तु यच्छुद्धं तत्तदेसेषु भाषितं ।
यद्युतैरुच्यते किञ्चित् तद्वौतिकमिति स्मृतं ३ ...

Pages 101a—108a give a list of 233 Prakrit words with their Sanskrit equivalents. The words are in alphabetical order and go from the letter अ (अज्ञो जिनः १) to the letter द (दुमर परितापयति १०३).

The historical information contained in the MS. is comparatively very scanty, most of the subjects being of a non-historical character. The *gītās* are interspersed with the prose, and they are mostly by Vākī Dāsa. Occasionally, quotations of Sanskrit *ślokas* are also met with.

The MS. is in the possession of the Kavirājā Cārapa Āsiyō Gānesa Dāna of Jodhpur.

MS. 3 :—जोधपुर रा राठोडँ रो ख्यात .

An anonymous work in four huge volumes, leather-bound, giving a detailed history of the Rāthōrā rulers of Jodhpur with many particulars, names, dates and figures concerning Rajput chiefs, grants, income, etc., from the creation (see MS. 4) to the reign of mahārājā Māna Singha. Modern, but very accurate copy. Size of the leaves 16 to 13½ inches. Each page generally contains 16 lines of about 22 *akṣaras*, a blank margin of 2 inches being left on all the four sides of the writing. Mārwārī script. The original was probably compiled, from similar chronicles, in the last years of the reign of Māna Singha. The first volume is missing.

The second volume consists of 269 leaves, of which 265 contain the text of the *khyāta*. The remaining 4 leaves had been left blank, 2 at the beginning and 2 at the end. Subsequently, the two blank leaves at the beginning were partially filled by other hands (apparently Murāri Dāna's and Ganesa Dāna's): the first with a copy of two letters by mahārājā Māna Singha to *thākura* Nāthū Singha of Pitsāgaya, dated Samvat 1862 and 1863, in both of which Nāthū Singha is earnestly requested to go with an army to the help of Māna Singha at Meṛatō; and the second with the *janmapatri* of Karanṭa Mahāvīra Durgā Dāsa (Samvat 1695, dvitiya śrāvana sudi 4 somavāra għar 20 pala 25). The volume contains:—

(a) महाराजा अजितसिंहजी रो ख्यात, from p. 1a to p. 186b. After four preliminary lines giving the principal dates in the life of mahārājā Ajita Singha, the narrative begins from the very death of Jasavanta Singha:—

समत १७३५ रा पोस वद १० माहाराज जसवंतसिंहजी पिसोर
में देवलौक झाका पोस वद ११ राठोड रिणछोडास स्त्रजमन सग-
रामसिंघ ऊरेनिंघ दुर्गदास पंचोली अग्नदरूप रघवाय हरकिसग
इशोदास पंचांयगदास वगेरे सारे साथ सलाह कर पातसाहाजी सुं
सुकेह शाखा वास्ते सेकुलाखां रो हिलाखां रो बेटा ने भतौज — —
— — — — — काजी वाकानवेस ने तुलाय नै संभालो
दिशायो ने काहखाना ऊपर महोरां कराइ ।

Pages 38 and ff. contain a description of the glorious battle fought by the Rāthōrs in the streets of Dilli (Samvat

1736) to defend their baby prince and their honour, and the list is given of all Rāthoras who were killed or wounded on that occasion. The account of the parricidal murder of Ajita Singh is given p. 159a, and Bakhat Singh is represented as the perpetrator of it, at the instigation of Abbé Singh. The *khyāta* ends with a list of the wives and concubines of Ajita Singh who mounted his funeral pyre.

(b) महाराजा अमेसिङ्हजी द्वौ स्थात, from p. 167a to p. 225b.

After five lines giving the dates of mahārājā Abbé Singh's birth (Samvat 1759), installation (S. 1781), and demise (S. 1805), the chronicle begins :—

तोधपुर माहाराज अमेसिंघजी देवलोक छवा आंग दुवाइ
माहाराज अमेसिंघजी द्वौ पिरो ने बखतसिंघजी वडा माहाराज
देवलोक छवां द्वौ हकीकत अमेसिंघजी ने लिखी सो दिलो खबर
पोइती तरे अमेसिंघजी संपाडो करण जमनाजो प्रधारिया संवत
१७८१ रा सांवणा वद ए सुकर राजतिलक विश्वाजिया ।

The narrative ends with a list of the *satis*.

(c) महाराजा रामसिङ्हजी तथा महाराजा बखतसिङ्हजी द्वौ स्थात, from p. 225a to p. 265b. The reason for the two above-mentioned kings being grouped together is, of course, that the former was dispossessed by the latter. The chronicle begins with a description of the gifts distributed by Rāma Singh on the event of his accession (Samvat 1806) :—

माहाराज औरामसिंघजी गठ ऊपर राजतिलक विश्वाजिया तरै
इतरौ इनायत कोयो तिथा द्वौ विगत । २ धायभाइ देवकरण ने पचास
५,०००० इत्तार रुपियां द्वौ पटो ने इाथो बोडो पालखी जड़ाक
तस्वार कटारो मोतियां द्वौ कंठो किलंगो सिस्पेच ऊठण बिठण द्वौ
कुरब ...,

and ends with the names of the ten *satis* of Bakhat Singh. The account of the circumstances under which the latter prince died, differs from that given by Tod, and is, indeed, much more likely. It will be seen from it, that the chronicler simply relates the particulars of the sudden illness and death of the prince as they are positively known to him, and refrains from casting any suspicion on anybody as to the cause of the sa me. Here is the sober account of the chronicler :—

पहै चैत्रनक्तवर वाइ सु मिलय मांह पधारिया चैत्रनक्तवर वाइ किसनगठ रा राजा - - - सिंघजी दो बेटो था सो पहै माधौ-सिंघजी रा हेरां सु पाढ़ा पधारतां माथा में दरद हँसौ सो छायो सु खासै असार होय गया ताव चढ़ गयौ हेरां पधारिया तरै उबटौ हँड तरे वेद सुरजमलजी नाड़ देखतां हौ कक्ष्यौ के चा जुर आळो नहि चाकरां रा करम पतला है तोजे दिन समत १८०६ रा भादवा सु १३ तेश्व विसपतवार दोपार रा माहाराज औविखतसिंघजी देवलोक छाया .

The third volume consists of 196 leaves, of which 189 are filled with writing. It contains the following chronicles:—

(d) माहाराजा विजेसिंघजी दो ख्यात, from p. 1a to p. 171b.

It begins:—

माहाराज औविजेसिंघजी ॥ समत १७८६ रा मिगसर वद ११ ब्रसपतवार दो जन्म समत १८०६ रा भादवा - - - तु माहारोट में टोके विराजिया समत १८०६ रा माहा वद १२ मंगलवार औधपुर पधार सिंहगारचोकी राजतिक क विराजिया समत १८४६ रा असाठ वद ११ (?) देवलोक छवा ।

It will be noted that the last date differs from that in Tod, which is Samvat 1850. The day of the demise is again given in p. 153b as Samvat 1849, Asādha vadi 14, midnight. The chronicle of Vijē Sīngha does not end with page 153b, nor with the list of his *satis* and of the public works completed under his reign, but an addition of 12 more pages is made, in which some subsidiary information is given and some particular events are related, which had been omitted in the main narrative. This addition is introduced p. 158b with the words:—

माहाराज औविजेसिंघजी रा वखत दौ बातां बाकौ रहौ सो अठे लिखौ दो विगत ।

This addition exhibits, besides less important information, a copy of two letters, dated Samvat 1829, by rāṇā Arā Sī, in which he commits the province of Godhvāra to the care of Vijē Sīngha (pp. 161b—162b), and a detailed account of how the latter wrested Umarakoṭa from the Tālapuriyās, got rid of

Vijara, etc. (pp. 162b—171b). At the end the date of the loss of Umarakoṭa (Samvat 1863) is anticipated.

(e) महाराजा भौमसिंघजी रोखात, from p. 172a to p. 188b.

After four lines giving the principal dates, the chronicle begins :—

माहाराज औभौवसिंघजी पोहोकरण सु जेसलमेर परखोजया
पधारिया था सो उठे माहाराज औविजेसिंघजी देवलोक छवां रोखबर
पोहोतो तरै ताकोद सु कुच कर पोहोकरण पधारिया ।

and ends with the list of *satis*. The last page gives the date of birth (S. 1818) and demise (S. 1848) of Guman Singh, son of Vijē Singhā, and the date of birth of his son Māna Singhā (S. 1839).

The fourth volume consists of 313 leaves, of which 4 are blank, 2 at the beginning and 2 at the end. It contains :—

(f) महाराजा मानसिंघजी रोखात, from p. 1a to p. 313a.

This begins :—

माहाराज विजेसिंघजी रे माहाराज कवार फतेसिंघजी पाटवो
हा सो चलिया पछै पासवानजी अरज कर ने कवरजी सेरसिंघजी नू
कुगढाजपदवो दिशाई थी ने पासवानजी रा वाभा तेजसिंघजी चल गया
तरे मानसिंघजी ने पासवानजी आप रे खोलै छुं राखिया था

In pages 46a—49b a list is given of the chiefs, officers and Cāraṇas who in the fort of Jodhpur sustained the siege of Samvat 1863; the number of the Cāraṇas being seventeen, whereon Māna Singhā composed the following couplet :—

ठोड़ ठोड़ चंवक ठहठिया । भड़ अहिया के कोड़ भव ।
वालो लाज तज्जे के वहिया । सतरै जद रहिया सकव ॥ १ ॥

In pages 104a—106a the chronicler gives the Marwari text of the treaty concluded with the East India Company, Samvat 1875, and in pp. 158a—168b that of the conventions with Colonel John Sutherland. Pages 172b—243a contain a table exhibiting the names of the chiefs and fiefs of Marwar, and the figures of their respective income. In pages 169b—170a it is stated that the aforesaid table or report was caused to be drawn up by Māna Singhā at the instance of Colonel Sutherland. From p. 244a to p. 289a we have a :—

सिसदारों रो पौत्रियों रो विगत, containing genealogies of the different chiefs, with occasional particulars concerning the fiefs in their possession, as in the following genealogical account of the Cāpāvatas of Āñyō :—

खांप चांपावतां रा टिकांवां रो पौडोवां । २ गांव आऊवो ।
राठोड़ देवोसिंघ ३ कुसालसिंघ २ खोले लालियां सुं बाया वखतावर-
सिंघ ४ माधोसिंघ ५ सिवसिंघ ६ जेतसिंघ ७ कुसलसिंघ ८ तेज-
सिंघ ९ आईदान १० दलपत ११ गोपालदासोत १२ मांडण १३ जसो
१४ भेहदास १५ चांपावत १६ आईदानोत वाजै आऊवौ चसाची
रो वसायो है येहलो सुरजमलोतां रे ज्ञो तेजसिंघजी सुं इणां रे झचौ
न्हाराज अजीतसिंघजी दीयो ॥

The chronicle is resumed p. 289b, with the composition of the *pancāyata*, in Samvat 1896. The demise of Māna Singha is described p. 300a.

The MS. belongs to the Kavirājā Cāraṇa Āsiyō Ganesa Dāna of Jodhpur.

MS. 4:—जोधपुर रा राठोड़ी रो ख्यात .

The same work, complete in three volumes, leather-bound, in the shape of a *vahi* or account-book, each leaf measuring 32½ to 7½ inches¹ and containing from 45 to 60 lines of 16 to 23 *akṣaras*. The MS. contains the same and identical text as the preceding one (MS. 3), and, being somewhat older, appears to be the original from which the latter was copied. It is itself a copy of an older original, of which no mention is made.

The first volume consists of 118 leaves, of which the first two were originally left blank, and are therefore not included in the original numeration, though afterwards they were also filled with some subsidiary information and all the leaves were numbered afresh. The volume contains :—

(a) मंडोवर का वर्णन, p. 1b, a very short description of Mandora, in Hindi, not going beyond 29 lines of writing. It begins :—

¹ This is the size of the first volume. The other two measure only 26 to 6½ inches.

अवल में यहाँ मांडव्य रिसौ का आखम था इस सबव से इस जगे का नाम मांडव्याखम ज्ञवा इस लफज विगड़ कर मंडोवर ज्ञवा है...

It states that the first inhabitants of Mandora were Nāgas and supports the statement by quoting the word *Nāgadari*, the name of the torrent which flows at Mandora in the rainy season, and the *Nāgapañcamī* festival, which is still held there.

(b) कित्तीक वार्ता नौचला पाना माहि बाकी रहो तिके अटे

लिखौ, pp. 2a and 3a-b, some subsidiary information to be added to the text of the *khyāta* below. It comprises three notes: one on Jē Canda and Prithī Rāja to be inserted p. 5, one on Salakhō to be inserted p. 10, and one on the ancient history of Marwar. This is written in Hindi. The note on Jē Canda begins:—

राज जेचंद राजसु जिग कियौ नि[ग] मै सारा राजा आया
चवांग पिथोराज नहो आयौ

(c) राठौड़ी री वंसावली, from p. 4a to p. 5a. A genealogy of the Rāthōras from the creation to Bharatha—the 123rd in descent from Nārāyaṇa—who is represented as having installed himself on the throne of Kanōja, after killing its Pārvāra ruler Ajē Pāla, in the year Samvat 516, or shortly afterwards. The first lines are in a kind of Hindi, corrupted by Māravārī peculiarities:—

इसवर अरूप है जिस के जिहान बनाने की म[न]सा है जब
जमीन पानी आग हवा आसमान बगैर पेदा है

(d) राठौड़ी री वंसावली तथा स्थात चादिनारायण मूँ महाराजा
जसवन्तसिंहजी ताँदि, from p. 6a to p. 117b. In the beginning it is a mere genealogical list of names borrowed from the Purāṇas, with occasional biographical notes, which become more and more diffuse as we go on, till with *rāva Sīhō*—the 131st in the genealogy—the *vansāvalī* takes the form of a real *khyāta*. The origin of the Rāthōras is traced to Kalyāṇī, in the Karanājaka, and thence to Kanōja:—

उतन कुंकणदेस गठ कल्याणी कश्याटक पक्षे कनवज थो
कनोजीया कहांगा (p. 6a).

Leaf 9 is blank. For Jē Canda two dates are given, viz. Samvat 1132 and Samvat 1181, the former being the date of his

accession to the throne, and the latter the date of his death. He is represented as having had a son by name Varadāī Sena, who, at his turn, had two sons, Seta Rāma and Thira Pāla. The former was the father of Sihō. The account of the exploits of Malinātha, son of Salakhō and step-brother of Virama De, which is one of the most important omissions in Tod's *Annals of Marwar*, is given p. 10a ff. Here Malinātha is represented as having made himself king of Kherā, in Mahevō, in the year Samvat 1431. Of his eldest son, Jagamāla, it is said that he helped Ghara Si of Jesalmer against the Muhammadan invaders. The date of the death of Virama De is given as Samvat 1440.

With p. 17a begins the *khyātu* of Cūdō, the first episode related being the well-known legend of the hospitality granted him by the Cāraṇa Ālhō at Kālāū :—

वौरमजो जोयावटि मै माराणा तहै चूंडाजो रो मा मांगलियाँयो
चूंडाजो नै ले नै मारवाड़ मै आई सो थलि मै गांव कालाऊ चारण
आल्हा चारठ रै घरै आथ मांगलियाँयो आप रो आपो क्षिपाय रहो
चूंडोजी चारण आल्हा रै केरडा चरावै ...etc.

The particulars of the death of Cūdō are not related, but it is simply stated, as also remarked by Tod, that he died in battle together with one thousand Rajputs :—

पहै कवरां रो साथ नागौर सु नौसरीयो नै राव चूंडो अक
इनार रजपुतां सु कांम आयो (p. 18b).

The history of Cūdō's successors proceeds in chronological order, and particulars become more and more diffuse as we come down with the times. The last reign described in this volume is that of Jasavanta Singhā, whose chronicle begins from p. 77b. After the figures of the income of the *jāgir* of Marwar, drawn up by the Pañcoīl Manohara Dāsa, the narrative begins as follows :—

महाराज जसवंतसिंघजो संवत १६८३ रा महावद ४ मंगलवार
रो चुरहांवपुर हवैलो मै जनम संवत १६८१ रा सावण सुद ६ कासमीर
मै राजा गजसिंघजो पातसाह साहनिहां सु अरज कर बडौ बेटौ
अमरसिंघजो टोका थो दूर कर जसवंतसिंघजो टोका नू यापिधा संवत
१६८४ रा असाठ वद ७ महाराज जसवंतसिंघजो नू टोकौ पातसाह
साहनिहां आपरा हाथ सु आगरै दियौ जसवंतसिंघजो जोधपुर सु
बुंदौ परखोन्या गया उठै महाराज गजसिंघजो रो खबर आई नै

पातसाहजो रौ छकम आयौ दरगा आवजो तरै आगरै पधारिया ...
etc.

After the *khyāta* of Jasavanta Siṅgha, which comes to an end p. 105a, we have :—

(e) राव अमरसिंहजी री वात, from p. 106a to p. 110a, namely a biographical account of Amara Siṅgha (see MS. 5 (j)) beginning :—

महाराज गत्सिंघजी रे पाटवो कवर अमरसिंघजी था सौ
महाराज इण्ठा सु नाराज या तिथा सु अमरसिंघजी ने टौका सु दूर
कीया संवत १६६१ लाहौर बुलाय पातसाहजो रै जूदा चाकर राखीया
तरै पातसाह साहजिङ्हाँ अठाई इनारी जात दोठ इनार असवारा रौ
मनसव दीयौ तिथा मै बडोद वगैरै पांच परगना दोया ...etc.

(f) राव रायसिंहजी री वात, from p. 110b to p. 112a. After five introductory lines, the narrative begins :—

पछै संवत १७१५ ओरंगजेब रे नै साहस्रा रै पटखा कनै गाव
कुरडै लडाई छ्हर तिथा मै रायसिंघजी बडी बाहादुरी कीयौ ...,

and closes with the information that mahārājā Ajita Siṅgha put to death the two sons of Indra Siṅgha and mahārājā Abbē Siṅgha took Nāgōra from Indra Siṅgha.

(g) महाराजा अजितसिंहजी री ख्यात, from p. 115a to p. 117b. The beginning of the chronicle of Ajita Siṅgha, ending abruptly in the penultimate page of the book with the words :

ओजी रै उमरावा नु फुरमान,

in the description of the march of the Rāthoras from Pisōra to Lāhōra. In the second volume the same chronicle is started afresh.

The second volume consists of 290 leaves, and contains :—

(h) जोधपुर रा राठोड़ी री ख्यात महाराजा अजितसिंहजो
सुं महाराजा बखतसिंहजो ताँई, from p. 1a to p. 184b. A chronicle of the reigns of Ajita Siṅgha, Abbē Siṅgha, Rāma Siṅgha, and Bakhat Siṅgha, identical with the contents of the second volume of the preceding MS.

(i) महाराजा रामसिंहजी रौ ख्यात, from p. 187a to p. 190a.

The beginning of the chronicle of Rāma Singha related again in the same words as in the corresponding place in (h) above, and going as far as the mention of six elephants given by Rāma Singha to the six most eminent *jāgīrdārs*.

The third volume consists of 334 leaves, of which the last 18 are blank. The numeration begins with p. 5, which is marked 1, and goes as far as p. 266, marked 262. The next four pages are blank, and then come other 45 pages, which have a numeration by themselves. The volume contains:—

(j) महाराजा विजेसिंहजी रौ ख्यात, from p. 1a to p. 3b.

Only the beginning, a duplicate copy of the beginning of the following (k).

(k) जोधपुर रा राठोड़ी रौ ख्यात महाराजा विजेसिंहजी सूं महाराजा मानसिंहजी ताँई, from p. 5a to p. 266a. Identical with the correspondent part in the preceding MS.

(l) ख्यात माहिलौ वात महाराजा विजेसिंहजी रै राज रौ सिन्ध रै सुलक ऊमरकोट टालपुरियो कना सूं लियौ नै विजङ नै चूक करावौ तिग रौ विगत, from p. 271a to p. 276a. Identical with the contents of pp. 154a—158b, in the third volume of the preceding MS.

(m) महाराजा मानसिंहजी रै राजलोक कंवर बायाँ पढ़दार बाबाँ वामाँ वगैराँ रौ विगत, from p. 277a to p. 278a. A list of the wives and sons of Māna Singha.

(n) बौकानैर रा राजा डूंगरसिंहजी रै नावि करनेल ज्याँन बुरक साहेब बहादुर अजराट गवर्नर जनरल राजपूताना को तरफ सूं खरोतौ आवौ तिग रौ नकळ, from p. 279a to p. 280b. A copy of an official letter by Col. John Brook to māharājā Dūgara Singha of Bikaner, dated the 24th January 1873. In Hindūstāni. It begins:—

चपरं च आप कुं गदोनसोनौ रथास्त बौकानैर फरमाया गया और दोनसोनौ का खिलत सिरकार दोलतमदार को तरफ से कल

आप कुं पेहनाया गया परंत आप कुं मालुम होय के पिछ्ले वरस इस
स्थान में बैठतजामी पेज रही थी

(o) सिरदारों रौ पौडियाँ रौ विगत, from p. 282a to p. 315a.

A genealogical account of the *Sirdārs* of the Jodhpur State, at the time of Māna Siṅgha. The work properly begins p. 283a, with the genealogy of the *thākura* of Āūvō :—

गंव आउवो १ । कुसाजसिंघ २ बखतावरसिंघ ३ माधोसिंघ ३
सिवसिंघ ४ ... etc.

In the last pages genealogies of *mutasaddis*, *Osavālas*, etc., are also incorporated.

(p) मुक्क वसिया जियाँ रौ विगत, from p. 315a to p. 316a.

A note giving the dates of the foundation of the principal cities of Rajputana. Cfr. MS. 5, (h).

The MS. belongs to the Kavirājā Cāraṇa Āsiyō Gaṇesa Dāna of Jodhpur.

MS. 5.—फटकर स्थात .

A MS. in the form of a *vahi*, consisting of 330 leaves, 24 $\frac{1}{2}$ " to 6" in size, stitched together at one end. Each page contains from 45 to 60 lines of writing, and each line from 18 to 24 *akṣaras*. Marwari script, written in a running hand. The main part of the MS. may be a hundred years old at the most, but possibly some leaves at the beginning and certainly about 100 leaves at the end were written subsequently. In the oldest part of the MS. there are frequent additions by a later hand. The enumeration begins after leaf 6, and goes from 1 to 229, but leaves 220—229 are somewhat later in time. The original MS. is therefore represented by pp. 1—219. The remaining pages are not numbered.

The MS. contains :—

(a) किसनगढ़ रौ स्थात, from p. 1a to p. 3a¹. A very summary historical sketch of Kisanagadha, probably compiled during the time of mahārājā Māna Siṅgha of Jodhpur. It

¹ For the sake of simplicity, I disregard the original enumeration, and number all the leaves afresh from 1 to 330.

starts from the birth of Kisana Singhā and the *yāgir* obtained by him at Āsopa :—

मोटा राजा उदैसिंघजी रा बेटा कौसनसिंघजी कहावा रा
भगेजा राजी मनरंगदे रा पेट रा स० १६६६ रा जेठ व्य २ रो जनम।
मोटा रा[जा] उदैसिंघजी स० १६५२ आसोप कौसनसिंघजी ने
पटै दीवो

(b) राठोडँ रो वंसावली, p. 4a. Incomplete, as it does not go beyond the first page. A genealogy tracing the origin of the Rāthōras to Ādi Nārāyaṇa, through Brahmā, Marīci, Kaśyapa, etc. It begins :—

श्रीचादवाराशयगजी रो नाभ सुं कमल उत्पन झवौ तिथ मै
श्रीवल्लाजी प्रगट झवा ...

(c) राजी रो तथा पातसाही रो जनमपत्रिचर्ची, from p. 6a to p. 6b. Horoscopes of some of the Rāthōra rulers of Jodhpur from Jodhō to the sons of Māna Singhā, as well as of Cauhuvāpa Pṛthvī Rāja, Kachavāhā Savāl Jē Singhā and Pratāpa Singhā, and of four of the emperors of Dilli, from Akbar to Orangzeb. P. 6a the horoscope of Jasavanta Singhā II has been added by a later hand.

(d) कौलनामौ सिरकार चहूरेजाँ है नै जोधपुर महाराजा
मानसिंहजी है, from p. 9a to p. 10b. A copy of the treaty between the Hon. East India Company and mahārājā Māna Singhā of Jodhpur, concluded at Dilli by Mr. Charles Theophilus Metcalfe and Vyāsa Āsopā Visena Rāma, Samvat 1875 (*sic!*). It begins :—

सोरकार चंगरेज कंपनी बहादुर कै अर माहाराज मानसिंह
बहादुर राज जोधपुर जुगराज न्हाराज कवार क्वसिंघ बहादुर कै
अर मौसतर मटकलप चारलस साकलस¹ वाइदुर

(e) जोधपुर रो स्थात, or, more properly, जोधपुर रा राठोडँ
रो स्थात, from p. 11a to p. 76b. A history of the Rāthōras of Marwar from the settlement of Sihō to the death of Jasavanta

¹ Corrupt rendering of Theophilus.

Singha. The first two pages contain a description of Mandora. The text begins :—

... जोधपुर रो इकीगत [I] आद सहर मंडोवर थो सासन मै पदमपुरांग मै इय समत ने मंडोवर सुमेर रो बेटो कहै क्वै तीण रो माहातम थणो कहै क्वै मंडलेश्वर माहादेव नंदो नागदरो सुरजकुँड रो थणो माहातम क्वै

The chronicle ends with the names of the *satis* of Jasavanta Singha.

(I) अजितविजात or महाराजा अजितसिंहजी रो ख्यात, from p. 77a to p. 121a. A chronicle of the reign of Ajita Singha mahārājā of Jodhpur. The chronicle does not begin with the birth of Ajita Singha, as might be supposed, but starts from the very migration of Seta Rāma and Sihō from Kanōja. According to this account, the Solankī obtained in marriage by Sihō, was the sister of Cāvaro Mūla Rāja of Pāṭana :—

बथ राठोड़ मारवाड़ मै चाया तोण रो इकिगत लोखंतै । राव सोइोजो सेतराम रो राव सोइोजो कगवज सु चाया सं १२१२ रा कातो सुद २ लाखा पुनांशो तु मार पाटण रा चावडा मूलराज तु फतै दीराई नै मूलराज रे वेण सोलंकणो परणीतीया

Follows the story of the dream had by the Solankī in Khēra, and then a very summary account of the Rāthōra princes intervening between Sihō and Ajita Singha, with many quotations of traditional songs, till p. 82b the history of the latter prince commences from his birth at Lāhōra. From p. 99b to p. 103a, the narrative is broken by the insertion of a small poem of 212 *dāhās*, composed by Ajita Singha to record the names of those faithful ones who served him during his exile. It begins :—

करो बीखा मै चाकरी,

and ends :—

सदा रहै निज दास ॥ २१२ ॥.

From p. 108b to p. 110a again there is an insertion of 117 *dāhās*, the first part of which were composed by Ajita Singha in Samvat 1773, to commemorate the death of Kalyāṇa Singha, thākura of Alāṇiyāvāsa, and Sirdār Singha, thākura

of Rīyā. These *dūhās* are stated to have been composed at Dvārikā, where Ajita Siṅgha went to worship in Saṃvat 1773. The first *dūhō* runs as follows :—

चोर सबै आगांद ऊँटौ अेक वात नह चाह ।

कोल्यांयो राजड तयो सुवो इरका मांद ॥१॥

Dūhō 47 contains a reproach to the two wives of Sirdār Siṅgha, who refused to share their husbands' funeral pyre :—

सिरदारै साथे ऊँटौ नारौ परतग दोय ।

ठालौ मूलौ रहे गई साथ गई नह कोय ॥२७॥

Next follow four *dūhās* commemorating the kāyastha Rāma Kisana, who also died in Saṃvat 1773 at Barodā. It seems that Ajita Siṅgha's pilgrimage to Dvārikā was saddened by some epidemic disease, which decimated his retinue, for in *dūhō* 61 he regrets the loss of three thousand people :—

तीरथ चावत जीवतां मर गा तीन हजार ।

and in *dūhō* 63 says that animals also died in considerable number :—

हैतै मर गे राह में मांगस तीन हजार ।

उंट तुरंगम बैल रो कर कुंग सकै सुमार । ६३ ।

The remaining *dūhās* give an account of what passed during Ajita Siṅgha's march back to Jodhpur, beginning from the injunction, received at Viramagāva from the Emperor, to return immediately (*dūhō* 65).

The murder of Ajita Siṅgha is related p. 120b, but no mention is made of the author of it. It is simply stated that :—

चूक स न्नाश बैकुंठ पधारौया .

With the beginning of p. 121a, the life of Ajita Siṅgha comes to an end, but the chronicle is further continued, without any interruption, as far as Māna Siṅgha. Since this part has nothing to do with the title of *Ajita-vilāsa* given above, it may be better classed separately, as follows :—

(g) जीधपर रौ ख्यात महाराजा अभेसिङ्हजी सुं महाराजा मानसिङ्हजी ताँ८, from p. 121a to p. 285b. It contains a continued chronicle of the reigns of Abhē Siṅgha, Rāma Siṅgha, Bakhat Siṅgha, Vijē Siṅgha, Bhīma Siṅgha, and Māna Siṅgha. P. 145b the chronicler relates the death of Bakhat Siṅgha,

without making any allusion to his having been poisoned, and then makes a very interesting remark concerning his capabilities :—

सं० १८०६ रा चासौज वद २३ ग्वाराज औवखतसिंधजी सोनोली
रा डेस दैवलोक झवां ने कदास उमर बोहोतेरी झवै तो दैची
बौराजी जीसो तेज थो ... ,

namely : he was such a powerful genius that, had he lived somewhat longer, he might have possibly sat on the throne of Dilli. It is noteworthy that the same opinion is expressed by Tod, p. 105 of his II volume (2nd edition). The reign of Vijē Singha begins p. 147a, that of Bhīma Singha p. 184a, and that of Māna Singha p. 202a. As remarked above, the pages subsequent to p. 219 have been written somewhat later. P. 235a the following *gīta rō dūkhō* is reported as having been composed by Māna Singha on the death of the Cāraṇa Vāṇasūra Jugatō Tejāvata :—

पूर्वे पखे चाकरी पूर्वे मरजी री मुख मौठी ।
सुकवां तुगता सुकव सरोसौ दुयखी जख्यो न दोढौ ॥

Another interesting information, which testifies to Māna Singha's predilection for the Cāraṇas, is given p. 242a, where it is recorded that on the Cāraṇa Vākī Dāsa's telling Māna Singha that he had a sum of 84,000 rupees in his possession, and would like to make up one *lākha*, he at once gave orders for 16,000 rupees to be paid to him. The *khyāta* ends abruptly p. 285b.

Then comes :—

(h) याद जो स्वैर गाँव वसिथा तिवाँ गो संक्षेप [सृँ], from p. 286a to p. 287b. A short note giving the dates of the foundation of the most important cities in Rajputana. It begins with Dilli, and ends with Kucāmanā and gāva Rāhāna. The list contains 34 items, and is apparently compiled from different sources, as in places it is stated that one *khyāta* gives one date and another another.

Next comes :—

(i) और इलकावन्हाँवौ अइरेजाँ री तरफ सूँ औहजूर साहिबाँ
है नवै आवै तथा औहजूर साहिबाँ गो तरफ सूँ जावै निगा गो नकल,
from p. 288a to p. 291a. A collection of formal modes of beginning and closing an official letter, as practised by the English, the Mahārājā of Jodhpur and the other native rulers in their mutual correspondence.

The following pages contain :—

(j) रावजौ अमरसिंहजी रौ वात, from p. 292a to p. 297b.

A biographical sketch of Amara Singha of Jodhpur, the eldest son of mahārājā Gaja Singha, who was excluded from the succession and met a violent death at the imperial court at Agra. It begins :—

अमरसिंहजी दो जन्म १६७० से थो ने १६८० रा वै० द० मै
राजा जौ श्रीमत्सिंहजी बासवटो दौयो चद पतस्थां स्हाजांहां लोहोर
पधारौया थां सु न्हाशाज पौग साथे लाहोर थां ने कंवर अमरसिंहजी
बहस २० री उमर मे थां

At the end it is stated that the *vāta* is a true copy from the original, which was written in the year Samvat 1703.

(k) महाराजा मानसिंहजी रै रायियां पासवानी कंवरा वाभा
भाइ ज्वा तिरां री विगत, from p. 298a to p. 299a. A list of the
sons of Māna Singha, both legitimate and non-legitimate.

(l) महाराजा तखतसिंहजी रै कंवरी री विगत, from p. 300b
to p. 301a. A similar list of the sons of Takhat Singh.

(m) सासव बटूदरसव रै गाँव, from p. 302a to the end. A
list of *sāsanas* with the figures of their income, etc.

The MS. is in the possession of Cāraṇa Vāpasūra Mahā
Dāna of Jodhpur.

M. 6:—मूहणौत नैणसौ रौ ख्यात नै फुटकर वाताँ.

A MS. in the form of a *vāhi*, leather-bound, originally consisting of 137 leaves, of which 116 filled with writing, and subsequently enlarged by the addition of 23 more leaves containing some extraneous matter. Size of the leaves 32" x 7½", 56 to 60 lines of writing per page, 18 to 25 *akṣaras* per line.

The MS., as it stands now, contains :—

(a) ख्यात मूहणौत नैणसौजी रौ बगावोडौ, from p. 4a to
p. 119a. The famous *Khyāta* or rather collection of *Khyātas*

by Mūhanōta Nēpa Sī Jēmalōta, formerly *hākim* at Malārapō, then minister to mahārājā Jasavanta Siṅgha from Samvat 1714 to 1723. The *khyāta* is incomplete, as it contains only the first half of the work, namely the genealogies of the different Rajput tribes, as far as the end of the *Kāñhara De rī vāta*. Copied by the Pañcoli Guṇān Malla, in Samvat 1928.

The chapters contained in the text are the following:—

1. सौसोदियाँ री ख्यात, from p. 4a to p. 22b. It starts with a legend tracing the origin of the Sisodiyās to ten generations before rāvala Bāpō, namely to Soma Datta, a posthumous son to a king of Nāsika, born at Nāgadraha and grown up by a brāhmaṇa named Vijē Datta. The text begins:—

आदि सौसोदिया आदि गैहिलोत कहीजै ओक बात यं सुग्णे
इयाँ री ठाकुराइ पेहली दिखग तु नासक चंबक ज्वती सु इयाँ रै
पूरवज रै सुरज री उपासन ज्वतो ... etc.,

and closes with a note on Devaliyō.

2. बूंदी रा धगिया हाडी री ख्यात, from p. 22b to p. 26b. It begins with Vāgō's son Hādō Devō, who went from Bhēsārōra to Būdī and after killing the Miñō king ruling there, made himself lord of the place. At the end a list of the Rajputs residing in the State of Būdī is also added.

3. वागडियाँ चज्जवाराँ री पौटी, from p. 26b to p. 27a. A genealogy of the Vāgaras from Brahmā (1st) to Lāla Siṅgha (39th).

4. दहियाँ री वात, from p. 27a to p. 27b. Written at Parbatasara in the year Samvat 1722. It traces the origin of the Dahiyās from Thālānerā to Ajamerā, where they became possessors of Derāvara (Parbatasara), Harasora, and Māharāta. Then follows a genealogy from Ādi Nārāyaṇa (1st) to Mahā Siṅgha (47th).

5. बूंदेली री वात, from p. 27b to p. 28a. The chapter consists of three parts: an account of the *gadžhas* held by the Būdelēs, compiled from informations supplied to the author by Cakra Sena, cākara of rājā Vara Siṅgha, in Samvat 1710, then the *vāta* proper compiled from Kesi Dāsh's *Kavipriyā*; and lastly a genealogy from rājā Virū (1st) to Vikramajita (18th), son of Juga Rāja.

6. गठ बन्धव रा धगियाँ री वात, from p. 28a to p. 28b.

7. सौसोही रा धगिया देवडँ री ख्यात, from p. 28b to

p. 37b. Composed in Samvat 1717. It begins with the sacrifice on Mount Ābū, and closes with a long series of *chappaya kavittas*, by Āsiyō Mālō.

8. भायलाँ रौ वात, from p. 38a to p. 38b.

9. सोनगरा चडवाणीं रौ वात, from p. 39a to p. 43a. It starts from rāva Lākhaṇa, who obtained the sovereignty of Nāḍūla through the favour of Asāpūrī devī, and ends with the death of Kānhaṇa De, Samvat 1368.

10. साचोर रा चडवाणीं रौ वात, from p. 43a to p. 45b.

11. बोडा चडवाणीं रौ वात, p. 46a.

12. कौपजिया चडवाणीं रौ वात, from p. 46a to p. 48b.

13. खौचिया चडवाणीं रौ वात, from p. 48b to p. 48a. In the beginning a short genealogy is given from rāva Lākhaṇa to Māṇaka Rāva, and then the *vāta* proper begins from the latter.

14. अग्नहलवाडा पाटण रौ वात, from p. 48a to p. 48b. From the foundation of Anahilavārā by Cāvarō Vana Rāja to the conquest of Gujarat by Akbar, Samvat 1629.

15. सोलङ्किया पाटण आयी रौ वात, from p. 48b to p. 49a.

16. जाडेचा लाखा नूं सोलङ्की मूळराज मारियी रौ वात, from p. 49a to p. 50b.

17. रुदमालौ प्रासाद सौधराव [चैसिहृदे] करायौ तिण रौ वात, from p. 50b to p. 52a.

18. सोलङ्किया खेराडी रौ वात, from p. 52a to p. 52b.

19. सोलङ्किया नाथवत रौ वात, from p. 52b to p. 53a.

20. कब्बाहर्णी रौ ख्यात, from p. 53a to p. 61a. The work starts with a *vāta rājā Prithi Rāja ri*, giving an account of his pilgrimage to Dvārikā and his marriage with the daughter of rāṇī Sāgō. Then a long *vamśāvalī* is exhibited, in which, on the authority of Bhāṭa Rāja Pāṇa, the origin of the Kachavāhas is traced to Ādi Nārāyaṇa. This *vamśāvalī* ends with Kirata Śiṅgha (180th), and then another *vamśāvalī* is given from Nārāyaṇa (1st) to rājā Puñjana (68th), after which the *khyāta* begins with an account of the foundation of Rohatāsa gadha by Rohitāsa, of Lāhōra by Lava, and of Gvālēra by Dholē, the son of Nala and husband of Māravāṇi.

24. A Descriptive Catalogue of Bardic and Historical MSS.

21. खेरा रा धरिया गोहिलों री वात, from p. 61a to p. 61b.
It starts from the siege of Khera by the Muhammadan invaders from Khurasan.
22. पैंचारों री उतपत, from p. 61b to p. 62a.
23. साँखला पैंचारों री वात, from p. 62a to p. 65a.
24. सोडा पैंचारों री वात, from p. 65a to p. 66b.
25. भाटियां री ख्यात, from p. 66b to p. 112b. The chapter includes also separate histories of the different branches, such as: Urajanôta, Jesâ, Rûpasî, Saravahiyâ, Jârécâ.
26. मालों री ख्यात, from p. 112b to p. 113b.
27. राव सौहा री वात, from p. 114a to p. 116a.
28. कानड़दे री वात, from p. 116a to p. 119a.

The extraneous matter that has been incorporated in the MS. is the following :—

(b) तुंवर रामदेवी री वात, p. 1a. The subject of the *vâta* is the well-known Râma Sâ Pîra, son of Aja Mala and founder of Râmadevarô, three *kosa* to the north of Pohakarâna. The date given for him is Samvat 1600. The *vâta* begins :

दौलो उपर तुंवरां रो राज रयो हो सो तुंवर अनगपाल रे
बेटो छवो नहो जौग सु अजमेर रो राजा चवांग पौरधीराज दोइतो
हो जौकण ने सं० । ११३८ रा मौगसर सुद५ दौलो रो राज दौबो...

(c) गोगोजी रा जनम री विगत, p. 1a. A very short account of the birth of Gogô, son of Cahavâna Jévara, and of how he caught a serpent, when a baby in his cradle, and put the serpent's head in his mouth to suck it. Said to have lived in Samvat 1300. It begins :—

चवांग जेवर तौरो रो राणा सेताव थो गठ इदरेवे राजधानी थो
जौग री रांझो रो नांव बहुत थो ...

(d) इलकावनवी राजावां रै आपस मै खलिता लिलै तिग रौ, from p. 138a to p. 138b. Similar contents to MS. 5, (i). A small collection of forms of official letters as used by the Jodhpur Darbar in their correspondence with the rulers of Udèpura, Jépura, Vikânêra, Kisanagâtha, Sirohi, and the Dakhîna.

(e) उदैपुर रे राज री वंसावली, from p. 139a to p. 140a. A genealogy of the rulers of Mevāra, from Grahāditya (1st), the father of rāvala Bāpō, to Simbhu Siṅgha (83rd).

(f) उदैपुर रा ऊमराव सोले सिरा रा बैठक री विगत, p. 140a. Sixteen items showing the rank and order according to which the sixteen chief *emirs* of Udèpura sit in the presence of the Rānā.

(g) दीवाना राजाओं पांचियै देसे तरै डावो जोंबणी मिसल री विगत, p. 140. A similar note regarding the rank and order of the said sixteen *emirs* at the Rānā's table. At the end, the following *dūkhō* is given, in which the different clans of the sixteen *emirs* are specified :—

चण भाजा चण पुरव्या चूंडावत मिड चार।

दोय सगता दोय राठवड सारंगदे र पंवार॥१॥

(h) उदैपुर रा जागीरदारों री विगत खांपवार आसामीवार, from p. 140b to 142b. A list of the *jāgīrdārs* of the Mevāra State, grouped under their different *khāpas*. At the end, a table is also given of the horses and foot-soldiers each of them is bound to supply to the State.

(i) जेसलमेर रा भाटो महारावल री वंसावली, from p. 143a to p. 143b. A genealogy of the Bhāti mahārāvalas of Jesalmera, from Ādi Nārāyana (1st) to Verisāla Kesari Siṅghōta (155th).

(j) वीकानेर रा राजावों री पौटियाँ, from p. 144a to p. 144b. A genealogy of the Rāthōra rulers of Vikānera from rāva Vikō (1st) to mahārājā Dūgara Siṅgha (17th).

(k) किसनगढ़ रा राजावों री पौटियाँ, from p. 145a to p. 146b. A genealogy of the Rāthōra rulers of Kisannagadha from Udē Siṅgha to Prithī Siṅgha. It is something more than a mere genealogy as it also contains some further information, derived apparently from at least two different *khyātas*. At the end the *pīḍhis* of Fatehgadha and Ralijāvato are also added.

(l) ईहर रा खण्डो राटोडों री पौटियाँ, p. 147a. From the

settlement of Sonaga, son of Sihò, to Bhavāñi Singhā. At the end *pīdhis* of Sitāmaū, Ratajāma and Āmajharō are also given.

(m) दिल्ली रो पातसाहौ रा सोबा २२ सिरकारी १७८ ने परगना १७६४ रो पेदास हो विगत, p. 148a. Tables exhibiting the figures, in *dāma* and rupees, of the income of each of the 22 provinces of the Dillī Empire. They bear no date.

(n) अविर तथा जैपुर दे राज रो पौडिया ने राज कियौ तिथि रो विगत, from p. 150a to p. 150b. Tables exhibiting the names of the rulers of Dhūdhāra from Soḍhadēva (1st) to Savāl Rāma Singhā (38th), together with the years, months and days of the reign of each.

(o) चोधपर रा राजावाँ रा परवानाँ रो नकल, from p. 152b to p. 154a. Six *paravānās*, three of mahārājā Ajita Singhā, two of Abhē Singhā, one of Vije Singhā, and one of kāvāra Bhīva Singhā, addressed to the Imdā *kiledārs* of Jodhpur. The dates are Samvat 1760, 1765, 1770, 1771, 1781, 1811, 1849, respectively. The fourth *paravānā* was issued by Abhē Singhā at Jahānsābād, on the occasion of Ajita Singhā's death.

The MS. belongs to the Kavirājā Cārapāṇi Āsiyō Ganesa Dāna of Jodhpur.

MS. 7:—मूहणौत नैणसौ रो ख्यात ने फुटकर वाताँ.

A MS. in the form of a *pothī*, cloth-bound, numbering 176 leaves, 13 $\frac{1}{2}$ " to 8 $\frac{1}{2}$ " in size. Current Marwari script. Each page contains about 25 lines of 18 to 23 *aksaras*.

The contents are identical with those in the foregoing MS., of which this MS. appears to be a copy—made in Samvat 1941 — except for some extraneous information on *sāsanas* granted to Cārapāṇis, which is inserted pp. 3a—10a. Another difference from the before-mentioned MS. is that the order of the different parts is inverted, the *khyāta* of Mūhan̄ota NēpaSi coming last. The new information contained in the present MS. is the following :—

(a) चारसाँ रा सालसाँ रो विगत, from p. 3a to p. 10a. Consisting of seven separate notes as below :—

1. A note recording that the village Jodharāvasa was given in *sāsana* to Khiṛiyō Cira, at the time of rāja Pritih Rāja of Vikānēra and Sagara of Mevāra, in the year Samvat 1672 (p. 3a). After three introductory lines the text begins:—

सिंहाया चांगलजी रा बेटा तो लूणकरणजी तिथां रा बेटा
रायमलजी तिथां है चिरजो तिके गंव गोधेलावस रहता पक्षे उठा
सुं जाय वोकानेर रा न्हाराज श्रीप्रथोराजजी किलांगसिंहोत रो
चाकरी लागा

On the margin there is the remark that the *tāmrapatra* recording the grant of the *sāsana* is still extant.

2. A note on three other villages given by the same Sagara to the Cāraṇas: Āsiyō Guṇesa, Misāṇa Duragō, and Siṇḍhāyaca Khīḍō.

3. A *kavitta* and a few lines of prose, recording that rāva Kīṇamala, who was killed at Citorā, was burned by Khiṛiyō Cānana, who, in consequence, was deprived of his *sāsana* by rāpō Kūbhō, and emigrated to Marwar, where rāva Jodhō gave him the village of Godhejāva, Samvat 1518 (p. 4a). The *kavitta* begins:—

चूक झबो चौतोड़ राव रिणमल मारायौ ।

4. A short note giving the names of the descendants of Cira (p. 5a)

5. A note on the Debhālā Cāraṇas of Curalī (pp. 6a—6b).

6. A note on the Āsiyā Cāraṇas of Khūḍālō and Khāṭāvasa (pp. 7a—8b). The history of the Āsiyās is traced back to the time of Nāhara, the Parīhāra ruler of Mandora, whose son Dhōma is said to have been killed by one of them. In consequence the Āsiyās were obliged to leave the Parīhāras, and to go to the Sidhalas. The fact is recorded in a *kavitta* beginning:—

धोम कंवर मरियौ राव नाहड़ रौसांगौ ।

गौ आसन सोधला साम सुं दोह कहांगौ । १ . . . etc.

Afterwards rāva Jodhō gave the village of Khūḍālō to Āsiyō Pūnaga. The descendants of the latter are traced as far as Khāṭō Lābāvata, who lived under Udē Singha, and got from him a newly founded village, which was called Khāṭāvasa, after him.

7. A note on the Khiṛiyā Cāraṇas of Jagatesapurō (p. 10a)

The MS. belongs to Vāṇasūra Mahā Dāna of Jodhpur.

MS. 8.—**राठौडँ रो फुटकर कविता तथा
ख्यात नै पौढियाँ.**

A MS. in the form of a *vahī*, leather-bound, consisting of 133 leaves, 32½ to 11 inches in size. Accurate and beautiful handwriting. Each page generally comprises 26 lines, and each line consists of from 30 to 35 *akṣaras*. The MS. contains :—

(a) ख्यात रो फुटकर कविता, from p. 7b to 9b. A collection of miscellaneous songs commemorating some historical persons or facts. The first one is a somewhat disconnected series of verses referring to Pritih Rāja Cāhavāṇa and Jē Canda of Kanōja. It begins :—

ग्यारै सै चेकावनै चैत तौज रविवार।
कववच देखण कारणै चल्यौ तु संभरवार। १।

Next follow miscellaneous commemorative songs of the Rāthoras of Marwar, from Cūḍō to Rāgho Dāsa Dvārakādāsōta. The first one is by Bṛāṭha Dūḍō, and begins :—

असुरा सूं कौध कमंध असंकित।

The songs are not given in due order. After a series of 27 *dūkhās* on mahārāja Gaja Siṅgha, by Khiṛiyō Narbada (p. 9a), the songs come of Karaya Rāmōta, Jāhāna Si, Dvārakā Dāsa Khaṅgrāta, and Rāgho Dāsa Dvārakādāsōta.

(b) राठौडँ रो वंसावली तथा ख्यात चच्छा सूं महाराजा जस-वन्नसिङ्हजी ताँई, from p. 13a to p. 45b. In the beginning it is a mere list of names, but from rīva Sīhō the *vamśāvalī* is enlarged into a real *khyāta*, illustrated by frequent quotations of *phuta-kara kavītā*. It begins :—

बच्छा १ मरोच २ कश्यप ३ गूर्य ४ मरु ५ इत्थाकु ६ विकुक्त ७ दुरंजय ८ प्रद्युमन ९ समुद्र १० etc.

The *khyāta* ends abruptly p. 45b with Jasavanta Siṅgha's marriage at Sirohi, Samvat 1715 :—

पक्षे महाराज जोधपुर सूं सं १७१५ चैत सुद ५ असवार जच्छा
दसराहौ सयलागौ कियौ पक्षे वैर मैं सौशोहौ प्रशिया।

Possibly, the *khyāta* was composed at about that time or shortly afterwards.

Between this part of the MS. and the next (c), some disconnected information is inserted, namely:—

1. An account of how the Bhāṭī Māgō married the daughter of the Cāraṇa Varasarō Māvala, her name Jhimā, and had a son, by name Canda, from her. And:

2. An account of the feud between the Bhāṭī Goyanda Dāsa, a subject of mahārāja Sūra Singha of Jodhpur, and Kisana Singha, and of the revenge Sūra Singha took on Kisana Singha (Samvat 1671).

(c) राठौड़ी रो खाँपी रो पौडियाँ, from p. 46a to p. 123b. Genealogies of the Rāthōras, according to their different khāpas, from rāva Rinamala to about the end of the Samvat-century 1600. Cfr. MS. 18, below. Beginning:—

राव रिखमल वडौ रजपूत अवलोगसिध राहवेधी असंख प्रवाडै
जैतवादी मंडोवर राज कियौ सता कन्दा दूँ मंडोवर लियौ। राव चूँडा
है पाट थेक वार केहिक वरस कांचौ बैठो पहै कांचा कना राव
रिखमल नूँ मंडोवर लैया रो दूंस थौ ... etc.

(d) फुटकर ख्यात रो वाताँ, p. 128b. A few short notes on different historical subjects, i.e. the sons of Tidō and Salakhō, the date of Sihō's killing Lākhō Phūlāpī (Samvat 1209), of Cūddō's taking Maṇdora (Samvat 1438) and Nāgōra (S. 1456), the Pāmvāra and Parihāra rule on Navakośī Māravāra, the founding of Maṇdora by Paṭihāra Nāhāra, the descendants of Nāhāra, etc.

The MS. belongs to the Kavirājā Cāraṇa Āsiyō Ganēsa Dāna of Jodhpur.

MS. 9:—राठौड़ी रो ख्यात नै फुटकर वाताँ.

A MS. in the form of a *vahi*, numbering 192 leaves, of which about 70, partly at the end and partly in the course of the volume between one section and another, are blank. Size of each leaf 26" to 10", number of lines and *akṣaras* in each page very irregular. Pages 148b—171a are written in big calligraphical letters, very carefully. The MS. contains:—

(a) फुटकर कविता तथा ख्यात, from p. 1b to p. 2a, which includes:—

1. गौत वौकानेह रा राजा रायसिंहजौ रौ, a song celebrating rājā Rāya Siṅgha's marriage with Jasamā De, a daughter to rānā Udd Siṅgha, and his fulfilling of Padamani's vow by sleeping in the palace of Citorā after making a gift of 52 elephants. It begins :—

रहस्यौ जग बोल धमा दिन रासा ।

The song is followed by a short commentary in prose.

2. गुणजोधायण माँयला कवित दूहा, 3 *chappaya kavitas* and 4 *dūhās* from the *Guṇa Jodhāyāṇa* by Gādāya Pasāyata.

3. सेत्रावा रा धमौ रावत लूँगा रौ वात, incomplete. Rāvata Līñpō was contemporary with rāva Jodhō, the founder of Jodhpur. The *vāta* begins :—

तदि घोड़ा रावजौ कने घोड़ा अर सेत्रा रा धमौ रावत लूँगा
कने घोड़ा धगा छता सो रावजौ सेत्रावै घोड़ा लैंग साह लूँग कने
गया

(b) राठौड़ी रौ ख्यात राव जोधा सुं राव गाँगा ताँइ, from p. 9b to p. 17b. A history of the Rāthōras of Jodhpur from rāva Jodhō to rāva Gāgō. Pages 12b—14a contain a list of the *śāsanas* granted by Jodhō to Purohitas, Brāhmaṇas, Bhopās and Cārapās. The *khyāta* begins :—

राव जोधो वडौ आखाड़सिङ्ग रञ्जपूत गढे भोम रौ वाइरु हङ्क्षौ
व्यसंस्थ प्रवाड़ा किया वैर वाइरु हङ्क्षौ जैतवादी हङ्क्षौ । राव राणगंदे
रो दोहीत रौ कोडमदे भटियांगी रा पेट रौ ...,

and ends with the accession to the throne of rāva Māla De (Samvat 1589).

(c) राठौड़ी रौ वंसावलौ तथा ख्यात ओचादिनासायण सुं राव
गाँगा ताँइ, from p. 18a to p. 47b. The same subject as above except that the history of the Rāthōras is here traced back to the creation and corroborated by frequent quotations of commemorative songs. Amongst these there is a *Vela Vikānera rā* rājā Sūra Siṅghajī rī, in 15 verses, by Gādāya Colō (pp. 41 a—b). The list of the *śāsanas*, etc., granted by Gāgō is found pp. 46b—47b. After a *vamśāvalī*, in which rāva Sihō is placed as the 144th, the *khyāta* proper begins with him as follows :—

राव सौहौ वडौ ठाकुर ज्ञांचौ वडा साथ रौ धयी हळ्यौ मास ६
सिकार रमतौ ने भाई अल्ह कनौज रहतौ

(d) राठोड़ी रौ ख्यात महाराजा गजसिंहजौ सूं इन्द्रसिंहजौ तई,
from p. 54b to p. 67a. After a line giving the date of the birth
of rāva Amara Singha, the text begins with a list of the wives
and concubines of Gaja Singha, including those who became
satis as well as those who did not. The first one is a Vāghelī¹
and the account given of her runs as follows:—

१ वह्न वाचेनी कस्दंभदे सांगा रौ बेटी ढोलौ जोधपुर लाया था
संवत् १६९२ सोभा सिकदार रै घरे परशिया सु रहौ तजाव कागड़ी
नवौ बंधायौ सं १७१५ .

Next comes a list of the *sāsanas* granted by Gaja Singha. The
khyāta of Jasavanta Singha begins p. 55a. The events in
his reign are narrated very summarily till Samvat 1714, when
the battle of Ujain is related with some particulars, and a list
is given of the Rajputs who were killed or escaped (pp. 58a—
58b). The names of the rānis and concubines are given pp. 60b
—61b, and after these follows the list of *sāsanas* (p. 61b).
Pp. 62b—63b contain an *Amara Singhaji ri vāta*, and pp. 63b
—64b a list of the Rajputs who were killed in the fight between
Bhāti Sabala Singha and Jodhō Indra Bhāna (Samvat 1709).
Next comes a *Rāya Singhaji ri vāta* (pp. 65a—66b), and after
this, a biographical account of Rāya Singha's son Indra Singha
(pp. 66b—67a) and brother Isari Singha.

(e) राठोड़ी रौ ख्यात राव मालदेजौ सूं महाराजा गजसिंहजौ
तई, from p. 83a to p. 105b. The text begins with a list of
names of rāva Gāgo's *parivāra*, after which comes the *khyāta*
of Māla De and goes from p. 84b to p. 88a, where it ends with
the list of *sāsanas*. Next comes the *khyāta* of Candra Sena
(pp. 88b—91a, pp. 90a—90b being left blank), and after this
an account of the contest between Ugra Sena and Āsakarāṇa,
which goes as far as p. 92a where the *khyāta* of Udē Singha
begins. This also ends with the list of *sāsanas*, p. 97b. Next
comes the *khyāta* of Sūra Singha, also ending in the same
manner p. 102b, and finally that of Gaja Singha, ending
abruptly p. 106a with the list of *satis*.

The *khyāta* of Māla De begins:—

राव मालदे वडौ प्रतापीक ज्ञांचौ हिंदुसथान रौ यातसाह
कहांचौ कहै क्षै पांडव सहदेव रौ अवतार जिया संसार ऊपर जगहय

बाधौ इण रा प्रवाड़ा रौ लेखौ न्दौं दिहाड़ा जिता हौ प्रवाड़ा किया
केहै गठ कराया केहै गठ लिया केहै गठ पाड़िया ... etc.

(f) बौका जोधावत रा परवार री विगत, from p. 123b to
p. 125a. A genealogical and biographical account of the
descendants of Vikò, son of Jodhò and founder of Vikānera.
It begins:—

राव बौको जोधावत सांखला मांडा रा दोहोतो नौरगदे सांखलौ
खण्डोची रौ बेटो सं १८८७ रौ जन्म ... etc.

(g) ऊदावत खौप री विगत, from p. 130b to p. 133b. It be-
gins from Māla De with the words:—

२ मालदे ऊदावत थेक वार ऊदा मूचां पछै जैतारण गादौ
बेठौ ...,

and ends with the name of Prithl Rāja Jētaslhōta.

(h) राव मालदे रा बेटों पोनों री विगत, from p. 142b to
p. 170b. A genealogical account, with some historical particu-
lars and dates, of the descendants of rāva Māla De, from the
“motō rājā” Udè Siṅgha down to Mana Rūpa Kalyāṇadāsōta.
It begins:—

१८ मोटो शाजा उदैसिंघ मालदे रौ।

१९ जैतसिंघ उदैसिंघोत कक्षाहौ रौ शाक्षै पहिला भेटनडा
रौ पटो थौ पछै जैतारण ऊइ तरै रावडोयाल दौयौ थौ वसौ भेटनडा
थौ रावडोयाल गरै स पछै सं १६७५ क्वांडि राजानौ रै गया ... etc.

(i) चाँपावती ऊदावती मेडतियां री पोटियां, pp. 176b, 178b,
180b respectively.

(j) ऊमरावां री ख्यात, from p. 181a to p. 183a. Apparently
incomplete. It gives a genealogical list, with occasional his-
torical and biographical notes, of the Cāpāvata chiefs from
rāva Rinamala (1st) to Simbhū Siṅgha of Āūvò (18th) and
Maṅgala Siṅgha of Pohakarāya (17th), who is still living. This
part of the MS. is quite modern. It closes with the remark
that the Cāpāvatas are the first in rank and dignity amongst
all the khāpas of the Rāthorās.

The MS. belongs to the Kavirājā Cāraṇā Āsiyō Ganesa Dāna of Jodhpur.

MS. 10.—जोधपुर रा महाराजा मानसिंहजी रौ तथा तखतसिंहजी रौ स्थात .

A MS. in the form of a *vahi*, originally consisting of 28 + 176 leaves, 26 $\frac{1}{2}$ " to 10" in size, and afterwards enlarged by the addition of some other 40 pages. Each page contains from 30 to 45 lines of writing, and each line from 15 to 25 *akṣaras*. The original 204 leaves (28 + 176) seem to have been written by one and the same hand, though at different periods.

The MS. contains :—

(a) महाराजा मानसिंहजी रौ स्थात संवत् १८९५ चूँ संवत् १९०० मे खाम पदारिया जठा ताई रौ, from p. 1a to p. 28b. A chronicle of the last five years in the reign of Māna Singh of Jodhpur (Samvat 1895-1900). The work is introduced by a description of the internal troubles and difficulties caused by the autocracy of Bhīva Nātha :—

‘ओर भौवनाथजी उद्देमंदरवालां रौ राज रै काम मे चाग्या हालै
को सरब चोधा खिजमतां त्या जबतौ वाहालौ त्या केद कर विगाड़या
भौवनाथजी रौ दुवायती सुँ झवैः अर भौवनाथजी रा बेटा लिखभौ-
वनाथजी माहामंदर रा जिणां रै वाप बैटां रै चापस मे मेल नहोः ...,
and ends p. 28b with the date of the demise of Māna Singh.

(b) महाराजा तखतसिंहजी रौ स्थात संवत् १९०० चूँ संवत् १९२१ ताई, from p. 1a (the numeration is started afresh after the completion of the *khyātā* of Māna Singh) to p. 176b. A continuation of the above chronicle, referring to the reign of Māna Singh's successor, Takhat Singh. It begins with a description of the funeral ceremonies of Māna Singh. After the list of the *satis* (1 rāṇi, 1 maid, and 4 concubines), three *gītas* and eleven *dūḥhās* by Sevaga Magd are quoted, as having been composed on the occasion of the mahārājā's demise. The first *gīta* begins :—

✓

समत रे वुरा सईका शाका दुसमग्य भादूड़ा दुखदान ।
सोभा सुख संपत रौ सागर मुरधर धखो लियो ते माँन ॥

Next follows a रायोजी देवदौ [जी] दो मैत्र, possibly also composed by the same Magò, and after it two *kavittas* by Lālā Ānandi Bagasa, *rakīl* of Kisanagadha. These are in Braja. The first begins:—

धर ही को मेरु चा कुवेरु दान कंचन को :

The chronicle of Takhat Singhā, which follows, has a particular interest of its own on account of the number of minute details it contains. It is in fact a kind of diary or register of daily events, put down by the compiler day by day, just as they happened, and he witnessed them or heard about them. The particulars are often trifling and unimportant from the historical point of view, but not the less interesting as a fresh picture of life in those, not distant, days. The few quotations below will suffice to give a fairly correct idea of the nature of the chronicle:—

१६०२ वैसाख सुद ३ आखातीज रो उक्तव दसतुर मुजब ज्ञवो ।

१६०२ जैठ सुद १३ श्रीहजूर रो वरसगांठ रो उक्तव सदामंद मुजब ज्ञवो ।

१६०२ खाँ[वण] सुद ५ अजंटश्वा आवूजी सुं आया सुसायब दिवांग बगसी बगेरे सांमा दसतुर मुजब गया । (Pp. 26b—27a).

१६१२ मिगसर व्द ७ अंगैजी नटां रो तमासो श्रीहजूर साहवा कावलाण्ये करायो ।

१६१२ पाशुय व्द १२ मंगलवार और आज पश्चात रा चप आयुग कानी धरधराट छय धरतो धूजी एल २ ताई धूजी । (P. 73a).

The chronicle continues in due order as far as the date Samvat 1921, Āsoja suda 10.

(c) फुटकर ग्यात, in the last 40 pages. This part was written at different periods and by different hands, and contains separate sections following each other without any chronological order. These are the following:—

1. A fragment chronicle, compiled on the same lines as the above (b), but written by another hand, going from Samvat 1924, Migasara vadi 2, to Samvat 1925, Vaisākha vadi 11.

2. Ditto, from Samvat 1928, Āśādha vadi 13, to Samvat 1929, Jētha vada... (?). In this section is comprised the account of the demise of Takhat Singhā, which occurred Samvat 1929, Māgha sudi 15.

3. Ditto, from Samvat 1910, Āsoja sudi 11, to Samvat 1919, Posa vadi 1.

4. Ditto, from Samvat 1921 to Samvat 1924, Migasara vadi 12. This appears to be the continuation of the *khyāta* marked (b) and described above.

5. The text of the treaty (*ehadanāmō*) concluded between the Jodhpur State and the English in Samvat 1874, at Dilli. See MS. 5, (d).

6. A copy of the correspondence passed between mahārājā Vijē Siṅgha and rānā Ara Si, Samvat 1827, concerning the province of Godhavāra, which in that year was confided by the latter to the care of the former.

The MS. belongs to Cāraṇa Vaṇasūra Mahā Dāna of Jodhpur.

MS. 11 :—फुटकर स्थात .

A MS. in the form of a *vahī*, consisting of 244 leaves of writing, wrongly numbered 242. Size of the leaves 24 $\frac{1}{2}$ " to 6". The number of the lines of writing in each page varies from 32 to 58, and that of the *aksaras* in each line from 12 to 20. Marwari script. A very important MS. containing a considerably rich mine of valuable information, mostly referable to, and compiled at the time of, mahārājā Jasavanta Siṅgha of Jodhpur (beginning of Samvat century 1700). The following is a complete list of the works contained in the MS. :—

(a) खावडिया राठौड़ां रो स्थात, from p. 1b to p. 3b. An historical sketch of the Khābariyā Rāthbōras, who, with the title of *rāvalas*, ruled in Khābara, having first Nilamō and afterwards Girāba for their capital. The work starts from the conquest of Khābara by Rīnamala Jagamālītā and the founding of Nilamō. One of Rīnamala's descendants was Gāgō, whose sister was married at Jesalmer, after which Gāgō himself went and settled at Jesalmer, where his house is said to be still in existence. Under Tāmala the Khābariyās lost much of their territory to the Sodhās, inclusive of their capital Nilamō, and in consequence founded another capital, which was Girāba. Their territory was at last incorporated into the Jodhpur State, at the time of rāvata Dhana Rāja and mahārājā Vijē Siṅgha. The work begins :—

रिडमल जगमालौत खावड़ लौवी ने खावड़ में नौलमौ सहर
रिडमल वसाय चाप रो रजधानी नौलमौ बांधी। पक्के रिडमल रा वंस
मैं गांगौ खावडियौ हँचौ etc.

P. 1b it is recorded that the village of Bālevō was given as a *sāsana* to Rohariyō Bāraṭha Acalō by rāvata Bhara Mala in Samvat 1707, and the *kavitta* composed by Acalō on the occasion is also quoted. Next follows a list of other *sāsanas* granted to other Cūrānas. Pp. 2b ff. an account is given of the descendants of three other sons of Jaga Māla, namely Bhāra Mala, Mandalaka and Lākō. Bhāra Mala's descendants are called Posamiyā, and they are found in the Dedariyāra *talō*, half *kosa* from Bālevō, and in two villages in Dhāta. Mandalaka and Lākō took Bāharamerā and Jūnō from Mūdhō Cāhavāṇa. Subsequently, Jaga Māla went to Bāharamerā and took Mandalaka to Jasola, whilst Lākō remained in Jūnō and founded an independent kingdom. His *pīḍhis* are : (1) Lākō, (2) Sekhō, (3) Jētō, (4) Ratō, (5) Bhīmō (who transferred the capital from Jūnō to Bāharamerā), (6) Kalyāna Mala, (7) Rāma Siṅgha, (8) Rāja Si, (9) Bhāra Mala, (10) Lāla Canda, (11) Māna Siṅgha, (12) Padama Siṅgha, (Māna Siṅgha's brother), (13) Bhabhūta Siṅgha, (14) PanajL From this point to the end, we have the genealogy of the sons of Bhāra Mala.

(b) बौकानेर रा राठोड़ राजावौ रौ वंसावलौ, from p. 4a to p. 4b.

A genealogical list of the Rāthōra rulers of Bikaner from Ādi Nārāyaṇa (1st) to mahārājā Ratana Siṅgha (162th). It contains only bare names. The list was evidently compiled under Ratana Siṅgha. At the end, the name of Ratana Siṅgha's successor Sirdār Siṅgha has been added by a later hand.

(c) राठोड़ों रौ ख्यात सूख चै महाराजा अजितसिंहचौ तदि,

from p. 5a to p. 99b. On the margin of the leaves, the work is called a *vamśāvalī*, and in fact it starts as such from Ādi Nārāyaṇa. After Sihō's demise, the continuity is broken by the insertion of another *vamśāvalī*, also from Ādi Nārāyaṇa to Sihō, after which the *khyāta* proper continues with the sons of the latter. After the reign of each *rāva* and *mahārājā*, lists of *rānis* and their sons and also of *sāsanas* are given with many details. In the beginning especially, less afterwards, additions are inserted between the lines of the writing by a later hand. Some of these additions are stated to have been taken from *khyātas* in possession of Moti Canda, a *yati* who lived under mahārājā Māna Siṅgha. The work is much richer in names and dates than in particulars referring to historical facts, though from *rāva* Māla De particulars become also abundant. The account of *rāva* Māla De starts p. 22a as follows :—

संवत् १५८८ राव गांगे रै मरण राव मालदे टोका घडि (?)
सौधल बौरम नू मार भाद्राजग्न लौ रायपुर रा सौधल मार रायपुर रौ

जायगा मालगढ करायौ। सं० १५६२ भाद्रा वद द राव मालदे नागौर लौयौ वौरम मांगलौयौ हाकम राखीयौ [बागौर में] कुंपौ मेहराजौत पौज मै सुसायव थौ नागौर लियौ तद गुरां रौ ख्यात मै सं० १५६६ भाद्रा वद द नागौर लियौ लिखियौ है] ।¹

After the account of the murder of Ajita Singha (p. 94b), a life of Amara Singha is added, beginning as follows :—

कंवर अमरसिंघजौ सं० १६७० रा पोस वद १० रवि रात घड़ी २ पल २ जातां जनम राजा औगजसिंघजौ है वडौ बेटौ टौकायत । कुंवर श्रीजसवंतसिंघजौ है भाग कर राजा औगजसिंघजौ है मन मैं चाह टौका थौ दूर कौचै तहै राजा औगजसिंघजौ कंवर अमरसिंघ नै लाहोर थौ लिख मेलौयौ जोधपुर थौ थे मेड़तै जाजौ

(d) वौकानेर रा राठोड राजावाँ रौ पौठियाँ राव वौका सुं महाराजा अगोपसिंहजौ तहै, pp. 100a-b. At the end there is an appendix containing also *pīdhis* of the Rāthōra rulers of Idara, from Sonaga to Bhagavāna Dāsa.

(e) खोचोवाडा रा राठोड़ी रौ पौठियाँ, p. 101a. A genealogical list of the descendants of Hara Rāja, son of Dej Dāsa, son of Sūjō, who settled in Māū, in Khīcīvārō. The list bears the date Sañvat 1693.

(f) राठोड अखेराजौताँ रौ पौठियाँ, from p. 101a to p. 102b. Genealogical tables of the descendants of Rāthōra Akhē Rāja Rinamalōta, i.e. Kūpāvatas, Pañcalāntas, etc.

(g) ख्यात रौ फुटकर वालाँ, from p. 103a to p. 108a. Miscellaneous historical information, beginning with some old traditions of the Rāthōras, headed as *Rāthōrū rī jūnī vātā* and containing particulars referring to Karama Si Jodhāvata, Pābū Dhādhalōta, Nibō Jodhāvata, rāva Rīpamala, rājā Rāya Singha of Bikaner, etc., and indulging especially on the war between rāva Māla De of Jodhpur and Jēta Si of Bikaner, and on some events happened during the Sañvat-century 1600, as well as on Akbar, the series of the rulers of Dillī from Tūvara

¹ The part in brackets is an addition by the later hand mentioned above.

Dasaratha to Orangzeb with the years of their respective reigns, etc.

(h) सौसोदियाँ री वंसावली तथा पौडियाँ, from p. 108a to p.

112a. After a *siranāv* (=maṅgalācarāpa), the work is introduced as *Rānā rī vamsāvalī*. The descent of the Sisodiyas is traced back to Vijapāna, son of Vrahmā, and hence, through 56 names ending in °*karmā*, 55 in °*āditya*, 29 *rāealas* and 35 *rānās*, the genealogy is brought down as far as rānā Sarūpa Singha, who is stated to have been ruling when the list was composed. After the above *vamsāvalī*, another genealogy of the Rānās is given from Guhāditya, and this includes also *pīdhis* of the various branches and miscellaneous information going as far as Samvat 1771.

(i) कचवाहाँ री वंसावली तथा पौडियाँ, from p. 113a to p.

116b. A genealogical list of the Kachavālīas from Kuntala to Jē Siṅgha Mahāsiṅghota.

(j) देवङ्गी सौरोही रा धगियाँ री वंसावली तथा पौडियाँ, from p. 116b to p. 117a. A genealogical list of the Devarāns of Sirohi from rāva Lākhaṇa to rāva Akhē Rāja.

(k) राठोड़ी ईहर रा धगियाँ री वंसावली तथा पौडियाँ, from p.

117a to p. 118b. A genealogical list of the Rāthōrā rulers of Idara from Sonaga Sihāvata to Jaga Nātha Kalyāṇamalota. It gives also the names of the *rānīs*.

(l) सौसोदियाँ री वंसावली तथा पौडियाँ ने जागीरदासो री केरिक्का, from p. 119a to p. 126b. A genealogical sketch of the Sisodiyas from rānā Gira Likhama Sī to Jagata Siṅgha, who died in Samvat 1709, giving besides the names of the rānās, also those of their wives and sons. The wife of Likhama Sī was Likhama De, a daughter to Rāthōra rāva Tīḍō, son of Chādō. After the mention of the demise of Jagata Siṅgha, which obviously took place shortly before the composition of the *vamsāvalī*, the *pīdhis* are added of the *Sakatāvata* and *Devalījā rā* Sisodiyas. P. 123b we come again to the death of Jagata Siṅgha and a list of his *satīs*. Last comes a catalogue of the various *jāgīrs*, introduced by a note stating that it was compiled by Mū. Pithō Nārāyanotā and brought to Meratō in the year Samvat 1691, where it was copied by the author of the present work. This catalogue gives first the figures of the income of the *khālasō* of Jagata Siṅgha, and then the figures

of the income of the different *jāgirs*, with the names of their holders.

(m) जेसलमेर रा भाटियो रो वंसावली. from p. 127a to p.

129b. The work includes three different genealogies of the Bhātīs: the first from Nārāyaṇa to rāvala Jasavanta, the second from Daśaratha to Jēta Sī and hence to Sabala Siṅgha Dayālādāsōta (Samvat 1707), and the third from Jesala to rāvala Bhīva, born Samvat 1618. The part of the second *vamśāvalī* going from Jēta Sī to Sabala Siṅgha, contains also names of *rāṇis* and sons. It is interesting to note that in both the second and third *vamśāvalī*, the Bhātīs are represented as *Sūryavamśīs*.

(n) बूदेलो रो विगत, p. 130a-b. A genealogical note on the Būdelās, in which they are represented as Gēravāra Rajputs and said to have migrated from the neighbourhood of Benares to Dūriyākhērō under Gēravāra Rāya Canda. At Dūriyākhērō they joined Hāla, a *sirdār* of the Bēas, with whom they proceeded to Gūḍavāñjō, and hence to Kudāra, near Orachō, where they settled. The *pīḍhis* go as far as the sons of Jhījhāra Singha, whose names, however, are not given. The note begins:—

बूदेलो पहिलो गैरवार रजपूत सु बाराणसी रो तरफ नु रहता
तठे क्यों उवाकौ झवौ तिख या गैरवार राइचंद उठा या भाज नै
हूँडीयाखेड़े आया ...

(o) ज्ञाहाँ रो वंसावली, from p. 131a to p. 133a. A genealogical list of the Hādās, in which their origin is traced to Prithi Rāja son of Somesura (1st), and hence, through Jodhō (2nd), Hādō (3rd), etc., brought down to Bhāva Siṅgha Chatra Sālōta (26th).

(p) जालोर रा धमो चौहाण कानड़दे रो वात, p. 133a-b. A rather trustworthy account of the invasion of Jālora first by Alī Khā and afterwards by Alāva Dī, ending with Kānhāra De's death in the fight with the latter (Samvat 1368), and the capture of the place. The year of Alāva Dī's death is given as Samvat 1371. At the end, lists are given of the Rajputs who were killed in battle with Kānhāra De, as well as those who three days after, were killed together with Kānhāra De's son Virama De. The account begins:—

जालोर गढ़ चौहाण कानड़दे मांडीयौ सं। १३०० सोनगिर

भाखर रो नांव तिळ भाखर ऊपर मांडौयौ चोहांगां थी सोनगढ़ा
कहांगां पहली भौंनमाल राजधानी थी

(g) गठ कोटी रो विगत, from p. 134a to p. 136b. A note on the foundation of Jodhpura, Mandovara, Ajamerā, Citroja, Jesalamera, Jālora, Sivānō, Vikānēra, Sojhata, Meṭatō, Jētārāna, Phalōdhī, Sāgānēra, Pohakaraṇa, Āgarō, Ahmadāvād, Mālapura, Ahamadnagara, Burānapura, Sikari-Phatēpura, Sivānō, Kumbhalamera, Udēpura and Nāgora. The accounts of the last four places contain many more details than those of the others. The account of Sivānō (p. 135b) begins:—

सिवांगां गठ रो विगत। राजा विकरमादीत रो बेटो वैर-
नारायण पंवार रो मांडौयो गठ इंग भाखर रो नांव पहली कुमटौ
कहौनतौ वैरनारायण आय नै पहली तो गठ रा भाखर ऊपरै गठ
मांडौयो पक्षे पौपलोर रा भाखर ऊपरै गठ मांडगां मांडौयो

(r) जोधपुर रा देवस्थानो रो विगत, p. 137a-b. A list of the old temples in Jodhpur, with particulars concerning their foundation, etc.

(s) जोधपुर रा निवासो रो विगत, from p. 137b to p. 141b. A similar list of the *talāvas*, *kūṭas*, *vāvaris*, *jharajās*, *kunḍas*, *jhālarās*, etc., in Jodhpur city and surroundings.

(t) जोधपुर बागायत रो जायगा, p. 141b. A description of the principal gardens in Jodhpur, their situation, trees, wells, etc.

(u) जोधपुर गठ थी जिके जितरे कोसे है लां रो विगत, p. 142a. A table giving the distances, in *kosas*, between Jodhpur and the small places in the neighbourhood as well as the *parganas*.

(v) गठों साका छवा लां रो विगत, *ibid.* A short note giving the dates of the big fights resulting in the capture of Rina-thambhōra (Samvat 1352), Citroja (Samvat 1355), Jālora (Samvat 1358), and a few other places.

(w) कामदीं रा इलकाव, from p. 142b to p. 143b. A small collection of forms of letters as used by mahārājā Gaja Singh

and mahārājā Jasavanta Singhā of Jodhpur in writing to mahārājā Jē Singhā of Jēpura, Satra Sāls of Būdī, Karana Singhā of Bikaner, etc., as well as to the chief *jāgīrdārs* of Marwar such as Prithi Rāja Baluvotā, Bhīva Kilyāṇadāsotā, Mahesa Dāsa Dalaspatotā, and others. A specimen of a *sanad* by mahārājā Ajita Singhā is also included.

(x) बदरीनाथ रा राजावाँ दौ बंसावलौ तथा मारम दौ बण्ण,

pp. 144a-b. This little work contains two parts: a genealogical sketch of the Gadhwālās, and a description of the road to the pilgrimage of Badarinātha. In the former the origin of the Gadhwālās is traced to Kali Sāhi; a Pāvāra who migrated from Dhāra to Kamāū and was first employed in the service of the king of Kamāū, Likhamī Canda, who invested him with the *jāgīr* of Lohibō. But afterwards Kali Sāhi rebelled and set up himself as an independent sovereign in Gadhwāla. His successors are: Ajāna Sāhi (2), Bahādara Sāhi (3), Sahaja Sāhi (4, the founder of Śrinagara), Māna Sāhi (5), Bhāna Sāhi (6), Dāna Sāhi (7, Bhāna Sāhi's brother), Rāma Sāhi (8, Ditto), Syāma Sāhi (9, Ditto), Mahapata Sāhi (10, Rāma Sāhi's son), Prithi Sāhi (11); the last-mentioned one being the king who was ruling at Śrinagara at the time when the work was composed. The genealogical sketch was written in the year Samvat 1703, on the occasion of a Gōra vrāhmaṇa, named Bhagavāna, having come to Jodhpur from Badarinātha. The second part gives an interesting description of the road to the pilgrimage of Badarinātha, with many names of small localities. The work begins:—

पश्वतराज बड़ीजी दौ धरतौ रा राजा दौ बंसावलौ । जात
पंवाइ आरनगरी थी राजा कलिसाह आयो कमाऊ रा राजा
लिखमौचंद दै कलिसाह चाकर रथौ लोहिनौ गठ जागीरी थी सु
गढ ले नै कमाऊ रा राजा थी फिरियौ गठ लीयौ तिर थी गठवाल
कहीजै के

(y) पातसाह साहजिहाँ दै बेटाँ उमरावाँ नै सुनसप दौ विगत,

from p. 145a to p. 146b. A table giving the figures of the *mansabs* of the sons and *amīrs* of Śah Jahān, compiled by the Pañcōli Manohara Dāsa, the Jodhpur *vakil* at the imperial capital, from documents in the imperial *daftār*, in the year Samvat 1696. It begins from the *sāhijādā* Dārā Sikō, whose figures are: *jāti* 20,000 and *asavāra* 10,000, and ends with the Kachavāhō Bhoja Rāja Manoharadāsa Khāngārōtā rō, whose figures are: *jāti* 700 and *asavāra* 300.

(z) पातसाह साहचिह्नों द्वे सुवाँ री विगत, from p. 146b to p. 147b. A similar table giving the names of the 21 provinces of Śāh Jahā, with the number of the *sirkārs* and *parganas*, and the figures of their income. Apparently, this table too was compiled by the same Manohara Dāsa.

(A) पातसाहो मुनसप री विगत, from p. 147b to p. 148a. A table of the different classes of *mansabdārs*, with the figures of their stipends.

(B) जोधपुर रा टौकायतों द्वे मुनसप री नावै, from p. 148b to p. 149b. A table giving the figures of the income of all the different *parganas* in the Jodhpur State, under mahārājā Udē Siṅgha, Sūra Siṅgha, Gaja Siṅgha, and Jasavanta Siṅgha.

(C) राठोड़ों री खापों री विगत नै पौढियाँ, from p. 151a to p. 152b. A list of the different *khāpas* of the Rāṭhōras, compiled at about the time of Jasavanta Siṅgha. Each item gives first the origin of the *khāpa* in question, and then the *piḍhis* or genealogies.

(D) खचौरंस री साखाँ री विगत, pp. 153a-b. A list of the *sākhas*, or branches, of the Pāvāras, Gēhalotās, Cōhāṇas, Bhāṭīs, Soļāṇkīs, Parīhāras, Joiyās, and Rāṭhōras.

(E) राठोड़ों द्वे गनायतों री खापवार पौढियाँ, from p. 154a to p. 155a. A list of the non-Rāṭhōra *sirdārs* in the service of mahārājā Jasavanta Siṅgha of Jodhpur, with a short genealogical account of each of them.

(F) ओजों रा डेशों री मिस्त, p. 155b. A description of the places and ranks occupied by the persons in the retinue of the Jodhpur Darbār, when in camp.

(G) जजदारों द्वे गाँव शोकड़ री विगत, pp. 155⁽¹⁾ a-b. A list of the villages and stipends of some Siṅghavī, Pañcōli, Bhandāri, and Mūhanōta State officers of Jodhpur, from Samvat 1697 to Samvat 1705, when the list was compiled.

(H) परधानों री तथा उमरावाँ री पटी, from p. 155⁽¹⁾b to p. 156b. A description of the *jāgīr* of Rāṭhōra Rāja Siṅgha Khivā-

vata, *pradhāna* of mahārājā Jasavanta Singhā, and of the *umarāvā* Rāthōra Mahesa Dāsa Sūrajamalōta.

(I) राजसिंहजी द्वारा बनोला मैं दरबार सुं मेलियौ तिथा रौ विगत, p. 156b. A description of the presents sent by mahārājā Jasavanta Singhā from Lāhōra to Āsopa, on the occasion of the marriage of the seven daughters of Rāja Singhā, in the year Samvat 1696.

(J) चविर जैसिंहजी द्वारा मरणा पर टौकौ मेलियौ तिथा रौ विगत, from p. 156b to p. 157a. A similar description of the *tīkō* (2 horses, 1 elephant, and several robes) sent by the Jodhpur Darbār to Āmbera, on the occasion of the succession of Rāma Singhā to the throne, Samvat 1724.

(K) तिंहवार्स मैं मोताद पावै र्हां द्वारा विगत, p. 157b. A description of the tips the Darbār used to give to his *paradār*, *nāi*, *nāyaka*, *rāda*, *nagāraci*, *dojhidār* and *sāhanī* on festive occasions.

(L) जेसलमेर रावल चमगसिंहजी द्वारा मरणा पर टौकौ मेलियौ तिथा रौ विगत, p. 157b. A description of the *tīkō* (horses and robes) sent by mahārājā Ajita Singhā of Jodhpur on the occasion of the succession of rāvala Jasavanta Singhā to the throne of Jesalmer, Samvat 1760.

(M) कंवरजी तथा बायां द्वारा जनम रौ कर तथा नेग, from p. 158a to p. 159b. A description of the ceremonies observed, as well as of the gifts made to the gods and the servants, on the occasion of the birth of a son or daughter to the Darbār.

(N) वह्नजी सेखावतजी अन्नरक्षदेजी द्वारा अप्रश्यो द्वारा विगत, pp. 160a-b. A description of the presents given on the occasion of the *āgharāni*—a ceremony observed by women during pregnancy—of the Sekhāvata-jī, one of the *rājīs* of mahārājā Jasavanta Singhā, Samvat 1708.

(O) कंवरजी द्वारा जनमउक्तव द्वारा खस्च तथा पटी द्वारा विगत, from p. 160b to p. 166b. An account of the gifts bestowed and the expenses met on the occasion of the birth of Prithī Singhā and Jagata Singhā, sons of mahārājā Jasavanta Singhā, and also of

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the *jāgirs* assigned to them. Prithī Siṅgha was born Saṃvat 1709, Ratana kamvara—a girl—Saṃvat 1712, and Jagata Siṅgha, Saṃvat 1723.

(P) राज्योपदा रौ नेग तथा पट्टौ, from p. 166b to p. 169b. A description of the *negas* and *jāgirs* of Sobhaga De, a *rānī* of Sūraja Siṅgha, Pratāpa De, a *rānī* of Gaja Siṅgha, and Jasa-vanta De, a *rānī* of Jasavanta Siṅgha.

(Q) पौराणिक चरण जीवो फुटकर वातौ, from p. 170a to p. 173a. A collection of miscellaneous information, in the form of bare lists, on the subjects following: partitions of an army, five *Prayigas*, five rivers, five cities in which worldly emancipation is attained, etc., according to *Paurāṇika* sources; and also: riches of a *cakravartin*, sixty-three *śalākāpurusas*, fourteen dreams seen by the mother of a *tirthankara*, prescriptions regarding the fast of the eleventh *tithi*, seventy-two *kalās*, eighteen *lipis*, etc., according to *Jaina* sources.

(R) जातौ रौ खाँपौ रौ विगत, from p. 174a to p. 177b (Nos. 174 and 175 are marked twice). A collection of information, in the form of bare lists, on the *khāpas*, i.e. subdivisions, of the following septs and castes: Vaisnavas, Pirohitas, Vrāhmaṇas, Patēlas, Cāranas, Jijipanthis, Jāṭas, Kalāṭas, Rebāris, Kāyasthas, Jaina Gacchhas, Sunāras, Dhādhīs, Dūmas, Mūhanōtas and Bāniyās. On p. 177a there is a separate note on how the Rāthora rāva Riṇamala, with the help of rānō Lākhō, wrested Nāgōra from the Muhammadans in Saṃvat 1444, and how Khiva Si persuaded the Muhammadans, who had come to reconquer the place, to turn back.

(S) फुटकर वातौ, from p. 178a to p. 181b. Miscellaneous information on different subjects, such as *vāhanas* of the gods, seventy-two *kalās*, thirty-two good qualities and thirty-two bad qualities of man, conventional system of numeration, etc.

(T) पालसाहौ दाकचौको चामरा थौ अहमदाबाद तोइ, p. 182a. A table giving the names of the imperial post-stations between Agra and Ahmedabad and the figures of the distances, in *kosas*, between each of them, compiled Saṃvat 1704.

(U) पैँडी रौ विगत, from p. 182a to p. 186a. A similar table giving the figures of the distances, in *kosas*, between Jodhpur and the different towns in Marwar, as well as some other towns in Hindustan.

(V) खलौती रो नक्ष, from p. 187a to p. 188b. A copy of five letters interchanged between the Mahārājā of Jodhpur and the Rāṇā of Udépur, namely : one by mahārājā Ajita Siṅgha to rāṇā Saṅgrāma Siṅgha (Samvat 1775), one by kāvara Vijē Siṅgha to rāṇā Jagata Siṅgha (undated), one by mahārājā Vijē Siṅgha to rāṇā Ara Si (Samvat 1821), one by rāṇā Ara Si to mahārājā Vijē Siṅgha (Samvat 1824), and one by rāṇā Saṅgrāma Siṅgha to mahārājā Ajita Siṅgha (undated).

(W) चारण्यां रा नाम, from p. 190a to p. 192b. Two bare lists of names of Cāraṇas, the former containing 111 and the latter 77 items.

(X) जोधपुर रा राठौड़ राजावाँ रो स्थान महाराजा अमैसिंघजी सुं महाराजा विजैसिंघजी नाई, from p. 193a to p. 228a. A chronicle of the reign of mahārājā Abhē Siṅgha of Jodhpur, beginning from the flight of Anāra Siṅgha, Rāya Siṅgha, and Kisori Siṅgha after the murder of mahārājā Ajita Siṅgha, and ending with a list of the wives and children of mahārājā Vijē Siṅgha. The account of the demise of mahārājā Abhē Siṅgha (Samvat 1805) is given p. 218a. Page 229 contains two disconnected notes referring to the Samvat years 1809 and 1810. The work begins :—

‘ओजौ¹ ने मंडोर पधराया ने आंशदुवाइं महाराज ओबखत-सिंघजी रो पेरी ने वहा महाराज देवलोक झाँचो रो इकौकत महा-राज ने लिखी ने मंडोवर सुं बनाडाँ रो जोधौ मौहकमसिंघ जोध-सिंघोत चण्डसिंघजी रायसिंघजी किसोरसिंघजी ने सतियाँ रो बोडाँ चडाय ने ले निसरियौ ... etc.

(Y) फुटकर वाती, pp. 230a-b. A few miscellaneous notes on different subjects, chiefly : sākhas of the Guhilōtas and Solāṅkīs, khāpus of the Vāghelās, sākhas of the Parīhāras and Joiyās, and lastly a biographical note on Jasa Nātha, a Jāṭa of Bikaner, who in the year Samvat 1545 became a follower of Gorakha-Nātha, and on his successor Toḍara, who was installed at Pācalō, in the year Samvat 1598.

(Z) भुजः ने बुजनगर रा जाहेजो रो विगत, from p. 230b to p. 231b. A note on the history of the Jārejās of Bhujanagara,

¹ Mahārājā Ajita Siṅgha.

in Kaccha, and Navò Nagara in Kāthiyāvāra. It starts with a legend connected with the founding of Bhujanagara by rāva Bhārō, in Samvat 1644. At page 231b there is a mention of a daughter of jāma Jasō, her name Premā, being married to mahārājā Gaja Singhā of Jodhpur, Samvat 1680. The date of the succession of Lākhō, son of Ajō, is given as Samvat 1680, that of Rina Mala, son of Lākhō, as Samvat 1702, and that of Rina Mala's brother, Rāya Singhā, as Samvat 1718. The note ends with an account of the battle of Sakhaparō (Samvat 1719), in which Rāya Singhā was killed together with his son Bāmā-niyō and six hundred Rajputs, after which event Satō, Rina Mala's son, was installed by Kutub-ud-Dīn and seven months afterwards deposed, and his brother Tamāyacī put in his place (Samvat 1720). The work begins:—

गौडियौ मंचवादौ तिया समुद्रे रै तट अेक वडौ सर्प मंच रै बल
काठियौ आखों सुं मारै आगै साप पाहै गौडियौ हाथौ ... etc.

After the legend explaining the founding of Bhujanagara, the historical part begins as follows:—

राव भारै सुन वसाचौ तौल रै वेटा १ खंगार १ लखधीर १
तमायचौ २ अजो २ रामसिंघ २ ऊनड १ अमेराज १ कृजो १ कूमो २
नव तौ चै नै दसमौ भारा रौ वडो वेटो मेव थौ सो भारै जौतता
हौज सुवौ ... etc.

(a) हिंदूस्तान रा सहरों रो क्षेट्रो तथा विगत, from p. 231b to p. 232b. A note containing brief and summary descriptions of some towns and places in India, mostly on the sea-side, e.g. Kambhāyaca, Sūrata, Kali kōta, Kācī kōta, etc.

(β) बाधवगढ रा धगो वाखेलों रो वंसावलौ, from p. 232b to p. 233a. A brief genealogical note on the Vāghelās of Bādhavagadha, in Baghelkhand, in which their origin is traced to Gujarat, from whence they are said to have migrated to Baghelkhand under Vara Singhā, who went to Prayāga on pilgrimage, and to have conquered the country by killing the Lodhā Rajputs, who were occupying it. In still earlier times, one of the rulers of the country was Karna Debiriya rō, concerning whose birth a legend is reported, and next the information is given that he caused eighty-four tanks to be dug. The descendants of Vara Singhā Vāghelō are: (1) Vira Bhāna, (2) Rāma Candra (Vira Bhāna's son !), (3) Vira Bhadra, (4) Vikramā Jita. The last-mentioned one lost his kingdom under

Akbar, but was re-installed on his throne by Jahāngīr. Vikrama Jīta was succeeded by (5) Amara Sīnghā. The work begins:—

पहलौ वाचेला गुजरात रे मुलक मै भोमिया था सु वाचेलौ
वरसिंघदेव प्रथागती जाता गयो तरे मुलक खालौ देख लौधां नुं मार
लियौ ... etc.

At the end a *kavitta* is quoted, recording the years of the reigns of the Vāghelās of Anahalanagara, from Lūṇa Sāha (= Lavanya Prasāda) to Karṇa Gahalaṛō (= Ghēlō). It begins:—

लूंगसाह पंचवीस।

(7) आखहलपाटण रा क्वावड़ा भाणा ने सोलङ्की राज बौज तथा मूलगञ्ज री विगत, p. 233a. An account of how the Solāṅki brothers Rāja and Bija gained the favour of Bhāṇa, the last Chāvarō ruler of Apahalapātana, who gave his sister Rukamāṇī in marriage to Rāja, and how Rāja's son Mūla Rāja killed him and took possession of his kingdom. It begins:—

पाटण भांग क्वावड़ा राज करतौ तरे सोलङ्कीको राज मे बौज बेछ
मारवाड़ सुं दारका जाता था सो पाटण उत्तरिया.....

(8) राव रिघमल री नाहूल रा सोनगरी ने मार धरती लेयी, pp. 233a-b. A description of the snare laid by the Sonigarās to the Rāthōra rāva Rīṇa Mala at Nādūla and his taking revenge on them and conquering the place. Beginning:—

राव रीडमल सोनगरी रे परखोया था तद सोनगरी री राजदानो
नांडोल थी ने वांव धगलो सोभत रो सोनगरी आप री बाई ने
दीनो थो

सोनगरी जसवन्त काम आवण री विगत तथा उत्तरी गोत, from p. 233b to p. 234a. A very short note on how the Sona-garō Jasavanta died at Bhaṭṭanēra fighting against odds of Muhammadaus, after cutting off his wife's head and tying it to his neck, and his commemorative *gīta* beginning:—

बुग पर पखे गा मुझ जोवताँ।

(9) जोधपुर महाराजा अचितसिंहजी री ख्यात संवत् १९६४,
१९६५, १९६६, १९६७ रो, from p. 234a to p. 242b. A fragment

of a chronicle of the time of mahārājā Ajita Singhā of Jodhpur, from the beginning of the negotiations with the Emperor through the Rāthōra Mukunda Dāsa, in Samvat 1764, to the execution of the Bhāndāris Vīthala Dāsa and Giridhara Dāsa in Samvat 1767. The chronicle begins:—

राठौड़ सुकंददास सुजांगसिंघ आईदानौत चांपावत पालो रौ धणी
परधान नै सिंगबौ तखतमल विजैमलौत दीवांग और भईयौ उदेराज
नै थेक मुग्गबौ आगरा रौ थौ सो यां सारां हौ नै सिरपाव दे रुपिया
दे महाराज श्रीचंत्रोतसिंघबौ पातसाह बहादरस्खाह है सांमा मेलिया
त्रै जाय नवाब खांनखांना रौ मारफत पातसाह है पावां लागा... etc.

The *vahī* belongs to the Kavirājā Cārana Āsiyō Ganesa Dāna of Jodhpur.

MS. 12:—जोधपुर रा परगनाँ रा गाँवाँ रौ विगत .

A MS. in the form of a *pothī* made up of xii + 459 leaves measuring $13\frac{1}{2}$ " to 10", and containing from 20 to 26 lines of writing of 20 to 30 *aksaras*. Marwari script. The MS. was written some time after the year Samvat 1937, reference to which is found p. xa, but the original from which it was copied, was composed about Samvat 1721, under the reign of mahārājā Jasavanta Singhā and the ministership of Mūhanōta Nēja Si. The MS. contains:—

(a) अकबर रै समै रौ मनसप रौ विगत, from p. ia to p. iiiia.

A table giving the figures of the stipends, horses, etc., of the different ranks of *munsabdārs*, from commanders of 10,000 to commanders of 20, under Akbar. Stated to have been taken from the *Jīni-Akbarī*.

(b) पातसाहो हिन्दु उमरावाँ रौ विगत, from p. ivia to p. ixia.

Three tables giving the names and ranks of the Hindū *munsabdārs* under Akbar, Jahāngīr and Orangzeb.

(c) नागोर रौ हगोगन, from p. xa to p. xiib. An historical and geographical sketch of Nāgōra, compiled not long after the Census of Samvat 1937. It starts with the founding of Nāgōra at the time of Cōdhāya Prithī Rāja in Samvat 1115, and comes

down to the annexation of Nāgōra to the Jodhpur State in Samvat 1808. The date of the Khānjdās taking Nāgōra from Ratana Siṅgha, the son of Prithi Rāja, is given as Samvat 1173, and they are said to have retained it till Samvat 1431, when the Emperor annexed it, but Samas Khān got it again in Samvat 1435. In the year Samvat 1456 rāva Cīḍō conquered Nāgōra and retained it for three years, till Salem Khān recovered it from him, by defeating and killing him at Tukalō. Rāva Māla De conquered it again in Samvat 1592, but lost it in Samvat 1600.

(d) जोधपुर महाराजा जसवन्तसिंहजी द्वे मनसप द्वै नावौ नै
योडौ वत्तान्, from p. 1a to p. 7b. A prospectus giving the figures of the *munsab* of Marwar under Jasavanta Siṅgha, and a summary mention of the principal events in his reign from Samvat 1723 to 1730.

(e) जैपुर महाराजा जैसिंहजी द्वे मनसप द्वै नावौ नै योडौ
वत्तान्, from p. 8a to p. 13a. A similar account of the *munsab* and achievements of mahārājā Jē Siṅgha of Jēpura, with special reference to the campaigns against Sujō and Sivājī.

(f) जोधपुर दा परगनाँ द्वै विगत तथा राजावौ द्वै स्थान, from p. 14a to p. 453a. A survey of the different *parganas* of the Jodhpur State and the villages in them, containing rich information both historical and geographical and ethnological, compiled under the reign of mahārājā Jasavanta Siṅgha. The survey was probably made by Mūhanōta Nēna Sī with the help of some Pañcojis, about Samvat 1721—1723. The list of the shops in the Jodhpur city and the measurement of the distances of the different places in the environs are stated to have been made by Pañcoji Hara Kisana, in Samvat 1721, and, though we find no more names nor dates in the rest of the work, yet it seems reasonable to infer that the survey was started in the afore-mentioned Samvat-year, and carried on contemporaneously in all the different *parganas* by different officers, and the information thus collected was embodied into one work either in the very year, Samvat 1721, or within the next one or two years.

The work has an historical introduction, in the form of a history of the Jodhpur State, from the ancient traditions referring to the Paribhāra rulers of Mandora to the reign of mahārājā Jasavanta Siṅgha, as far as Samvat 1722, which is the latest date mentioned. In the body of the history special attention is paid to the state and conditions of the *parganas*

and villages of the State, and figures referring to income, etc., are abundantly quoted. The introductory historical account begins :—

बादि सैहर मंडौवर थो सु सामत्र माहे पदमपुरांग माहे
भोगसौल परवत सुमैर रौ बेटी कहौ कै तीख रौ भोगसौल माहातम
बथो कहौ कै मांडलैसर माहादेव नागदहो नदी सुरजकुंड रौ बथो
माहातम बखायोथो कै ,

and ends p. 141b with a list of the Rajputs who were killed on the battle-field of Ujain, in Samvat 1714.

The work proper begins from p. 141b, with the above-mentioned list of the shops in Jodhpur :—

सं० १७२१ रा पौस माहे कसवै जौधपुर हाट कै स० ४० हर-
कौसन कनै कहै नै मंडाया । बौगत हाटो रौ ।

२१ नागोरी दसवाजे बाई हाटो ... etc.

The first *pargana* described is naturally that of Jodhpur, which falls into the 19 *tapās* following : Haveli (i.e. Jodhpur), Pipāra, Bilārō, Vāhālō, Khēravō, Robijha, Gūdovaca, Pāli, Dunārō, Bhādrājana, Koṭhanō, Vahajavō, Setrāvō, Ketu, Dechu, Osiyā, Khīvasara, Laverō, Āsopa, comprehending altogether 1039 villages, and includes also the *tapō* of Mahevō, which comprehends 128 villages. All the 1167 (1039 + 128) villages are first classified from the ethnological point of view, i.e. according to the prevailing race and caste of their inhabitants (pp. 144a-150a), and next revised systematically, *tapō* for *tapō*, and of each the figures are given of the average income and also of the actual income in the years 1715, 1716, 1717, 1718, 1719, and remarks are added concerning the predominant race of inhabitants, ponds and wells, harvest, etc. To give an illustration I may quote the following account of two villages in the Jodhpur or Haveli *tapō* :—

१ भादावसौयो

रा० २००

रजपुत बसे बज्जोरे रे तलाव पीवे

स० १५ स० १६ स० १७ स० १८ स० १९

१० ४२ ५८ १२० १२६ (p. 151b).

१ बालरवो

[रा०] १५००

कुमार बोहरा बांशीयां रजपुत बसे अरट द कौसीटा द चांच १०
जगे दुसाखो

सं० १५	सं० १६	सं० १७	सं० १८	सं० १९
२६८	१३८८	१२७०	१२२२	१०२० (p. 153b).

The *sāsana*-villages are classed separately and in the case of all of them information is given as to the sovereign who granted them and the persons to whom they were granted.

The description of the other *parganas* of the State is conducted on about the same lines. Of the chief city in each *pargana* a more or less ample historical sketch is given, and then, after a general classification of the villages according to inhabitants, produce, fertility, etc., each village is described in particular in about the same way as shown above, only here details are more ample. The *parganas* described are:—

- (2) Sojhata (pp. 218a—268b).
- (3) Jētāraṇa (pp. 269a—300a).
- (4) Meratō (pp. 300b—373a).
- (5) Sivāṇo (pp. 373b—404a).
- (6) Phalodhi (pp. 404b—419b) [pp. 419b—421a contain a list of the villages where salt is produced].
- (7) Pohakarapa (pp. 421b—453a).

(g) जोधपुर सम्बन्धी कुटकर वार्ता, from p. 453b to p. 459b. A few disconnected notes on the following subjects: a numeration of the villages in the Jodhpur *pargana*, made by Kānūgō Mahesa Dāsa in Samvat 1719 (1460 villages), and also tables and figures of a different numeration by Mūhanōta Nēṇa Sī and Pañcoji Narasiṅgha Dāsa (1206 villages), as well as of a third numeration (1440 villages); a short account of the contest between rāva Rāma Siṅgha and Candra Sena (Samvat 1620—22); tables exhibiting the figures of the *tanakhuhā* of the different *tapas* in the Jodhpur *pargana* under Udē Siṅgha, Sūraja Siṅgha, Gaja Siṅgha and Jasavanta Siṅgha, compiled by the afore-mentioned Kānūgō Mahesa Dāsa; a very brief note on Udē Siṅgha, referring to events occurred in the years Samvat 1641, 1643, 1644; a note referring to Saqvat 1614; a record of a *lāhīya* (public elargition) given by Mūhanōta Nēṇa Sī in Samvat 1720; and lastly a note on a certain tax (*karamulō*), which bears no date.

The MS. belongs to Cāraṇa Vaiṇasūra Mahā Dāna of Jodhpur.

MS. 18:—मूहणात नैणसौ रौ ख्यात .

A MS. in the form of a *pothī*, consisting of 130 leaves covered with writing, of the size of 13½" to 10½", except the

last 20 leaves, which are only 12" to 8½" in size. Each page contains from 20 to 33 lines of writing, and each line from 30 to 40 *aksaras*. The first 62 leaves are written in a better hand than the rest.

The MS. contains the first part of the *Khyāta* by Mūhanjōta Nēpa Sī (see MSS. 6, 7), but the chapters are not given in the same order in which they are found in other manuscripts. In the present MS., we have first the *khyāta* of the Bhātis, then those of the Jārecās, Jhālās, Kachavāhās, and Pāvāras, and lastly that of the Sisodiyās followed by the *khyātas* of the Cāhavāṇas and Sojankis.

The MS. belongs to Cāraṇa Vanasūra Mahā Dāna of Jodhpur.

MS. 14.—राठोड़ां री वंसावलौ तथा पौढियाँ.

A MS. originally consisting of at least 188 leaves, out of which a great many, especially at the end, have crumbled to dust and are nowadays missing, whereas others have been reduced to a heap of broken fragments by the work of white ants. The size of the leaves is 12½" high by 9" broad, and the first pages contain about 32 lines of writing of about 27-30 *aksaras* each. Beautiful handwriting. The MS. was written about the middle of Samvat-century 1700.

Though the work contained in the MS. is styled in the beginning (p. 1a) as : *Rūthorā rī vamsāvalī*, yet it may be said to be such only as far as the end of p. 15a. From p. 16a to the end, it is a mere list of *pīḍhis*, or genealogies. The *vamsāvalī*, i.e. the former part of the work, begins with a comparatively lengthy mythological introduction, which takes its starting from the very creation of the world. After a description of the multiform progenies born of the thirteen wives of Kāśyapa (p. 2a), we have a short digression giving the names of the thirty-six royal tribes and of their capitals and other connected information; after which the *paurāṇika* narrative proceeds, divided into four parts, corresponding to the four *yugas*, with frequent quotations of verses both in Sanskrit and Bhāsā. It is only p. 8b we come upon Jē Canda and Prithi Rāja, the date of the marriage of the daughter of the former being given as Samvat 1151, the 8th day of the bright fortnight of Caitra. The narrative continues rather lengthy as far as Sihō is concerned (pp. 9a—12a), but becomes shorter and shorter under his successors, of many of whom only names and occasionally commemorative verses are given. The *vamsāvalī* ends with

Jasavanta Singhā, p. 15a, the last event mentioned being the battle of Ujain, Samvat 1715.

The *vamsāvali* begins :—

श्रीपरमपुरखपरमात्मने नमः ॥ श्रीगुरभ्यौ नमः ॥ श्रीगणे-
ग्राय नमः ॥ अविश्वलमदजलनिवहं । भमरकलानेकसेवति (sic)
कपोल । अभिमतपञ्चदातारं । कामेष्टं गग्नपति वदे । । श्रीनाम-
गे चौगोचर्देव्या प्रसादात् । श्रीराठौड़ी रौ वंसावली लिखते । तचादौ
भगवानस्तुतिः ॥

The *pīdhis*, or the latter part of the work, begin from p. 16a, and consist almost exclusively of bare names, only exceptionally illustrated by quotations of commemorative songs. The genealogies given cover the space of time intervening between Udē Singhā and Jasavanta Singhā, and they are given in a somewhat desultory order. This part contains no dates.

The MS. belongs to Mathēna Jīva Rāja of Phajodhī.

MS. 15 :—राठौड़ी रौ वंसावली तथा पौढियाँ नै
फुटकर ख्यात रौ वाताँ .

A MS. of much the same form and appearance as the preceding one, only in a slightly better condition. As it stands nowadays, it numbers 167 leaves, mostly loose and crumbled away at the margins, and many out of place. Each leaf measures 12" high by 8½" broad. The number of the lines in each page is very inconstant, and goes from 25 to 40 and 45. The writing is by different hands, and the MS. may be divided into two parts, of which the latter one was completed in the year Samvat 1774 by Mathēna Jīvana Dāsa (see last page), from MSS. in possession of *pūjya śri Ja [ga . . .]* — the name has been scratched—and Rāṭhōṛā Kirata Singhā Sūrajamalōṭa. The former part is apparently older. The MS. originally included many blank pages, which were subsequently filled with miscellaneous information. As these pages contain the most disconnected subjects and bear no number, it is impossible nowadays to replace them in due order, and therefore I have had to abandon the task of numbering all the leaves as hopeless.

A summary index of the contents of the latter part of the MS. is found in the last page, and this helps one to a certain

degree to recoordinate the subjects according to the original order of succession. Omitting the later disconnected additions, which are unclassifiable, the contents of the MS. are the following:—

(a) राठौड़ी रो वंसावली, 12 leaves left. Written on much the same lines as the *vansivali* in MS. 14, and similarly going from the creation of the world to the reign of mahārājā Jaszavanta Siūgha. The first pages almost exactly coincide with the corresponding ones in MS. 14, but the following ones show more sensible differences. The last year, to which reference is made, is Sampvat 1735.

(b) राठौड़ी रो साखी रो पौडिया, 21 leaves left. A fragmentary and disconnected work, distributed partly before and partly after (c). It gives the genealogical lists of the Cāpāvatas, Karanōtas, Mandalāvatas, and Jētamalōtas, from rāva Rīpa Mala. Dates are only exceptionally quoted. The genealogies of the Cāpāvatas begin:—

राव रिखमलजो ए. चांपौजो सोनिगरां रा भायेज तिण रो
परवार कै। चांपौजो वडौ ठाकुर छाँ राव रिखमलजो चांपाजो नुं
गांव कापरेडौ दीयौ थौ पक्के चौधलां सुं बेडि छइ तटे चांपौजो कांम
आय। . etc.

(c) राठौड़ी रो पद्ममय वंसावली, 11 leaves in all. A poetical history of the Rāthōras from rāva Sihō, unfortunately incomplete, as it ends abruptly with the sons of Asathāna. The work begins with a list of Sihō's predecessors, from Sihō (133th) upwards to Vrahmā or Ādi Nārāyaṇa (1st); after which there is an introduction, in which the poet particularly insists on one's duty to keep family records and the merits achieved by those who read such records. Then the origin of the Rāthōras is again traced to Vrahmā, from whom Sihō is the 182th in descent. At this point begins the work proper, with Sihō's arrival in Pālī:—

कवितः ॥ दोय सौ पचवौस अच । सात हथसौ पंच सिधुर ।
भलसत गाडे भार । खजांन पंच तौसौ खचर । रुडा रथ देकवौस ।
असौ लदौया वलि ओठो । पांगो पनर पखाल । पांच सै संबल पोठो ।
सात सवज सबदवेधी सुभट । दोइ सहस धानुखधर । कनवज थकौ
सौहौ कमध । आयौ पालौ अेयि परि ॥ १ ॥ अथ सौहाजी ने कव-

बजदेश थी जतो सिद्धि औसिद्धिसूरिनी आंग्णा है। अनें पालीनगर पालीवाल ब्राह्मण बेसौ राज करै कै। तिग आंग्णाया (*sic*) कै तिका वान जथाविच्चि वातकधा लिखौ[जै] कै।

The poet was evidently a Jain, and it is interesting to see the Jain version he gives of Sihô's settlement in Marwar, in which a Jain monk, Jigadatta Sûri, plays a very prominent part. The episode of Lâkhâ Phûlânî is related in full length, with many new particulars. The work abruptly ends with the following words in the *Soniga-jî rî vâñi* :—

अेक दिन सोनिगजी पासि घणा चारण भाट ढंब आया पिणि
घर मै घलां घणा (?) पड़ै कै। खांग तुं इतरौ नहौ जितरौ चिं
दांतां बौचि दौनै। ति

The metres most frequently used are *dûhâs* and *chappaya kavittas*. Prose-passages are also largely interspersed.

(d) चारण खिडिया री वंसावली, 4 leaves. A genealogical sketch of the Khiriyâ Câranas, in which the Câranas are represented as having originally been brâhmaṇas, living at Coravârî, whence the epithet of Corâṅgas. Amongst them two brothers were born: their names Còmuha and Kolha. From the former sprung the Khiriyâs and from the latter the Kaviyâs.

The work begins, after three introductory verses, as follows:—

मूल आदू ब्राह्मण झता। आदू चोशवाहै गांव समंद कनाहै
रहता। तिग चोशडा कहोजै। चौसुह १ कोल्ह २ दोह भाई
झता etc.

The text has some gaps, due to the margins of the leaves having broken away. At the end it is stated that the *vamsâvâli* was copied from a MS. in the possession of Nêna Si Mûñôta.

Here ends the former or older part of the MS. Next come the works, of which a list is given in the last page of the MS. These are as follows:—

(e) भोगलपुराण, 4 leaves. A short treatise on cosmography and geography, in Hindi, beginning:—

..... आकास ते बायुत्पद्मः बायु ते तेज उत्पद्मः तेज ते ब्रह्मांड
उत्पद्मः ब्रह्मांड ते पाणी उत्पद्मः पाणी ते अंड उत्पद्मः अंड पृष्ठ कुटका
(*sic*) भरे: ते जल मध्ये विष्णु रहै है ... etc.

(f) सालोतर or, more properly, ग्रालिहोत्र, 7 leaves. An abridgment of the well-known veterinary treatise. In a mixture of Mārwārī and Hindi. It begins:—

प्रथम घोड़ा संपन्द ऊतः आकास दिसा ममन कहतः पक्षे
सालिहोत्र रिख प्रबोध्यः अखां कौ पाख काटी व्यु वाहन जोगि
होइ ... etc.

(g) वाती मारवाड़ी रौ मारवाड़ी रौ राठोड़ी रौ, 37 leaves.

The above is the title given in the MS., but the work might more accurately be designated as a chronicle of the most noteworthy personages and events of the time of rāva Māla De of Jodhpur. It is not a continuous narrative, but rather a collection of different chapters, a good many of which are in the form of biographies of distinguished chiefs, like: Jē Mala Meṇatiyō, Prithi Rāja Jētāvata, Khivō Udāvata, Jēta Si Udāvata, Teja Si Dūgarasihōta, Jasavanta Dūgarasihōta, Acalō Pañcāinōta, Teja Si Kūpāvata, Mālana Klipāvata, Dei Dāsa Jētāvata, Jēta Si Vāghāvata, Acalō Sivarājōta. The great bulk is formed by the exploits of Māla De, but there is also a chapter on Riṇa Mala and Jodhō, one on Udē Siṅgha, Māla De's successor, and one on rāṇō Sāgō. Apparently, the chronicle was compiled not long after the death of Māla De, possibly under Udē Siṅgha. The last date mentioned in the chronicle seems to be Samvat 1637. The work begins rather abruptly as follows:—

वात मेडता रौ जैमल मेडतौ उभौ मेल्ह नै नौसरि
मयो। राव मालदे मेडतौ लोयो। जैमल रा घरां रौ जायगा कोटडी
पाड़ि। मूला वहाड़ीया। संवत १६१३ पागुण सुद १२ मेडतौ
लीयो

(h) मारवाड़ी माहे राठोड़ रञ्जपूर रावती रा ऊतन, 5 leaves.

A note giving the names of the different fief towns and villages of Marwar, and the families of Rāṭhōras ruling over or established in the same, with occasional mention of events and dates. Compiled in the last years of the reign of Ajita Siṅgha. It begins:—

मंडोवर जोधपुर पायतखत। राव चंदसेन तांड रावाइ थो।
मोटै राजा उदैसिंघ राजा रौ किलाव पायौ। मेडतोयां रौ वहेरौ होय
सो राज्य (sic) कहावै

(i) घोड़ी रा औखद, 5 leaves. A short treatise on horse-veterinary. Beginning :—

पग सु धरतो खौये दांत सु खिये कान सु न रहे (१) तिग नु
उखद। पौत पापड़ो

(j) रजपूतों रो वंसावलों लथा साखो, 4 leaves. Lists of bare names.

(k) दिल्ली रो पट्टावलौ, 3 leaves. Tables of the rulers of Dilli, from rājā Vasu Deva Tūvara (1st) to suritāna Pharak Śāha (103rd), giving the years, months, days and hours of the reign of each.

(l) नोधपुर मेडना पोहकरण फलोधो ने पाली रा धरों रो विगत, 2 leaves. Tables giving the number of houses in the five above-mentioned towns, according to the different castes and professions.

(m) दिल्ली है पातिसाह है धरतो के तिग है सोबा रो सरकार रो परमनी रो दामी रो विगत, 14 leaves. Tables giving the figures of the income of the different subdivisions of the Dilli empire.

The MS. belongs to Mathēna Jīva Rāja of Phalodhi.

MS. 16.—जाधपुर रा राठौड़ों रो ख्यात .

The same work as that contained in MSS. 3 and 4, described above, complete in three volumes of the size of about $15\frac{1}{2}$ " for $13\frac{1}{4}$ ". The first volume numbers 256 leaves, the second 216, and the third 358. The number of the lines in each page varies from 12 to 22, and that of the *akṣaras* in each line ranges from about 20 to 30. The MS. is a modern copy, made in Marwari running script, apparently from MS. 3, or some copy thereof. The last page in the third volume of the MS. records that the copy was made at Jodhpur, by Josī Āī Dāna.

The contents are distributed into the three volumes according to the same order of partition as observed in MS. 4. In the beginning we find the same genealogy in corrupt Hindi

as contained in the (c) portion of the last-mentioned MS., but amalgamated with the genealogy, with which the work properly opens immediately afterwards (d). Differences from MSS. 3 and 4 seem to be only verbal, and these due to the different taste of writing of the copyist.

The MS. belongs to Cāraṇa Sādū Bhoma Dāna of Mira-gesara (Vālī).

MS. 17.—वौकानेर रौ ख्यात सिख्दायच दयालुदास रौ वणायोद्धौ.

A MS. in two volumes, cloth-bound, the one consisting of 155 leaves, and the other of 152 leaves. Size 12" x 9 $\frac{1}{2}$ ". From 15 to 21 lines of writing for page, and from 20 to 30 akṣaras for line. All written by one hand in current Marwari script. Recent and inaccurate copy. The MS. contains the main body of the *Khyāta of Bikaner*, compiled by Cāraṇa Siṅdhāyaca Dayāla Dāsa at Bikaner itself, during the reign of mahārājā Sirdār Siṅgha, about Samvat 1925. As other MSS. of this work will be described in *Descriptive Catalogue*, Section i, Part ii, I give below only a summary description of the contents of the two volumes.

(a) Volume i (pp. 1a-155b). Contains a Chronicle of Bikaner, from rāva Jodhō's conquest of Chāpara and Dronapura from the Mohilas, down to the death of mahārājā Sarūpa Siṅgha, in Samvat 1757.¹¹ Beginning :—

मोयल सञ्जगोत जात चङ्गवाण क्षाप[र] दोगपुर भगी हुवो तिश
रौ इकौगत [।] चहुवाणो नै मोयला वौचे इतरो पीढ़ी हे [:] चङ्गवाण
१ चाह २ घणसूर ३ रांगे चाह रो बेटौ ग[ग]पण कहांगो राणौ
इंद्रवीर ४ अरजन ५ सूरजन ६ मोयल ७ इंग मोयल रे पेटराचेल
मोयल केहांगा..... etc.

(b) Volume ii (pp. 1a-152b). Contains a continuation of the above Chronicle, from the accession of mahārājā Sujāna Siṅgha, in Samvat 1757, down to the demise of mahārājā Ratana Siṅgha, in Samvat 1908. The Chronicle ends with a series of *marasyā* and *bārē dinā rā kavittā* by Viṭhū Bhoma, the last of which runs as follows :—

इधक सूराह अवकाय | सूर्ये उक्तव पूत्रेश्वर | अष्टं धर
आसौस | बना नित वधो वीकपुर | वधो संपत सत वार | वधो नित
पुच वधाई | वधो रोद विसतार | वधो सुष सिध सदाई | वसमाद
जौतो आदुस वदो | चठ (sic) प्रौयाग जौम वीसतरो | सामद सूधोल
(sic) सिरदार सा | कोड जुर्गा रोजस (sic) करो |

The MS. belongs to Cāraṇa Vāpasūra Mahā Dāna of Jodhpur.

MS. 18.—राठोडँ रो खात तथा पौढिथाँ .

A huge MS. originally consisting of at least 980 leaves, but now fragmentary, many of the leaves having crumbled into dust and gone lost. Size 12" x 8". The number of the lines of writing in each page is very variable, and goes from a minimum of 12 to a maximum of 25 or more. The average number of *akṣaras* in each line is about 17 or 18. The MS. is all written in Devanāgarī script by more than one hand, and dates from the beginning of the Samvat-Century 1700.

The MS. was discovered a few years ago at Jodhpur, enclosed in a wall compartment, where it had probably been concealed at the time of the Muhammadan invasion consequent upon the death of mahārājā Jasavanta Singhā. It was probably brought to light intact, but the great friability of the paper has caused many of the leaves to crumble into fragments, with the result that the MS. is now incomplete. When it was brought to me, all the entire leaves and the small fragments were mixed up in the greatest confusion, and it was only at the cost of much time and patience that I was able to put the remains in order.

The MS. contains a chronicle of the Rāthōras of Jodhpur from the origin of the world down to the time of mahārājā Jasavanta Singhā. The work falls into two parts: the former containing the historical account proper, and the latter genealogies. The arrangement of the two parts is much the same as in MS. 14 above. The historical account, or (a) राठोडँ
रो खात, goes from p. 1 (which is lost) down to p. 155, where it ends with a list of the *satis* of rāja Amara Singhā. Leaves 1-4 are lost. The work begins with one of the customary lists of paurāṇika names, some of which are illustrated by occasional quotations of *kāvitas* in Diūgāla. With p. 106 begins the account of rāja JēCanda and Prithi Rāja,

which is a rather lengthy one and almost all in verses, and continues as far as p. 15b, where the history of the Rāthōras proper begins with Seta Rāma and Sihō. After a list of the wives and sons of Sihō, the narrative proceeds with an account of Lākhō Phulāñi, beginning as follows :—

॥ वाकौ ॥ दोइ बड़े दिन ज्ञवै तरै लाधौ पूलायौ धाहै मेल्है
तरै राधइत भागेज लाधा नुं पुक्षीयौ घणौ हठ कीयौ लाधा ऐ
बैरां २० तियां माहे एक अपहरा तरै लाधै कह्हौ तो नुं अपहरा
कह्सी etc.

The narrative continues with the descendants of Sihō, the text being abundantly interspersed, and in places quite over-crowded, with commemorative songs. With Udē Siṅgha, particulars become more ample, songs less frequent, and the narrative more accurate. The historical account ends with a biography of Amara Siṅgha, the elder brother of Jasavanta Siṅgha, beginning :—

राज औगनसिंघजो सं १६६४ जेठ सुदि ३ आगरै राम कह्हौ
तरै साहिजहाँ पातिसाह रावाई शै किताव अमरसिंघजो नुं दे ने
नागौर दीयौ...अमर सिंघजो रै साथ नागौर ने बौकानेर राजा
करण रै साथ गांव जागणौयै बौकानेर ने नागौर रै कांकड़ि कै तिया
जपरा बेड़ि ज्ञई (p. 150a).

The second part of the work, or (b) राढौदौं रो पौदियो extends from p. 156a to the end (p. 974b), and contains genealogies of all the Rāthōras from the time of rāva Jodhō (end of the Samvat-Century 1400), to the time of mahārājā Jasavanta Siṅgha (beginning of the Samvat-Century 1700). The text is in the form of a register of names, each marked by a number indicating the generation, and in many cases also illustrated by a short biographical account, containing particulars like mention of the village over which the individual in question ruled, the battles in which he took part, the year of his birth and death, etc. The generations are reckoned from rāva Sihō, who is marked 1. The genealogies are given in an ascending order, i.e. the first to be described are the descendants from the brothers of Sūra Siṅgha, then those from the brothers of Sūra Siṅgha's father Udē Siṅgha (pp. 182a-214b), then those from the brothers of Udē Siṅgha's father Māla De (pp. 214b-220a), and so on. The order is exactly the reverse of that followed in the first part of the work—the historical account,—where the pedigree of the ruling line is

given in a descending or chronological order. I give below the names and page references of the different lateral lines described in the work:—

<i>Udésinghóta</i>	...	...	pp. 156a-199a;
<i>Mäladeóta</i>	...	...	pp. 199a-214b;
<i>Gāgānta</i>	...	...	pp. 214b-220a;
<i>Vāghānta</i>	...	...	pp. 220a-222b;
<i>Sūjāvata</i>	{	<i>Udāvata</i>	pp. 223a-253a,
		<i>Narāvata</i>	pp. 253a-273a,
		<i>Sekhāvata</i>	pp. 273a-274a,
		<i>Dēdāsóta</i>	pp. 274a-278a,
		<i>Pirāgóta</i>	pp. 278a-280b,
		<i>Sāgavata</i>	pp. 280b-282a;
		<i>Dūdārata</i>	pp. 309a-3
		<i>Varasiñghóta</i>	pp. 381-400a,
		<i>Karamasóta</i>	pp. 400a-430a,
		<i>Rāipālōta</i>	pp. 431a-433a,
		<i>Bharamalōta</i>	pp. 434a-440b,
		<i>Sivarājóta</i>	pp. 441a-443b,
		<i>Jogāvata</i> or <i>Khangārōta</i>	pp. 444b-451b,
		<i>Vikāvata</i>	pp. 452a-466a,
		<i>Vidāvata</i>	pp. 466a-470b;
		<i>Kandhalōta</i>	pp. 479a-491b,
		<i>Akhērājóta</i>	pp. 492a-605b,
		<i>Cāpāvata</i>	pp. 606a-645a,
		<i>Bhākharōta</i> or <i>Bālāvata</i>	pp. 645b-661b,
		<i>Mandalōta</i>	pp. 662a-685b,
		<i>Dūgarōta</i>	pp. 686a-703b,
		<i>Pālāvata</i>	pp. 705a-724b,
		<i>Rūpāvata</i>	pp. 725a-738b,
		<i>Karanōta</i>	pp. 744a-750b,
		<i>Lakhāvata</i>	pp. 751a-753a,
		<i>Mādanōta</i>	pp. 753b-763a,
		<i>Sādōta</i>	pp. 763b-766a,
		<i>Vērānta</i>	pp. 766b-768a,
		<i>Jagamālōta</i> or <i>Khetasīdā</i>	pp. 768b-775b,
		<i>Arabālōta</i>	pp. 776a-781b,
		<i>Nāthūdā</i>	pp. 782a-b,
		<i>Jētamālōta</i>	pp. 783a-784b;
		<i>Bhīvōta</i>	pp. 790b-797b,
		<i>Arakamalōta</i>	pp. 798a-802b,
		<i>Banadhīrōta</i>	pp. 803a-812,
		<i>Kānhōta</i>	pp. 813b-819b,
		<i>Pūnapālōta</i>	pp. 820a-821b,
		<i>Satāvata</i>	pp. 830a-831(?)

<i>Viramōta</i>	..	<i>Devarājōta</i>	..	pp. 831(?)-841a,
		<i>Gogādeōta</i>	..	pp. 841b-843a,
		<i>Jēsinghōta</i>	..	pp. 843a-b,
		<i>Vijōta</i>	..	pp. 843b;
		<i>Mālāvata</i>	..	pp. 856a-888b,
<i>Salakhāvata</i>		<i>Jētamālōta</i>	..	pp. 889a-910b,
		<i>Sobhitōta</i>	or	
		<i>Suharōta</i>	..	pp. 911a-919b;
<i>Kānharadeōta</i>	..		..	pp. 920a-930b;
<i>Rāipālōta</i>	..	<i>Kelhaṇōta</i>	..	pp. 931a-933a,
		<i>Sudōta</i>	..	pp. 933a-935b;
<i>Dhūharōta</i>	..			pp. 936a-937b;
				<i>Uvara</i> .. pp. 938a-955a,
<i>Āsathānōta</i>	..	<i>Jopasōta</i>	..	<i>Sidhala</i> .. pp. 955b-961b,
				<i>Jolū</i> .. pp. 961b-963b,
				<i>Sivālōta</i> .. pp. 964a-965a;
		<i>Dhādhala</i>	..	pp. 965a-966b,
		<i>Cācigōta</i>	..	pp. 967a-968a;
<i>Sihāuta</i>	..	<i>Soniōta</i>	..	pp. 968b-970b,
		<i>Ajōta</i>	..	pp. 974a-b.

The following quotation from pp. 274a-b will give a fairly correct idea of the nature of the work:—

१५ देइदास सूजात चौहाणां रौ मांगेज सेखाओ रौ माइ
सेखोओ भारोया वहै देइदासजो नुं रजपूते काठीया कहो सेखोओ
नीकलीया थी कांइ मरौ तठा पछौ देइदासजो चौकोड़ वियह झवै
बहादर पातिसाह गुजराति रौ आयौ विक्रमाजीत सौखोदीया कंगा
चौकोड़ ली तठै देइदासजो जाइ गडि चढि नै कांमि आयौ

१६ कांन्ह देइदासौत कांन्हजो वागड़ि कांम आयौ

१० अचलदास कांन्हौत अचलदासजो नुं मोटे राजाओ वागड़ि
था आंगि रोहीठ रौ पटौ दोयौ

१८ वलिमद अचलदासौत रोहीठ रौ पटौ वरकरार पछौ सं
१६७७ पटो जतारीयौ पछौ राम कहौ

१६ कल्याणदास [वलिमद रौ]

२० देसरदास [कल्याणदास रौ]

१६ सजांगास्यंव [वलिमद रौ]

१८ केसौदास [अचलदासौत] सं १६६५ जाल्हकौ पौपाड़ रौ
गांव ४ सं संवत १६७८ क्षाढोयौ वलिमदजो साथे पछौ सं १६७९.

मोतीसरौ सौवांशा रौ मांव इ सुं [दौयौ] सु सं १६७७ बक्षिमद्वारौ
साथे वले छाड़ोयौ

१६ सुंदरदास [केसोदासौत]

Intermixed with the genealogies, there are a few commemorative songs, amongst which two deserve particular mention. These are the following:—

(1) राव गोयन्द रौ कन्द, pp. 254a-256b. A small poem in *chandas* in honour of rāva Goyaunda of Pohakarapa. By an author unknown. Beginning:—

माहेसुर तिपुर झुझग मोहः : (sic)
आधौ जुग वौतौ भारथ चेहः :
अमोहाँ कौरव ने अरजनः :
जुजिलिक राम दुरजोघनः etc.

(2) रावल माला सलखावत रौ गुण वारठ वासा रौ कहियौ, pp. 844a-850a. A small poem in honour of rāvala Malinātha, the son of Sajakhō, by Bāratha Āsō. Beginning:—

सुरधर माहि महेवौ मंडण
घडग भयंकर धल धर घडण
मिणयड तर्ण महोपति मालै
सइ यंड धाधा ऊमै भालै , . . . etc.

This MS. seems to be the original from which MS. 8(c), q.v. supra, was copied, or rather compiled, as in the latter the order is altered and several parts are omitted.

The MS. is in the possession of Kavirājā Āsiyō Gapesa Dāns of Jodhpur.

MS. 19:—राठोडँ रौ पौढियाँ .

A MS. originally consisting of at least 440 leaves, but now reduced to 389 leaves only, the remaining leaves being lost.

Size $12\frac{1}{2}'' \times 8\frac{1}{2}''$. The MS. was originally bound, but now is loose and uncovered. When the MS. was brought to me all the leaves were mixed up, and as most of them were also unnumbered, I had great difficulty in replacing them in order. To prevent a similar confusion of the leaves in future, I have numbered them all from 1 to 389.¹ The number of lines in each page varies from 20 to 6. The average number of the *akṣaras* in each line is about 18. The MS. is all written by one and the same hand, in Marwari script, and dates, apparently, from the earlier half of the Samvat-Century 1700. The MS. has undergone some corrections by a later hand, but they are easily distinguishable from the original text.

The MS. contains genealogies of the Rāthōras—राठोरा रो
पाटियाली—from the middle of the Samvat-Century 1400, to the beginning of the Samvat-Century 1700. The work is composed on much the same lines as the preceding MS., except that the genealogies are given in a descending or chronological order, and the generations are not counted from rāva Sihō, but from rāva Cūdō, who is marked 1. All the genealogies are traced back to the sons of Cūdō and the sons of Riṇa Mala, wherefrom the different *khāpas* have originated, but the genealogies of the descendants of Riṇa Mala's son and successor Jodhō, are omitted in the work. The general arrangement of the book, and the origin of the different *khāpas*, is clear from the prospectus given below:—

	Rāva Cūdō Viramōta	pp. 1a-5b;
	Bhīvō, whence the <i>Bhīvōta</i> Rāthōras, pp. 7a-23a,	
	Sahasa Mala, .. <i>Sahasamalōta</i> .. pp. 24a-28b,	
	Kānhō, .. <i>Kānhāvata</i> .. pp. 29a-39b,	
	Riṇa Dhira, .. <i>Rinadhirōta</i> .. pp. 40a-51b,	
Cūdōvatas:	Pūnō, .. <i>Pūnāvata</i> .. pp. 53a-57a,	
	Satō, .. <i>Satāvata</i> .. pp. 59a-82a,	
	Āraka Mala, .. <i>Ārakamalōta</i> .. pp. 85a-96b,	
	rāva Riṇa Mala	
	Cūdāvata.	pp. 97a-103b;
Riṇamalotas:	Mādāna, whence the <i>Mandānōta</i> .. pp. 104a-114b,	
	Sāčō, .. <i>Sādāvata</i> .. pp. 115a-116b,	
	Cāpō, .. <i>Cāpāvata</i> .. pp. 117a-159b,	
	Nāthō, .. <i>Nāthāvata</i> .. pp. 160a-162a,	
	Bhākharasiōta or	
	Kādhala, .. <i>Kādhalōta</i> .. pp. 163a-184b,	
	Jaga Māla, .. <i>Jagamalōta</i> or <i>Khetasiōta</i> .. pp. 185a-200b,	
		pp. 204a-214b,

¹ After I had numbered all the leaves, I found a fragment of the 1st leaf, containing the beginning of the work. This fragmentary leaf has therefore remained unnumbered.

Rinamalots.	Karana,	whence the <i>Karanôta</i>	Râthôras.	pp. 215a-224b,
	Lakhô,	„ „ <i>Lakhâvata</i>	„	pp. 226a-233b,
	Mandalâ,	„ „ <i>Mandalô</i>	„	pp. 234a-256a,
	Patô,	„ „ <i>Pâtôvata</i>	„	pp. 258a-282b,
	Rûpô,	„ „ <i>Rûpavata</i>	„	pp. 283a-290a,
	Vêro,	„ „ <i>Vêravata</i>	„	pp. 292a-299a,
	Jêta Mâla,	„ „ <i>Jêtamûlôta</i> or <i>Bhojarâjôta</i>	„	pp. 300a-307b,
	Dûgara,	„ „ <i>Dûgarôta</i>	„	pp. 309a-324a,
	Âraka Mala,	„ „ <i>Arakamalôta</i>	„	pp. 326a-329a,
	Sakatô,	„ „ <i>Sakatâvata</i>	„	pp. 330a-b,
	Akhê Râja,	„ „ <i>Jêtavata</i>	„	pp. 332a-350a,
		„ „ <i>Kûpavata</i>	„	pp. 351a-360a,
		„ „ <i>Bâmota</i>	„	pp. 361a-362a,
		„ „ <i>Sâldâsôta</i>	„	pp. 363a-364a,
		„ „ <i>Rânâvata</i>	„	pp. 366a-371a,
		„ „ <i>Singhanôta</i>	„	pp. 372a-b,
		„ „ <i>Mâlâvata</i>	„	p. 374a,
		„ „ <i>Râvalôta</i>	„	pp. 376a-377a,
		„ „ <i>Sûrôta</i>	„	pp. 377b-380a,
		„ „ <i>Sihâvata</i>	„	pp. 381a-383b,
		„ „ <i>Nagarâjôta</i>	„	pp. 384a-386b.

Much as in the case of the preceding MS., here too the genealogies are occasionally illustrated by biographical notes and quotations of bardic songs. Of the progenitor of each *khâpa* a short biographical account is given. In the case of râva Cûddô and râva Riñâ Mala, the biographical account is more diffuse than in the case of others. After the biography of râva Cûddô, the genealogical part proper begins from his son Bhîva, as follows:—

राठोड़ भौव चुहावत रौ पस्वार [i]

भौव चुहावत वडौ ठाकुर ज्ञवौ राव रियमल तुं चौतोड़ चूक
कौयौ मारांगा तिण दिन भौव दाह घणौ पी नै सुता था सु राव
जोधौ रातै नौसरीयौ तरै बगु हौ भौव तुं नै वरजांग तुं जगावौ
पिण जागै नहो तरै वरजांग तुं राव जोधौ ले नोकलोया नै रांगा रौ
साथ हेदां उपर आयौ सु भौव तुं सूतां हाथ घालोया चटक माहै
कौया.....

रा। भौव चुहावत रा बेटा

इ राठोड़ वरजांग भौवैत वडौ रजपूत चेक पाथर लाष पाथर
घणौ बेठ जौतौ राव रियमल जोधा सता रौ वैर माहै घणौ कास्त

ज्ञानै च संप्र प्रवाङ्गौ जीतवादो ज्ञानै साक्षावस नदवांशसर गुडौ मोगडौ
भावौ लावौ झुडलौचे मांव पठै वरचांग वैरवाराह परभोमपचाइय
ज्ञानै . . . (pp. 7a-b).

The MS. is in the possession of Kavirājā Āsiyō Ganesa Dāna of Jodhpur.

MS. 20 :—पौढियाँ फुटकर .

A fragmentary MS., at present consisting of 94 leaves, numbered from 91 to 184. The fragment originally formed part of a bound volume, and the leaves remaining are still sewn together, but the cover is lost. Size $12\frac{1}{2}'' \times 8\frac{1}{2}''$. The MS. contains an average of 15 lines of writing per page, and about 15 akṣaras per line. The script is Devanāgarī from leaf 91 to leaf 115, and current Marwari from leaf 116 to the end. A few leaves are blank. The MS. is undated, but its age can be approximately fixed towards the middle of the Samvat-Century 1700.

The MS. contains:—

(a) हमीरैत भाटियाँ रौ पौढियाँ, pp. 91a-103b. Genealogies of the Hamirötā Bhāṭīs extending for a period of 11 generations, from Hamira Devarājōta (9th generation) to the 19th generation. Beginning:—

॥ भाटो केल्हग रौ बंसाडलौ तिळ माहे

६ हमीर देवराज रौ

१० लुणकरन हमीरोव

११ सतौ लुणकरनोत राव रिणमल नुं राणै कुंमै चौचोळ चृक
कर तठै कांम आयौ रावजौ सुं सता रौ बोल थो न रावजौ
वासै ऊं नहौं खौळ... .

(b) सोसोदीयाँ रौ पिरियावलौ, pp. 104b-115a. A genealogical account of the Sisodiyās from rāṇō Bhamupa Si (1st) to the 18th generation. Beginning:—

॥ सोसोदीयाँ रौ पौरोयावलौ सोसोदीया गुहिलोतां रौ साम
माहे क्षै

१ रांगों भमुखसों जिथ था रांगा झवा पैहली रावल कावता (sic)
पक्के भमुखसों था रांगा कहांगा

२ रांगों भौवसी etc.

(c) आहाड़ों रो पौडियाँ, pp. 116a-117b. Pedigrees of the Āhāṛā Sisodiyās of Dūgarapura and Vāśavāhalā, from rāvala Kānbara De (1st) to the 12th generation. Beginning:—

आहाड़ा हुंगरपुर वांसवाहला रो खालोयां रो पौडो [.]
आहाड़ा सोसोदीयां माहे यहादि रो जोगादित ने जोगादित रो बापै
रावल आहाड़ वसौयों तठा था आहाड़ा कहांगा

३ रावल कान्हडे करमसों रो कान्हडे था औनाराइगा था
पौडो १२८ क्वै तियां बौगत चौर ठोहड़ मंडो क्वै.

(d) चन्द्रावनों रो पौडियाँ, pp. 118a-119a. Pedigrees of the Chandrāvata Sisodiyās of Rāmapurō, from rāvala Pratāpa Si (4th generation) down to the 9th generation.

(e) जेसा भट्टियाँ रो पौडियाँ, pp. 121b-158b. Genealogies of the Jesā khāḍpa of the Bhāṭṭis from rāvala Kehara (9th generation from rāvala Jesāla) to the 17th generation. Beginning:—

॥ भाटोयां रो आगलो वात तो घणी क्वै रावल जेसल दुसाऊ
रो तीण सं। [१२१२] जेसलमेर बंभग रसे दीमायो तीण ठोड़
वासौयो तठा पक्के इतरा पाठ

१ रावल जेसल दुसाऊ रो जेसलमेर रो गड करायो

२ रावल सालवहण etc.

(f) गुहिलोतों रो पिरियावलों, pp. 157a-159b. Pedigrees of the Guhilōtas, from Guhāditya (1st) to the 11th generation. Beginning:—

गुहिलोतों रो पौरीयावलों गुहिलोतों रो चौबीस साथ क्वै

१ गोहादित २ गोहिलोत ३ छोड़ ४ चोल ५ बुमांग

६ रावल बापै बुमांग रो रावल बापै आहाड़ि ठाकुर झवै
तठा था आहाड़ा कहांगा दलै पांगुला राजा जैचंद राठोड़ रे परण्योयो
थो etc.

(g) मायलां रौ पौडियाँ, pp. 162a-168b. Genealogies of the Bhāyalas, a subdivision of the Pāvāras, from Sajana Bhāyala (1st) to the 11th generation. Beginning :—

भायल याव वज्जी भायली पांवारां रौ ३५ पैतोस साथ पांवारां
मैं चेक भायलां रौ साथ वे मैं (?) भायलां रौ साथासरौ वज्जी भायली
शोहोसा (?) मगरा (?) नौवी (?) नै सौवागाची

१ महारिष्वरवेश्वर

२ सायर महरिष रौ

३ उतिमरौ

४ पदमसी

५ सजन भायल

६ सजन भायल पदमसी रौ सजन वडौ रजपुत ज्जवो...

(h) जळाँ रौ पौडियाँ, pp. 170a-177b. Genealogies of the Hulas, a subdivision of the Guhilötas, from Hula Sālhā rō (2nd) to the 12th generation. Beginning :—

॥ जळ गैहलौतां रौ चौवौस साथ मैं मोजै घेतौ जळ सोजित
वडौ रजपुत जळवौ वडौ टाकुराई जळै पक्कौ कवरेहेके दोने जळां कन्हा
सोनगरे सोजित लो etc.

(i) मांगलियाँ रौ पौडियाँ, pp. 178a-179b. Pedigrees of the Māngaliyās of Isarū, from Dulhō Kilū rō of Khīvasara (1st) to the 10th generation. Beginning :—

१ इसरु वेदु रा मांगलीयाँ रौ वी गत पैहलो घोवसर रहता

२ मांगलीयाँ रै

राण्डौ धरपाल

मोटुं राव

उहड़ राव

घांषड़े

कोलु

१ दुल्हौ कोलु रौ दुल्हौ घोवसर यकौ चारण हेक सिधराव
जेसिंवदे सु बहस करि आयौ थौ उण नुं आप रौ दिकरौ वैहौ दांव
दीयौ पकै चारण ले जाय नै सिधराव तु दियायौ तहै राजा सिधराव
वैहा तु आपरो बेटो परणाई etc.

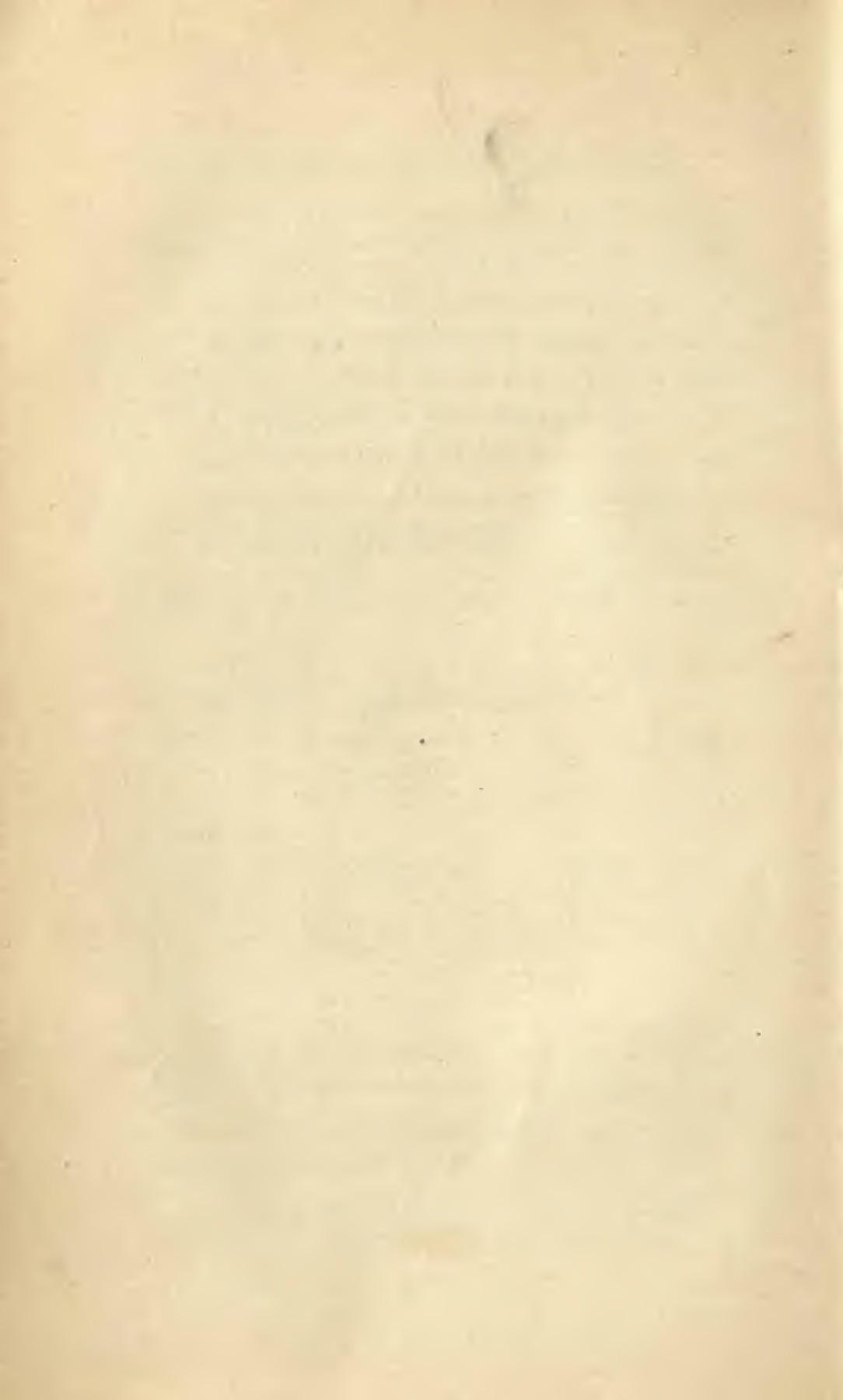
(j) श्रीमाल महाजनां रौ १२२ न्यातां रा नाम, pp. 181b-182a. A list giving the names of the 122 septs of the Śrimāla Mahājanas.

(k) निरवाणी रौ पौडिया, pp. 183a-184a. Pedigrees of the Nirabāṇa Rajputs, an offshoot of the Devaṛāṭas, preceded by the introductory account following:—

॥ नोरवाणी रौ साथ निरवाणा पैहली देवड़ा था देवड़ा था निरवाणा कहंग। निरवाणा सीरोही था चाय कवरसौ दाहलीया कन्हा बांडेलौ लोयौ उदैपुर लोयौ पक्के वसी गांव सोलहर बांडेला नजीक कै तठे राधो पक्के कहवाहौ रायसल मुजावत लघु भोजावत नै भीया हेमा रा कन्हा बांडेलौ लोयौ तरै निरवाणा था बांडेलौ छुटौ...etc.

(l) चौबी रौ पौडिया, pp. 184b—? A genealogical account of the Cibā Rajputs, a branch of the Cabuvāpas, incomplete owing to the loss of the subsequent leaves in the MS.

The MS. is in the possession of Kavirājā Āsiyō Gaṇesa Dāna of Jodhpur.



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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A
DESCRIPTIVE CATALOGUE
OF
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION I:

Prose Chronicles.

PART II:

Bikaner State.



BY
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FASCICULUS I.

CALCUTTA:

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1918.

The ii Part of the i Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*,—describing the manuscripts of Prose Chronicles found in the Bikaner State,—of which the present is the first fasciculus, is compiled on the same lines and principle as the i Part, which was initiated at Jodhpur over a year ago. The object kept in view in preparing this *Catalogue*, has been not only to give an adequate idea of the extent and importance of the literature with which it deals, but also to collect and classify all the manuscript materials available for a *History of Bikaner*, which I am compiling under the aegis of H. H. the Maharaja. The present fasciculus describes all the manuscripts of Prose Chronicles found in the Darbar Library in the Fort, and will shortly be followed by another fasciculus describing manuscripts in private collections, at Bikaner and in the district.

L. P. T.

Bikaner, the 30th March, 1916.

A DESCRIPTIVE CATALOGUE OF BARDIC
AND HISTORICAL MSS.

MS. 1.—बौकानेर रै राठोडँ रौ स्थात सिंहायच
दयालदास कृत .

A huge volume, leather-bound, consisting of 394 leaves, $16'' \times 11''$ in size. The number of the lines of writing in each page is not uniform, the pages in the beginning comprising only 16-20 lines of writing of about 20 akṣaras, the pages at the end about 35 lines of about 35 akṣaras. The manuscript was apparently all written by one and the same hand. It contains a *khyāta* or chronicle of Bikaner from the origin of the world and of the Rāthōras to the death of mahārājā Ratana Sīṅgha (Samvat 1908). The chronicle was compiled by Cāraṇa Sīndhayaca Dayāla Dāsa in obedience to an order by mahārājā Sīrdār Sīṅgha of Bikaner, and was written by Cāraṇa Viṭhū Cāvṇḍo. The work is styled in the preface "Khyāta' Rāthōrā rī." It begins :—

ब्रीगणेश्वाय नमः ब्रीकरनीजी सहाय ब्रीसरसवै नमः ।
अथ व्यात राठोडँ रौ युलासा याददाति ब्रीषी १०८ ब्रीब्रीश्वर्जूर
रा ऊकम सूं सिंधायच दयालदास लिषाई बौठ चांवडै लिषो (॥)
तम्बेरभमुखविदितजस करैहि प्रिघ जगकाज (॥) वंदुं तिह परदेवता
निंह अधार दुचराज (॥) १...

After the above stanza and other 5 stanzas in honour of Ganapati, mahārājā Sīrdār Sīṅgha, and the five gods, the work proper begins with a chapter on the *Sūryavamśa rī pīdhīyā*, starting from Nārāyaṇa. In the genealogical series, Rāma Candra is the 84th, and Jē Canda the 254th. The life and exploits of Jē Canda of Kanōja are described at great length, partly in verses, and partly in rhymed prose (*vacanikā*) in Hindi, and the authority of two works is quoted, which are stated to have been composed during Jē Canda's life-time, namely : the *Jē mayan̍ka jasu candrikā* by kavi Madhukara, and the *Jē canda prakāśa* by Bhat[t]a Kedāra. The date of the birth of Sīrō is given as Samvat 1175 (p. 42b), and from this event the chronicle proper immediately begins as follows :—

राव सौहा ने विधा करवाया। बांवन चेठ कर मुगलों से पते पाया। देस करवज रा वसण दीना नहीं। पीछे पातसाह राव सौहे कुंदिलो कदमी बुलाया। करवज का मुनसब अनायत कीया। जिस वधुत करवज लाए थोड़ा सा मुलक है गया। प्रदास लाभ चौंदेश २४ री रही। ...etc.

From the death of Sīhō (S. 1243) to the end, the text is all in Marwari prose, except for commemorative verses occasionally quoted. After the life of Āsatāhāna, an account is inserted of the life of Pābū, in which the latter is represented as a son of Udala, son of Dhādhala (धाधलजी रे बेटा दोष डवा। बड़ो छदल बोटो आसल। और छदल रे बेटा दोष हुवा। बड़ो बूझो बोठा (sic) पावूजी, p. 47b). Pp. 93a-98b contain an account of Karaniji, the deified Cāraṇī who is regarded as the tutelar goddess of Bikaner, and she is described as having been born in Śamvat 1473 at Soyāpa, from Kiniyō Mehō and Ādhī Devaṭa. The account of RĀVĀ Jodhō begins p. 117b and continues at length till p. 131b, where the following list is given of his sons:—

ओवीबोजी १ सूजोनी २ दूदौनी ३ बौदौनी ४ कमानी ५ सातन ६ जोगायत ७ वर्षसौध ८ नीबक्रन ९ सिवराज १० सांवतसी ११ वणवीर १२ करन १३ शयमल १४ भोज १५ कुंपौ १६ रामां १७.

From this point, the chronicler leaves the Rāthoras of Jodhpur and takes to consider only Vikō, the founder of Bikaner. It is therefore from this point (p. 131b) that the chronicle of Bikaner practically begins.

After three introductory lines, giving the date of birth (S. 1495) and *janmapatrikā* of VIKŌ, the narrative begins p. 132a as follows:—

बेकदा प्रस्ताव राव ओधीजी दरबार कीया विराजै है। ने सारा भाई वा अमराव वा कंवर हाजर है। जिसे कंवर ओवी-कोजी भोतर सु आया। अब रावजी सु मुजरी कर काका कांधलजी रे आगे विराजैया...

and continues relating how Jodhō, on seeing VIKŌ talk to Kādhala in the ear, asked them whether they were plotting to conquer some new land. Whereupon the two, not to allow themselves to be joked upon, resolved to go and conquer the country of Jāgañjī, about which they had heard from Nāpō, a Sākhalō who was in the service of Jodhō. Accordingly, VIKŌ

set out with the consent of Jodhò and accompanied by his uncles Kādhala, Mādāna, Mandalò and Nāthū, and his brother Vidò, and Sākhalò Nāpò, Parīhāra Vejò, Vēda Lalò and Lākhaṇa Si, Koṭhārī Cōtha Mala, and Vachāvata Vara Siṅgha, and this was in Samvat 1522 (p. 132b). The first night they halted at Mandora, and from there took with them the image of Bhērū, called *Gorō*. With 100 horses and 500 infantrymen, Vikò then went straight to Desanoka, where he paid homage to Karantji. From Desanoka he proceeded to Cādāsara, where he stopped 3 years, and thence to Kodamadesara, where he stopped also 3 years. In the last-mentioned place he installed the image of *Gorō*. Then he proceeded to Jāgaļū, where he stopped 10 years. During this period he married the daughter of Sekhò, the Bhāti rāva of Pūgala. In Samvat 1535, Vikò made an attempt to build a fort at Kodamadesara, but the Bhātis of Sekhò did not allow him to remain there, and after a fight he had to go elsewhere. The new place he selected for the fort was the *Rāñ Ghāū*, in the way from Multan to Nāgora. Here he built a fort in Samvat 1542, and founded the city of Bikaner in Samvat 1545 (p. 136a).

The chronicle continues describing all the gradual conquests of Vikò, viz. how he subjugated the Jātas, the Joiyās, the Khicis of Deva Rāja Mānasiṅghōta, the Sākhalās of Jāgaļū, the Bhātis of Sekhò, the chief of Pūgala; how he took Kharaļā from Subha Rāma, Bhāraṅga from Sārana Pūlò, Sidhamukha from Kasbò Kāvara Pāla, Balūdi from Pūniyò Kānō, Rāyasa-lāṇò from Vēnīvāla Rāva Saļa, Sekhasara from Godò Pādū, Sūt from Sihīga Čokhò, Dhānasiyò from Sohuvò Amarò; how he took Dronapura from rāṇò Vara Sala, a Mohila, and assigned it to his brother Vidò. Next comes an account of the expedition against Sāraṅga Khā of Hisāra, which cost Kādhala his life (S. 1546, *sākha rō gīta* : बालाके पट्टे यहू बल आधौ...), and the subsequent defeat Sāraṅga Khā sustained at the hands of Vikò (S. 1547). Pp. 146b ff. contain an account of the expedition Vikò made against Jodhpur at the death of Sātala, and the expedition is explained as undertaken only in order to get the old arms and trophies of the Rāthōra rāras, which Jodhò had promised to Vikò, on the latter's ceding to him Lāraṇū and renouncing to his right of succession. The last pages describe how Vikò released Vara Siṅgha of Meratò (*sākha rō gīta* by Cānaṇa), and defeated Nirabāna Rina Mala, a chief of Khandelò (*sākha rō gīta*). The death of Vikò is mentioned p. 151b as having taken place in Samvat 1561.

Next follows the *Ehyāta* of LŪNA KARANA, Narò, Vikò's eldest son, having ruled for only 4 months. It begins :—

पौक्ते किताइक दिनों सुं रावजो औवीकैजो जमी दाबी हो ।
जिके किताइक भोमीया फिर गया हा । तिथां नुं पायनामो कर्ण

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सारु राव औलूग्यकर्मजो फौज कर पधारौया । सागै इतश्च सिरदार ।
भाई चडसीजो... etc. (p. 152a).

The *khyāta* of Lūna Karaṇa especially describes the repressing of the rebellion of Cāhuvāna Māna Siṅgha Depālōta of Dadrevò, the expeditions against Kāmkhānī Dōlat Khā of Phatēpura and against Cāyalavārō, the marrying of the daughter of rāvā Mala of Citorā, the expedition against Jesalmer and the capture of rāvala Devī Dāsa, and lastly the expedition against Nāranḍa, in which Lūna Karaṇa lost his life (S. 1583, p. 158b). The text is interspersed with commemorative songs by Vithū Sāvaṭa and Mēdū Lālō.

The *khyāta* of Jēta Si, who succeeded, begins from an attempt of Udē Karana Vidāvata, thākura of Dronapura, to fall on Bikaner and take it by surprise:—

पौछे राव लग्नकर्त्तव्यो कांम आया । तद उत्ता दिन रो चढ़ीयौ
वौदावल उदैकर्ण दोलपुर रो ठाकुर गांव डोसो सुं बादै रघौ वौकानेर
आयौ । अरु मन मै वौकानेर जैया रो है.... etc. (p. 159a).

The first exploit of Jēta Si was a punitive expedition against Dronapura, whose Thākura sought refuge with the Khān of Nāgōra, after which Jēta Si gave Dronapura to Vidāvata Sāgō Samisāracandōta. Next we have the expedition against Sihānakota, and immediately after it, an account of how Jēta Si helped his brother-in-law Sāgō—the future founder of Sāgānēra—to conquer Mōjābād and Amarasara in the territory of Āmbera, and Gāgō to fight Sekhō Sūjāvata (*sākha rō gīta*: शक्ते द्वार चक्ररांश इल पुर आयौ चिपर...). At this point the main narrative is interrupted by the insertion of some particulars regarding Karaniji, the Cāraṇī saint, who was still living at Desāṅoka. It is stated that she in her old age went to Jesalmer to restore rāvala Jēta Si his health. From Jesalmer she went to Khārorō, and hence to Bēghati, where she met Harabū Nākhaldō, and lastly proceeded to Ghariyālō where she consumed herself into the fire of *yoga* (*sākha rō gīta*: उठी अर सुं आग...). The year given for her death is Samvat 1595, as recorded in the *dūhō* following:—

पनरै से पिच्छांगवै	चैत सुकल गुर नम्म ।
देवी सागरा देह सुं	पूरा जोत परम्म ॥१॥

After the above interruption, the chronicle of Jēta Si is resumed with the defeat inflicted on Sāh Kamarō, the son of

Bābar, who had taken Bharathanēra (Bhatanēra) and thence marched over Bikaner (*sākha rī kavītā*). Pp. 174a ff. describe how Māla De usurped the throne of Jodhpur by murdering his own father Gāgō, and in Samvat 1598 fell upon Bikaner. Jēta Si was killed in the attempt of opposing him (3 *sākha rā gīta*, the first by Sūjō Nagarājōta, pp. 177b-178a), and Māla De took Bikaner with half the territory, the other half remaining to Kalyāna Singha, a son of Jēta Si, who had taken refuge at Sarasō. The *khyāta* closes with the information that Bhīva Rāja, a brother of Kalyāna Singha, went to Dillī and propitiated the emperor Hamāyū (p. 178b).

The *khyāta* of KALYĀNA SINGHA (pp. 179a-200b) begins from the arrival of Virama De Dūdāvata in Sarasō:—

पौङ्के रावनी ओकल्याखसौंघनी सहस्रे विराजतां वीरमदे दूदावत
आयै तिका इण तरै । ...,

and continues with a very long description of the contest of Virama De with rāva Māla De of Jodhpur, the main thread of the narrative being resumed only p. 182a as follows:—

पौङ्के वीरमदेनी किलेके साथ हं गांव क्लोड नौसरीया सु
राव कल्याखसिंघनी थवै सहस्रे गया । नै रावनी वीरमदेनी री वडो
घातरी कीवी अरु वडा जावता कोया पौङ्के वीरमदेनी रावनी नै
कयौ कै भीवराजनी दिली है सु आप न्हारी घातरी री कामद
लिध देवौ । तौ न्हे पगा पातसाहनी रै पावां लागां ।... etc.

Subsequently, Virama De went to join Bhīva Rāja at Dillī and things turned out very favourable to them, when in Samvat 1599 the emperor Hamāyū was dispossessed by Ser Sāh, a friend of theirs. When Ser Sāh invaded Marwar, Kalyāna Singha joined him with his forces. The defeat of Māla De culminating in the capture of Jodhpur, assured to Kalyāna Singha the possession of Bikaner, and to Virama De that of Meratō. The account of the above facts is very detailed, but inaccurate (*Gīta* on Kalyāna Singha, by Nagarājōta Hamira Sūjāvata, pp. 187b-188a; *dūhā* by Virama De: जननी धिन जौ जन्मीयां... pp. 189a-b; *kavītā* on Māla De by Jhūthō Āsiyō: भागी नौ बाराह...). In the war between Māla De of Jodhpur and Jē Mala Vira madevōta of Meratō, Kalyāna Singha sent a body of 1 000 horses to the help of the latter, and Māla De was defeated and put to flight and his royal insignia captured. Pp. 194a-197a describe how Thākura Si Jētasiōta retook Bharathanēra in S. 1606, but lost it again to the Muhammadans shortly afterwards and was himself killed in the battle.

Pp. 197b-198a give a genealogy of the descendants of Thākura Sī, who are called *Vāghāvata Viśās*, and the descendants of Nāraṇa,—to whom Kalyāṇa Singha gave Evārō in S. 1607,—who are called *Nāraṇyāta Viśās*, and next relate how Vāgho Thākurasītā went to Dillī and with his feats of bravery ingratiated himself to Akbar, who restored him the fief of Bhartanēra. The last six pages contain a description of the coalition of Hājī Khā of Ajmer and rāna Udē Singha of Mewar against Māla De of Jodhpur (pp. 198a-199a), the difference subsequently arisen between Hājī Khā and Udē Singha over a dancing girl kept by the former, whom Udē Singha longed to possess, the coalition of Hājī Khā and Māla De against the Rāṇā, and his defeat at Haramārō, the capture of Meṛatō, the loss of Ajmer, and the fief Māla De gave to Hājī Khā in Jētāraṇa (p. 200a). The *khyāta* closes with the list of the *satis* of Kalyāṇa Singha (S. 1628).

The *khyāta* of RĀYA SINGHA begins p. 200b as follows:—

अहं राव कल्याणसिंघजी रो वधत दीवालगौरी रो काम सांगौजी
करता। सुं जिगां दिनां मै सांगौजी वक्षावत गुञ्जरा हा। पोकै
वीकानेश आया तद रावजी ओशायसिंघजी सांगौजी रो हवेली
पघारौया। ने गठ दाघल ह्वा। ता पोकै वक्षावत कर्मचंद दरबार
मै हाजर ऊवौ। तद रावजी ओशायसिंघजी इग नूं दीवालगौरी रो
यिलत्त अनायत करो।... etc.

The events are not given in due chronological order. First we have an account of how Rāya Singha was introduced to Akbar by kāvara Māna Siṅgha of Ābera, how Rāya Singha and Māna Siṅgha defeated the Pāṭhāpas of Ataka (p. 205a) (*sākha rō gīta*, p. 205b), and how Akbar conferred on Rāya Singha the title of *rājā* (p. 205b) and a *mansab* of 4 thousand with a jurisdiction over 52 *parganas* (S. 1634). Then the chronicler skips back to the expedition against Ahmadabad (4 *sāyada rā gīta*, the first of which begins: बैदर्संदपुर जौप जौधपुर चाब्, p. 206a), and particularly indulges in a description of the bravery of Rāma Siṅgha, Rāya Siṅgha's brother, who captured Ahmad after killing his elephant (*sākha rī nisāñī*: चोले से तौमे चमे... p. 207b). Next he gives a list of the Rajputs killed in the last-mentioned conflict, and after it skips back to Rāya Siṅgha's marriage with Jasamā De, the daughter of *rājā* Udē Siṅgha, and the gift of 50 elephants he bestowed on the Cāraṇas on that occasion. The names of 7 Cāraṇas and 1 Bhāṭa are given in this connection:—

हाथी १ दूदे चासौये नूं दीनां। हाथी २ देवराज रतनुं ने
दीने (sic)। हाथी ३ दुरसै ब्याडै नूं दीनां। हाथी ४ बारट लखनौ
नूं दीनां। हाथी ५ बारट लखनौ नै। हाथी ६ गैपै तुकारै
सिंहायच नै दीनां। हाथी ७ भुजै साइयै नै दीनां। हाथी ८ भाट
खेतसौ गांव दागडै रै नै दीनां (p. 208b). (*Sāyada rō gīta*: रहस्य
जग बोल घणा दिन रासा...)

The next subject treated is the expedition against Sultān of Sirohi, which Rāya Singha undertook by order of Akbar, and carried out most successfully by capturing Sultān himself and taking him prisoner to Bikaner (3 commemorative songs, p. 210a). Pp. 210b-214b exhibit a copy—in *devanāgarī*—of the *firman* by Akbar, in which Rāya Singha is recognized as a lord of 52 *parganas*. Then we have a description of how Rāya Singha conquered Jodhpur from *rāva* Candra Sepā and held it for 1 year (p. 214b), and during this period gave the village of Bhadorā, in the Nāgōra territory, to Śādū Mālō, and four other villages to Ādhō Durasō, and *lākhpasāvas* to Bārāṭha Lākhō, Bārāṭha Saṅkara, etc. (*sākha rō krivita*). Jodhpur is stated to have remained in the hands of Rāya Singha till S. 1639, when he asked Akbar to give it to Udē Singha (*sāyada rō gīta* by Ratanu Deva Rāja: आई भाग राचा व्यपत तप इपता.... p. 215b). In S. 1642 Akbar commanded Rāya Singha to the Dekhan, and while there Rāya Singha ordered his chief minister Vachāvata Karma Canda to build at Bikaner a new fort, *Nao Koṭa*, which is the one that is now extant. The foundations were laid in Samvat 1645, and it was completed in Samvat 1650 (p. 216a). Follows the description of Rāya Singha's marriage at Jesalmer (S. 1649), and in this connection an anecdote is related concerning Sindhāyaca Gēpō, and his habit of addressing all people as " thou ", which had won him the nickname of *Tākārō*. On that occasion, Rāya Singha bestowed some more gifts on the Cāraṇas, chiefly on : Mahadū Jāḍō, Ratanu Deva Rāja, and Śādū Mālō (commem. song by Sindhāyaca Gēpō : किसे राण रावल किसे
राव राजा कीधो, p. 216a). P. 216a mentions a work (*Bhāṣa*) in praise of Rāya Singha, which was composed by Bārāṭha Saṅkara and was rewarded by Rāya Singha with one crore of rupees and a *jāgīr* in Nāgōra (*sāyada rō gīta* by Ādhō Durasō : सबदो जग बोह चजाद रायमिच...). The last pages contain a description of Karma Canda's plot for murdering Rāya Singha and placing Dalapata on the throne, Karma Canda's taking refuge with Akbar, Akbar's reassuming from Rāya Singha the *parganas* of Bhatanēra, Kasūra and others and assigning them to Dalapata (S. 1656, p. 217b). Dalapata's fighting against Rāya

Sīngha and against Jāvadin and being captured by the latter; the rebellion and death of Amara Sīngha and the songs sung by Cārani Padamā—Sādū Mālō's sister—on the occasion (S. 1654, pp. 218a-219a); the death of Prithi Rāja (S. 1657); the death of Rāma Sīngha at Kalyāṇapura (S. 1656, commem. song : मरणारे चरण वधवै सद्दौ, p. 220a); and lastly the death of Rāya Sīngha, which took place at Burāṇapura, in Saṃvat 1668 (*marasyo* by Ādhō Durasō : बड़ो खुर तुदतार रायसिंह लिमानीया, p. 221a).

The *khyāta* of DAJĀPATA SīNGHa begins p. 221a as follows :—

पौक्ते दलपतसिंघनी गादी विराजीया । दलपतसिंघनी रौ जन्म
सं १६२१ । पागला वद । ८ । इष ॥ ८८ । ८५ ॥ दलपतसिंघनी
रौ जन्मपनी । सं १६६८ रात्रा हुवा ॥ वद दिलो जाय पातसाह
जिहांगीरे कदमां लागा । खुँ वरस । १ । चाकरी करो... etc.

The *khyāta* is a very short one. It relates how Dajapata incurred the displeasure of the Emperor by refusing to go to court, whereas Sūra Sīngha, his brother, succeeded in gaining the favour of the Emperor, and obtained from him the necessary help for making himself lord of Bikaner. Dajapata was defeated and captured and taken to Ajmer, where he broke off from the jail, after killing his wives, and sword in hand met a glorious death (*sāyada rō gīta* : कानों जद लौध किमन चो कासथ... and *kavitta* : दृढ़ पाथ देपतो .. p. 225a).

The *khyāta* of SŪRA SīNGHa properly begins p. 225b with the dates of his birth (S. 1651) and accession to the throne (S. 1670), and then a copy of three *firmans* giving a list of the *parganas* assigned to him by Jahāgīr :—

पौक्ते दिलो गया तठे पातसाह जहांगीरनी मुनसब इनायत
कोयो । जिला मै पड़गना बगस्ता तिया रौ सरंध रो नकलो रौ याद ।
फरमांग कलोधो रौ ... etc.

Before the beginning proper, however, some miscellaneous information is anticipated, namely : the revenge Sūra Sīngha took on the descendants of the traitor Vachāvata Karma Canda, the reassuming of some *jāgirs* and privileges, and the gift of a *lākhpasīna* to Gādāya Colō, who had composed a *reli* in his honour. The gift is commemorated in the *dākhō* following :—

चोलै राष्ट्रा आप रां

चोलै नै कर चाव ।

सूरजमाल समाप्तीया

पग भर लाषपसाव ॥ १ ॥

(S. 1672, p. 225b). Almost the whole of the *khyāta* of Sūra Singha consists of an account of the war consequent upon the rebellion of Khuram to his father Jahāgir, and the part Sūra Singha played in it (comm. song by Sindhayaca Kisanō : शिरद माहडण... p. 227b). The last three pages are devoted to Gōra Gopāla Dāsa, who distinguished himself in the suppression of the rebellion of the *navāb* of Thāthbō (pp. 229a-b), and to thākura Udē Bhāna of Mahājana, who defeated a revolt of the Jōiyās. The death of Sūra Singha in the Dekhan is mentioned p. 230a, and the year is given as Samvat 1688.

The *khyāta* of KARĀNA SINGHA begins from a contest he had with *rāta* Amara Singha,—the banished son of Gaja Singha of Jodhpur,—to whom Śah Jahā had assigned Nāgōra, which had been in the possession of the *rājās* of Bikaner (pp. 230b-231a). Then it describes Karāna Singha's campaign against the *rājā* of Jvāri, who had rebelled to Śah Jahā and was eventually defeated and captured in Samvat 1704, and after it the campaign Karāna Singha made against the *rāva* of Pūgala and the division he made of the territory of Pūgala amongst the Sekhāvata Bhātīs (*sākha rī nisāni* by Sādū Mahesa Dāsa : सोलै सै तेहनरै... S. 1673, p. 232a). Next comes the description of Orangzeb's usurpation of the imperial throne (S. 1715, pp. 232b-233a), the death of Amara Singha (p. 233b), and then again the usurpation of Orangzeb, related at more length. Pp. 236a-238a contain a series of *jhūlānā dūhās* in honour of Kesari Singha—the second son of Karāna Singha—composed by Kaviyō Lūṇa Karapa (करण प्रचास प्रमेष कुं... etc.). Follows a very interesting anecdote, illustrative of the attitude of the Rajputs towards the intolerant policy of Orangzeb. Orangzeb, it is stated, had devised a scheme for taking all the Rajput nobles beyond the Ataka, under the pretext of a military expedition, and there forcibly convert them to the Islam. But the Rajputs were informed of the plot and, when they reached the Indus, they contrived to make the Mughals cross first, and then, when the boats came back to fetch them, destroyed them all and returned to their lands. It is stated that the first to strike the axe on the boats was Karāna Singha, and in recognition of this fact he was given by the consent of all the Rajputs the title of "Emperor of Hindustan" (हिंदुसान रै यानसाह). The fact is commemorated in the *gīta* following :—

करण प्रथो इकराह पतसाह आरंभ करे
कूच कर हले दरकूच काजा ।
चटक चसुरांग रा कटक सब ऊतरे
रहे लट वार हिंदवांग राजा ॥ ३ ॥

वंस बटतौस मिल वात यह विचारो
 जोर औरंग पड़े सोर जाहौ।
 सर रौ सर केवांग भुज साहौया
 आम पढ़तां जवौ भूप ज्याहौ ॥ २ ॥
 कुहाङ्ग मार जिहाज बटका करे
 धीर सांरा धरे मेट धोबो।
 करां थग तोल मुष बोल कहौयो करन
 जिते ऊमौ इते नहौं जोबो ॥ ३ ॥
 करन वाघांग दुनीयांग घिन धिन कहै
 धइम लज्जायांग भुज अमर धारू।
 अटक सू लीयां हिंदवांग आयौ उरड
 मुरड पतसाह बोकांग मारू ॥ ४ ॥ (p. 239b).

After two other songs, one of which by Sindhāyaca Thākura SI, the chronicler proceeds to relate how Orangzeb called Karaṇa Siṅgha to Dilli to kill him, but afterwards thought it wiser to command him to Orangābād, and, whilst Karaṇa Siṅgha was there, resumed the *mansab* of Bikaner. In Samvat 1724, the *mansab* of Bikaner was given to Anopa Siṅgha. The last page mentions three villages in the territory of Orangābād, which Karaṇa Siṅgha granted to Cāraṇas, to wit: Vikāsara to Sādū Mahesa Dāsa, Dāltali to Ratanā Māna, and Revārō to Kaviyō Lūpā Karaṇa; and then the death of Karaṇa Siṅgha which took place at Orangābād in Samvat 1726 (commem. *gīta*: नरा नाच पतसाह बोदाड सकौयो नहौ... p. 241b).

The *khyāta* of ANOPA SIṄGHA begins with a list of the *parganas* in the *mansab* of Bikaner, and then an account of Anopa Siṅgha's participation in the war against Siva Rāja in the Dekhan:—

पोकै अनोपसिंहजौ नै पातसाहजौ दबण रै बंदोबस्त सार
 मेलौया। जिमां दिनां सिवराज राजगढ रौ धोडां हजार ३००००
 दिवधु मै सारी आगा उड ठहरावै वा० मुलक लूटै। तिख पर माराज
 पातसाहजौ रै हुकम सूं कौज लेस पधारीया। पहै सूं सिवराज
 आयौ... etc. (p. 242a).

After the end of the war, Anopa Siṅgha was conferred by Orangzeb the title of *mahārājā* (*sāyada rō gīta*: सिवौ बाहादर अत

सवल... etc.). Follow the expeditions against Sikandara of Vijāpura and Tānā Sāh of Golakunda (pp. 242b–243a; commem. song: अर को अनुष रख...), a *kavitta* on Orangzeb's religious intolerance (जद्युर प्रथा कीचौ..., p. 243a), and minor accounts of marriages and the internal disturbances caused by the Bhātis of Cūdēra (pp. 243b-ff.). P. 247a it is recorded that Anopa Singhā was a great scholar, and composed works in Sanskrit, amongst which the *Anūparatnākarn* and *Anūpameghamālā*. Then we have the story of the trouble caused by Vanamālī Dāsa, an illegitimate son of Karana Singhā, who enjoyed the favour of the Emperor, until Anopa Singhā succeeded in getting rid of him (pp. 247b–248b). P. 249a records the death of Anopa Singhā at Ādūni, in Saṃvat 1755 (commem. song: दलां राह रा वाह दोय राह दापै दुनी...)

The *khyāta* of SARŪPA SINGHA is a very short and unimportant one in itself, but is enlarged by the insertion of some extraneous matter relating to Jodhpur beginning:—

चक्र सं० १७६२ चैत्र सुद १५ ने पातसाहजो दुरगदास ऊपर
वडा महावीर हँ अर बौतती कर जोधपुर अजौतसिंघजो ने
बगसायौ... (p. 249a),

and by a biographical account of Padama Singhā—the eldest son of Karana Singhā—from the quarrel over a deer which took place at Orangābād between Mohana Singhā—another son of Karana Singhā—and the imperial *kotavājā*, and in which Padama Singhā killed the latter (pp. 249b–250b) (four commem. *gītas*, one of which by Dhadhvāriyō Dvārakā Dāsa, pp. 251a-b), to the glorious death he met in the Dekhan (p. 256b) (commem. songs: लागा पग सेव आभ सिस लागौ .. etc., p. 257a-b). The chronicle of Sarūpa Singhā proper begins only p. 258a:—

अर जिगां दिनों मैं मुखदारो मूखडै रघनाथ रौ कैः वा० इण्ठा
रै जिले मैं इतरौ आसामौ हैः औसदाल कोठारौ कूकड़बोयडौ
नैशसौ जौवगदासौत... etc.

It consists only of a description of some intrigues which took place at Bikaner, while the young *mahārājā* was in the Dekhan, and terminated in the putting to death of Koṭhāri Nēna Sī and three other officers who were suspected to be hostile to the Mājī. Sarūpa Singhā died in Saṃvat 1757, after a reign of only two years (p. 260b).

The *khyāta* of SUJĀNA SINGHA begins p. 260 with Orangzeb's transfer of his capital from Dillī to Orangābād:—

सूँ पातसाइजी इय तरै दिलो क्वोडी सं १७५८ दिलो मै
फकोर सिरमद कुं मरवाया सूँ चैा सिरमद वडौ अवलौयौ सिङ्ग
है... etc.

Commemorative *dākhō* (p. 261b) :—

केइ चैसी गमल कदर	केइ मनमौजो पौर :
सब के कंध वटोल कर	ते गयौ आलमगीर ॥ १ ॥

The only important events in the reign of Sujāna Siṅgha are the repeated attacks he had to sustain from Ajita Siṅgha, Abhē Siṅgha, and Bakhat Siṅgha of Jodhpur, namely : the first invasion by the Jodhpur army at the command of Bhandāri Rughanātha (pp. 261b-262b), the plot of Ajita Siṅgha for capturing Sujāna Siṅgha through Vyāsa Dipa Canda (p. 263a), the second invasion by Bakhat Siṅgha and Abhē Siṅgha of Jodhpur (S. 1790, commem. song : हुवौ ताव स्कजां इचो राव बौका चै, p. 264a), and lastly the stratagem of Bakhat Siṅgha for entering the fort of Bikaner by surprise (S. 1791, p. 265b). P. 264b it is stated that Sujāna Siṅgha entrusted the administration of the State to his son *kīvara* Jorāvar Siṅgha. The demise of Sujāna Siṅgha, which took place in Samvat 1792, is recorded p. 266a.

The subject of the *khyāta* of JORĀVAR SIṄGHA, which begins p. 266a as follows :—

पौकै देस रै दष्टादै पासै राजा अमैसिंघजौ री तर्फ सूँ थाणा
बैठा हा : तिळा सूँ पौज कर औजौ थाणां ऊपर चढीया : सूँ थाणा
सारा उठाय दीना : वा० परै सूँ अमैसिंघजौ पौज कर वषतसिंघजौ
री कांकड़ पर ढेर कीया...,

is likewise formed by the hostilities with Jodhpur, this time Bakhat Siṅgha siding with Jorāvar Siṅgha against Abhē Siṅgha. The account of Abhē Siṅgha's siege of Bikaner, which was relieved by Jē Siṅgha of Āmbera's assault on Jodhpur, is given at great length pp. 268a-274b. The *khyāta* ends p. 276a with the death of Jorāvar Siṅgha (S. 1802).

The *khyāta* of GAJA SIṄGHA begins :—

तथा जोरावरसिंहजौ रै लाहै संतान नहाँ तिळा री वडौ चिंता
हुई वा० ज्यां दिनां अमरसिंघजौ । तारासिंहजौ । गुदडसिंहजौ ।
नागोर सं घड़ लेय लाड्यां आया हा बोकानेर री विगाड़ कर्गं साह ...

(p. 276a), and treats the subjects following: installation of Gaja Siṅgha, invasion of Bikaner by the Jodhpur army headed by Bhaṇḍārī Ratana Canda and its defeat (pp. 276b-278b). *sākha rō gīta*: कहै थेम जोधांप रौ प्रजा आमराव कथ...), coalition of Gaja Siṅgha and Bakhat Siṅgha against Abhē Siṅgha and Malāra Rāva (S. 1804, pp. 279a-b), coalition of Gaja Siṅgha and Bakhat Siṅgha against Rāma Siṅgha of Jodhpur, and account of the relations that existed between Ajita Siṅgha of Jodhpur and Jē Siṅgha of Āmbera on one side, and the Emperor on the other (pp. 279b-283b), defeat of Rāma Siṅgha and installation of Bakhat Siṅgha on the throne of Jodhpur (S. 1808, p. 284). Gaja Siṅgha's marriage at Jesalmer (S. 1808, pp. 284b-287a), copy of a *sanad* by Ahamad Sāh dated *san* 1166, in which Gaja Siṅgha is recognized as a *mansabdār* of 7 thousand (pp. 288b-289b), coalition of Gaja Siṅgha, Vijē Siṅgha, and Bahādar Siṅgha of Kisanagadha against Rāma Siṅgha of Jodhpur and the Marāthās (pp. 289b-295a, S. 1812). The remaining pages contain mostly local and unimportant information concerning minor events: such as Gaja Siṅgha's marriage with the daughter of *rājā* Jēta Si of Kāvā, which took place at Jaipur (S. 1812), and which is described very diffusely pp. 295b-298b, etc. Pp. 307b-309a describe the dispute between Vijē Siṅgha of Jodhpur and Ara St of Udēpur over the province of Godhavāra, and Gaja Siṅgha's intermediation in the same (S. 1828). The *khyāta* ends p. 311b with the death of Gaja Siṅgha in Samvat 1844.

The *khyāta* of RĀJA SIṄGHA, which is a very brief one, begins p. 312a, after a list of the sons and wives of Gaja Siṅgha:—

हमै माराज राजसिंघजौ राजा हुवा सूं सरोर मै बेद तौ
पैलङ्गोज छतो पया राजतिलक विराजैया पैकै सरधा घणी घट
गई... etc.

Rāja Siṅgha had long been ill, and succumbed to his illness a few days after his accession. He left an infant son, Pratāpa Siṅgha, who according to the chronicle, died of small-pox in the same year as his father (p. 312b).

The *khyāta* of SŪRATA SIṄGHA goes from p. 312b to p. 330a. It begins:—

पौछै सं १८४७ पोष वद ६ मंगलवार नै माराजकंवार रतन-
सिंघजौ रौ जन्म हुवौ अरु इण्डोज साल पौज कर पधारौया
गांव कालू मांय कर डेरा चूरु हुवा ठाकर सिवजौसिंहजौ पावां
लागा ... etc

The most important events related are: the capture of Bhaṭṭanērā (S. 1862, pp. 313a-314b)—it was after capturing it that Sūrata Singhā changed its old name into that of Hanumānagadha—the Sindhl expedition (S. 1858-9, pp. 314b-315b), the coalition of Sūrata Singhā with Jagata Singhā of Jaipur and Savāi Singhā of Pohakarāṇa against Māna Singhā of Jodhpur (S. 1863-5, pp. 316b-320a), the invasion of Bikaner by the Jodhpur army (pp. 320a-322a), the fight for Cūrū (pp. 324b-ff.), the treaty concluded with the East India Company in Samvat 1875, of which a copy is inserted pp. 330b-331b, the help received from the English (pp. 332a-ff.), etc. The *khyāta* ends p. 339a with the death of Sūrata Singhā (S. 1885).

The *khyāta* of RATANA SINGHA begins p. 339b as follows:—

सं० १८८१ वैसाख वद ५ औमाराज रत्नसिंहजी तथत
विश्वामीया: कर्ममौल मै सुं पहला तौ गांव सेषसर रै भोदरै
... तिक्क कौयौ श्रीहजूर रै वा० पौड़ै माजन रां ठाकरां वैशीसालजी
सेरसिंहोत हजूर रै तिक्क कौयौ... etc.

It is the most diffuse of all the *khyātas* and numbers 55 leaves containing a very minute and particular account of all the events, most of them unimportant, in Ratana Singhā's reign, which it would be difficult and superfluous to mention here in detail. The death of Ratana Singhā (S. 1908) is told p. 393b, and after it a series of *marasyā kavittas* by Vithū Bhoma is quoted, and with it ends the work.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 2:—राठौडँ रौ वंसावलौ नै पौढियाँ नै फुटकर वाताँ.

A MS. in the form of an ordinary book, cloth-bound, consisting of 82 leaves, wrongly numbered as 81, of which 6 loose, 3 at the beginning and 3 at the end. Size 9½" x 6½". Many pages are blank. The written pages contain from 12 to 15 lines of writing of 13 to 16 *aksaras*. Old Marwari script, except pp. 25a-27a, which are in *devanāgarī*, and were apparently written long after the rest of the MS. Date: about the end of the Samvat-century 1600. In the script no difference is made between ञ and ङ.

The MS. is a very important and valuable one, especially in view of its age. It contains the works following :—

(a) राठोड़ां दो वंसावली राज सौहेजी सुं राज कल्याणमक्तजी

ताँि, pp. 1a-24a. A genealogical sketch of the Rāthōrās of Bikaner from *rāvā* Sihō to *rāvā* Kalyāṇa Mala, who died at Bikaner in Samvat 1630. It begins :—

राजि औदीहोजी कनवज छंतो आ[य] षेड रहौयो पक्के
औदाशकाजी दो [जात] तु हालोयो सु विचालै पाटग मुज[श]न
सोलंकी दो रञ्जार सु : लाधौ फ़[ला]जी उजाड घंगा कौया सु ते रे
लौयै सौहने (sic) तु राष्ट्रै पक्के सौहेजी कहो तु जात करि नै घिरतो
आईस पक्के घिरता आया ताहरा : लाधौ फ़ुलांगो मारीयौ पक्के सौहेजी
तु : मुखराज परनाय नै षेड मेल्होया (p. 1a),

and continues with a list of the sons of Sihō who are here represented as four, to wit : Āsatāna, Sonaga, Ajō, and Reṇū, and with regard to the last one it is stated that his son was killed by some Cāraṇas, whom he used to feast at his table (p. 1b). Follow lists of the sons of Āsatāna, Dhādhala, Udalā, Salakhō, and Virama, containing almost only bare names. With Virama (p. 3b), the genealogy enlarges into a compendious *khyāta* or historical sketch. This begins :—

तथा : बौरमजी महेवै : मालेजी कन्दे रहता नै जोइया भटनेम
बारवारे रे (sic) रहै आपत माहे तुरो हालोयो पक्के जोइयोः
तुणे तु चुवडराय मारीयो...

Follows the account of Cūḍō, Virama De's son, from the legend of his having been brought up by Cāraṇa Ālhō at Kalāū (p. 6a), to his death under the walls of Nāgōra (p. 12a) :—

पक्के मुलतान दो फोजा नै दिलो रा फोजा ले नै राज चुडे
उपर नागोर आयो राज चुडो नागोर मारीया पक्के केल्हण अपुठो
गयो हमै।

Next comes a list of the sons of Cūḍō and after it the narrative is continued with Satō and Rina Mala, the adventures of Narabada being kept in prominent view. P. 17a gives a list of the sons of Jodhō, in which Vtkō is the first, and a preliminary account of him is given as follows :—

१. राजि औदीकोजी तु (!) जांगलु

ताहरा कितराहेक दिन उसीया रहोया पकै कोडमदेसर राज
रिगमल री चयर रांगदे री दोकरी तकाव कराडीयो तेथ रहा।

With page 17b the account of Vikò is resumed, from the attempt he made to make himself lord of Jodhpur at the death of Jodhò :—

पकै जोधोजो राम कहो सु टोकाइत नौवो झतो सु पेहलो
राम कहो हृतो पकै राज वौको कोडमदेसर झंतो सु रा वेसल
भीमोत वौकेजो तु कहाडीयो तु राज जोधे राम कहो के जे विग्र
गड मै चडीया तु आयो तो टोको तो तु हुसो पकै राज वौको
कोडमदेसर हृतो इलोयो सु पहै माहै आवंत अमल कर नै सुतो
सु मोवडै रो आयो ने ता पेहलो इडो जसमादे उतर नै वेसल
तु इथा गेहर नै ले चडी गड उपर पकै सातल तु टोको दौन्हौ
तितरै राज वौकोहो आयो पकै गड चेरीयो राज वौकै तुः (sic).

The *khyāta* of Vikò comes to an end p. 19b with the foundation of Bikaner. The following pages contain a very brief account of Lūṇa Karana, and then only bare lists of names of the sons of Vikò (p. 20b), Lūṇa Karanya (p. 22b), Jēta Si (p. 23a), and Kalyāṇa Mala (p. 23b-24a).

(b) दिल्ली रै पातसाहाँ रो याद, pp. 25a-27a. A list of the Emperors of Delhi from Sultān Samakā Gorī (1st) to Jahāgīr (73th). Apparently written at a later time than the rest of the MS.

(c) सांखला दहियाँ सूं जांगल लियो तै रौ छाल, pp. 37a-h. A very interesting little note on Ajiyāpura (Jāgalū ?) and Prithi Rāja, and how the Sākhalaś conquered Jāgalū from the Dahiyās :—

दहोयाली अजीयादे (गांव) रिगोहरै दहोयै रे बैठो राजा
पिथोराज तु मांगौ झतो स डोलौ दहोया ले ने छालोया झंता पकै
जांगलु आय रहा पकै अजीयादे कोट आप रे नाव अजीयापुर
कराडोया आगै जंगल धरतो झंतो कित न झतो पकै राजा पिथो-
राज सौकार रामग (sic) इये धरतो आयो झंतो ताहरा अजीयापुर
आयो पकै बायर तु ले अजमेर गयो ने दहोया अजीयादे रे साथ

जंता सु रहीया पक्के सांघलो (रावसी :) रुंगा (नामोर रे गांव) जंती आब नै रासीसर रहौ पक्के उपाधीयो १ केसव सांघलो रे झतो तिगा कुड कर नै सांघलां सं वाल कौवो जु यो तु जांगलु दोरा दु सांघलां तु मराड नै पक्के दहीया तु सांघलां बेटी [दी]न्हो पक्के जान आई जंती ताहार (sic) सगलां [द]हीया तु चुक कर नै सांघला मारीया मार नै जाय जांगलु लौयो उव सांघला रहता पक्के ।

(d) राठौड़ी रौ पीठियो राज सौहेजी सुं बोकानेर रै राज कच्छाखमलजो ताई, pp. 39b-43b. A series of genealogical lists containing only bare names and almost identical with the lists in (a).

(e) राठौड़ी रौ पट्टावली आसपाल सुं बोकानेर रै राजा सूरज-सिंहजो ताई, p. 46b. A list of the Rāṭhōṛa rulers from Āśa Pāla to Sūraja Singha *rājā* of Bikaner. Containing only bare names.

(f) राज जोधेजी रौ बेठी कियाँ रौ बाद, pp. 47a-48b. A list of the battles fought by *rāja* Jodhbō, beginning :—

कुवरपदे यंका (sic) :

१ केरवो मारीयो

ताहरा बाहर चढ़ीयो सु चुहलराई आपडोयो ओथ बेठ जाई... etc.

(g) बौदावतो रौ विगत, pp. 53b-56b. A note on the Vidāvatas from *rāja* Jodhbō, who conquered Lāraqū, Chīpara and Dronapura from the Mohilas Ajita, Vachbō, and Kānō, and gave the land to his son Vidbō, down to Bhopata Rāmōta, whose domains were confiscated by *rājā* Rāya Singha in Samvat 1628. The note contains a list of the seven sons of Vidbō and the villages they possessed, and then a short historical account of the Vidāvatas down to Bhopata, and their relations with the rulers of Bikaner and the Pathāṇas of Nāgōra. The note begins :—

मोहिल अजीत नै रांगो वछौ इयाँ रौ राजथान लाड़्या नै क्षापर झतो नै डुगापुर मोहिल कान्हो वत्तो पक्के महाराई औनोधजी

(sic) सगलों तु मारि नै मोहिले रे री (sic) भरिलो ले नै राजि
ओदौदेजो तु राष्ट्रीयो... etc.

(h) कांधकौताँ री पौडियाँ, pp. 58b-60b. A series of genealogical lists of the Kādhalōta Rāṭhōras, containing only bare names. It ends with the two sons of Jagō Śūdīsōta : Nārāṇya and Rāgho Dāsa.

(i) जोधावत जोधपुर रे धणियाँ री पौडियाँ, pp. 63a-65b.

Genealogical lists of the successors of Jodhō, coming down as far as the sons of Udē Singha. The lists contain only bare names, except for a short narrative in prose, which is inserted pp. 64a ff., and the subject of which are Candra Sena and his sons Ugra Sena, Rāya Singha, and Āśakarāṇa, and his brother Udē Singha. This narrative begins as follows :—

जोधपुर तुरकालो के (i) चंदसेणजो राम कहो ताहरा टोको
आसकर (sic) तु दीनहो पछै कितरेहेके दिहाढै उगरसेन कहो तु
मो कन्हा चाकरी कराडो की नही... etc.

(j) राबल माले नै जगमाल मालाउत रे दोकरो रे नाम तथा
पौहकरणाँ री पौडियाँ, pp. 74b-75a. Three genealogical lists giving only bare names, the third of which comes down as far as Sūjō Lūkāvata.

(k) भाटियाँ री पौडियाँ, pp. 78a-81b. Genealogical lists of the Bhāṭis of Jesalmer, Derāvara, Vikamapura, Pūgaṭa, and Hā-pāsara. The first list begins :—

भाटो छवा ताह री दिगव (i) १ भाटो १ मांत्रमराव १
मंगलराव १ बोचल १ देवल १ केहर १ तंगु तणौट कराडोयो १
विजैराव १ देवराव देरावर कराडोयो १ मुघ १ वाहु... etc.

The last name in the first list is rāṅga Kalyāṇa Dāsa Hararājōta, who is here stated to have succeeded in Samvat 1670.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 3:—बौकानेर रै राठौडँ रौ ख्यात देसदरपण तथा पट्टाँ र गाँवाँ रौ विगत.

A cloth-bound volume, consisting of 166 leaves, each measuring $12\frac{1}{4}'' \times 14\frac{1}{2}''$. Nearly 30 leaves blank. Each page contains about 25 lines of writing, and each line about 50 *akṣaras*. The MS. was all written by one and the same hand, apparently some 30–40 years ago. It is a copy from another MS., as clearly shown by the frequent empty spaces in the text. It contains two different works, to wit:—

(a) बौकानेर रै राठौडँ रौ ख्यात देसदरपण सिंहायच दयालदास
क्षति, pp. 1a—57b. A history of the Rāthōṛa rulers of Bikaner from the origins down to the reign of *mahārājā* Ratana Singha (Samvat 1902). The date of the composition of the work and the name of its author are recorded in ten *dūḥas* in Piṅgala in the first page, which form a kind of introduction and explain that the *khyāta* called *Deśadarpana*, i.e. "the mirror of the country," was compiled by *kavi* [Śindhāyaca] Dayāla Dāsa by order of *rāva* [Vēda Mahatā] Jasavanta Singha, during the reign of *mahārājā* Sirdār Singha of Bikaner, in Samvat 1927 (1871 A.D.). Dayāla Dāsa is the same Cīraṇa who compiled the *Khyāta* No. 1, described above. The present work, however, is not identical with the last-mentioned one, but differs from it to some degree, especially in the first part. The *Deśadarpana* is a much less finished and co-ordinate work than *Khyāta* No. 1. It is a very summary and defective chronicle from the beginning down to the accession of *mahārājā* Gaja Singha (Samvat 1802), and a very minute and diffuse one from the accession of Gaja Singha to the end.

The work begins with a list of the names of the Rāthōṛas of Bikaner, from Nārāyaṇa (1st) to *mahārājā* Dūgara Singha (262nd), which contains only bare names, and then the narrative, in Marwari prose, begins from *rājā* Puñja (247th). P. 4a gives the following account of *rām* Shō:—

२५५ मो योठो सौयोजो सेतरामजो रा हुवा तिथा रो जनम री
 याद सं ११८५ कातो व्य ५ रो जनम सं १२१२ वैसाथ व्य १२ राजा
 हुवा : लाथ २४००० रो पैदा सु कौताइक परमानं सु इनायत कनोज
 झई सु प्रतसाह रो चाकरो मै रनु हुवा . . . etc.

The *khyāta* of Bikaner proper begins from p. 7b with an account of how *rām* Jodhō defeated *rānō* Ajita Mohila and

conquered from him Chāpara and Dronapura. P. 9a the reasons for Vikō's and Kādhala's emigration are given, much in the same way as in MS. I :—

उगाइज दौनां कवर वीकैजी काकाजी कांधलजी सु इक्कास
ब्यो जंतो सु कांधलजी सुं कवर वीकैजी वत्ताय रह्या था राव
जोधाजी था तुं देशीया इसो फुरमायो आज तो काका कांधलजी
सुं भतोज रे सला इवै स जांचा छां इसी दीसे द्वै काई नवौ जमी
बाटसौ . . . etc.

The *khyātu* of Vikō continues in the next two pages, his conquests being simply mentioned one after another. About the expedition against Jodhpur, it is said that Vikō succeeded in looting the city (p. 9b). The *khyātu* of Līlāna Karāṇa (pp. 10a-11b) contains exactly the same events as *MS. I*, and they are also given in the same order. The *khyātu* of Jēta Si begins p. 11b as follows :—

सं १५८३ सांवण सुद ५ तुं गांव नापासर है डेरां सं बोदावत
कोल्याणदास रो तरफ रो चोठो आयो तै रा समंचार मातमपोसी
वासतै कोल्याणदास आवै कै इसा समाचार रावजी ओजैतसौ सुं मालम
हुवा : तै पर रावजो कहायो वात समझो अठै आवण रो कुंहौ काम
नही . . . etc.,

and ends abruptly p. 13b with the mention of *rāva* Māla De's expedition against Bikaner. Follow the *khyātas* of Kalyāṇa Mala (p. 14a), Rāya Sīṅgha (pp. 14a-15b), Daļapata Sīṅgha (pp. 15b-16b), Sūra Sīṅgha (pp. 17a-18a), Karāṇa Sīṅgha (pp. 18a-18b), Anopa Sīṅgha (pp. 18b-19a), Sarūpa Sīṅgha (p. 19a), Su-jōna Sīṅgha (pp. 19a-20b), and Jorāvar Sīṅgha (pp. 20b-21a), all of which are very abridged and defective, some of them consisting only of a few lines and giving only the dates of the principal events. This part of the work contains no commemorative songs.

The latter part of the work, which describes the reigns of Gaja Sīṅgha, Sūrata Sīṅgha, and Ratana Sīṅgha, is compiled on altogether different lines and contains much the same substance as the corresponding part in *MS. I*. The *khyātu* of Gaja Sīṅgha begins, p. 21a, as follows :—

ओजो जैपुर था सु रोगी पधारौया तहै बोकानेर सु नंतो
बधतावरसैषजी सांचा गया बोकानेर पधराया सं १८०२ असाह व्य

१४ तु चांग पौरी पक्षे गादो बौशाजीया पक्षे सं १८०२ उग्रहो रात
कवरजो अमरसौषजो गांव गाडवालै सं परवारा नोधपुर राजा अमे-
सौषजो कन्है मदत लेवा साह गया . . . etc.,

and comes to an end p. 26b. Then follows the *khyāta* of Sūrata Singh (pp. 26b-32b), and lastly that of Ratana Singh (pp. 32b-57b). This begins :—

सं १८४५ वैसाख व्य ५ गदीनसोन हुवा वैसाख व्य ५ तु औजो
पोसाथ कर करणमोल मै पधारीया : तबत ऊपर बौशाजीया पहला
तो गांव सेवसर रै गोदाहां ओजो रै तोलक कौयो पक्षे महाजन रै
ठाकर बौका रतनसोयोत वैशोसालजी सेसोयोत तोलक कौयो . . .
etc.

From a comparison of the few lines quoted above with the corresponding ones in *MS. I* (p. 339b), it will be seen how closely the two MSS. agree with one another. In fact, especially as far as the *khyāta* of Ratana Singh is concerned, the text in the two works is identical, except for slight differences in the wording and the use of different synonyms: In the *Desadarpura*, the *khyāta* of Ratana Singh is not completed. It breaks off in Samvat 1902 with the mention of the contingent Ratana Singh sent to Marotha in help of the English (p. 57b, corresponding to p. 378b in *MS. I*).

(b) बौकानेर रै पड़ी रै गांव रो विगत, pp. 76a-154a. A descriptive list of the villages in the Bikaner State, classified according to the names of their different tenants, with the figures of their respective income, population, etc., and also summary accounts of the principal events in the history of each fief, as well as genealogical lists of the ancestors of the present tenants, etc. Compiled under the reign of *mahārājā* Sirdār Singh, and probably intended to form a kind of supplement to the *khyāta* (a) described above. The work begins from the villages assigned to the temples for their maintenance :—

श्रीदेवस्थाना तालकै (sic) गांव मंडोया तै रो तपसोल इल भात,

then follow the other fiefs. As a specimen of the nature of the work, we may take the account of the fief of Mahājana, which begins p. 98a as follows :—

रेष	गांव	पैदावारी
८६	८६	५३ . . .

ठीकांगो महाजन पटो गांव १३५ रो लीषीजी ते रो वीमत इया
 भांत क्वै (।) हमार ठाँ अमरसौधजी ठाकर रे चक्र पटै रा गांव १०८
 ठाकर बंदगी मे पोहता तें सुं वधाई रा गांव ११ परधान ठाकरां रे
 अमरावत के लां रे पटै गांव १५ इया भांत पटो लो गांव ओक सो
 पेतोस १३५ रो लीषीजी परंत हमार पटै वा: आवाद कमतो क्वै ते रो
 तपसील इया भांत ठाँ डावो मौसल सौरे बैठे महाजन रो ठीकांगो
 रावजी शौल्यकरणजी है राज मै वहा कवर रतनसौजो था ज्यां नै
 अवक मै ठीकांगो बंधाघो संवत १५६२...

Then follows a list of all the villages in the fief of Mahājana. The work describes first the fiefs of the Rāthōras (Vikā, Jodhā, Rūpāvata, Vidāvata, etc.), and then those of the chiefs belonging to other tribes of Rajputs (Bhāti, Tāvara, Parībhāra, Kachavāha, Pāvāra, Vāghora, etc.).

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 4 :—वौकानेर रे राठौड़ी रो वात तथा वंसावलौ .

A MS. consisting of 54 leaves, of which about one half covered with writing, and the other half blank. Incomplete, apparently one or two leaves being missing at the end. Each leaf measures $8\frac{1}{2}'' \times 6''$ and contains 23 lines of writing of about 18 akṣarans each. Written all by one hand, some 150-200 years ago. Cloth-bound, but with loose leaves. The script is very incorrect *devanāgarī* and makes no distinction between ड and ढ.
 The MS. contains :—

(a) राठौड़ी रो वात राव सौहेजो सुं राजा रायसिंहजी ताइ,

pp. 1a-23b. A very summary historical sketch of the Rathōras of Bikaner from *rāva* Sihō to *rājā* Rāya Siṅgha, apparently compiled during the reign of the latter. The first part of the work, from the beginning to the reign of Lōṇa Karana (pp. 1a-15b) is written on the very same and identical lines as (a) in MS. 2, the only difference being in that the account here is much more ample than that in MS. 2, and commemorative

songs are abundantly interspersed. Many passages are practically identical in the two works, only the wording is slightly altered by the use of different synonyms and expressions. There is no doubt that of the two versions, that contained in *MS. 2* is the original. To give an idea of the close dependency of the two works on one another, I quote below the beginning of the two works on one another, I quote below the beginning of our *MS. 4 (a)*, which the reader may compare with the beginning of *MS. 2 (a)* quoted in the above pages :—

सौहोंजी थेह गांव आय नै रहौया पक्के ओहारिकाओ री जात
नु इलोया बोच पाट्य सोलंको मूलराज री रजवार उठे डेरा कीया
सु मूलराज चावोडां रो दोहोंतो चावोडां रै भाटो लाखे फुलांगी सुं वैर
सु लाखे बेटे करण मै निवला धात दीया तै सुं राज रो धंगी मूलराज
ज्ञवो सु मूलराज सोहेंजी सुं मिलीयो कहो मारे लाखे सुं वैर कै थे
मारौ मदाह (sic) करो . . . etc.

The narrative continues on the same lines as in *MS. 2 (a)*, only more diffuse, as far as the expedition of Lāṇa Karāṇa against Jesalmer, the account of which ends p. 15b, as follows :—

सु अठा सु लंगकरण फोन कर चढ़ीयो सु जेसलमेर सु कोस हेक
परीया बावलांगी सुधा फेरीया रावल गठ मां बेठे जोयो,

corresponding to the following passage in *MS. 2 (a)*, (p. 20a) :—

ता पक्के रात्त लुगकरण वले कटक करि नै जेसलमेर गया राखल गठ
भालीयो पक्के कोट दोला थेर नै पाका आया.

The rest of the work finds no correspondence in *MS. 2 (a)*, which is interrupted after the list of the sons of Lāṇa Karāṇa, corresponding to p. 16a in the present MS. Pp. 16a-23b contain a continuation of the narrative, on quite the same lines, from the accession of Jēta Si to the reign of Rāya Singha. I give below the last lines, from which it would appear that the work was composed under the last-mentioned *rājā* :—

अर रायसंघजी राज करें देस मां अमल दसतुर ज्ञवो पक्के पाल-
साह अकवर गुजरात र्यासा पर आवै स [हे]रा अजमेर ज्ञवा तद अठा
सुं रायसंघजी रामसंघजी दुना उमराव सारा साथ ले अजमेर पातसा
री पावां लागा पंग पातसा इहां सु राजो नहो.....पक्के इहां अरज
कौवी जो गुजरात पर इखल न्हे हुसां चाकरो मुनरो कर देखासां तद

पातसा कन्हे वौकानेर रो नवमोहर्दो लिखायो अजमेर रो सुबै
तइनाथ इण भाँत चाकर हुवा.

Here ends the work proper. After the end, 4 commemorative *dūkhās* are added, which have nothing to do with Rāya Sīṅgha and whereof the text is very incorrect.

(b) जोधपुर रे राठोड़ राजावां रो बंसावलो, pp. 23b-26a. A genealogy of the Rāthōṛa rulers of Jodhpur from *rāva* Sihō to *mahārājā* Abhē Sīṅgha. It contains only names and references to the principal events and dates. The latest date mentioned is Samvat 1781.

(c) बौकानेर रे राठोड़ राजावां रो बंसावलो, pp. 26a-27b. A similar genealogy of the Rāthōṛa rulers of Bikaner, from *rāva* Vīkō to *mahārājā* Anopa Sīṅgha. The latest date mentioned is Samvat 1726; but the genealogy is incomplete, one or more leaves having gone lost at the end of the MS.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 5:—**बौकानेर रो ख्यात महाराजा सुजाणा-**
सिङ्हजी सुँ महाराजा गजसिङ्हजी ताँई नै
दूजी फुटकर वाताँ तथा प्रियौराजरासौ .

A huge volume, cloth-bound, numbering 374 leaves, $16\frac{1}{2}'' \times 11\frac{1}{4}''$ in size. Each page contains from 36 to 42 lines of writing, and each line from 30 to 35 *aksaras*. Written by different hands, all in *devanāgarī* script. About 100 years old, at the most. A few pages blank. The volume contains :—

(a) महाराजा सुजाणसिङ्हजी रो वात, pp. 2a-5a. An historical sketch of the reign of *mahārājā* Sujāṇa Sīṅgha of Bikaner. Beginning :—

सं १६८७ सांवया सुद ३ रो जन्म सं १७५७ वैसाष सुद ७ पाट
बैठा जेठ वद १२ ओबौकानेर वधाइ चाइ पातसाह ओचोरंगसाह रो
चाकरी मै ओरंगवाद सोबै था सं १७८३ मितौ पागुण——

ओरंगसाह फोत ज्वो अजीतसिंहजी पातसाह रो सुगा ने जालोर सुं
असवार हुय जोधपुर कायंम कौयो . . . etc.

The work contains a description of the Jodhpur expedition against Bikaner, lead by Bhandārī Raghunātha, the conspiracy of Ajita Singhā to murder Sujāna Singhā through Vyāsa Dipa Canda, the marriage of Sujāna Singhā at Dūgarapura (S. 1776), and the war with Jodhpur of Savat 1790-92.

(b) महाराजा जोरावरसिंहजी तथा गजसिंहजी दो ख्यात ने
चुनौ ख्यात रो बातो, pp. 6a-95b. A chronicle of the reigns of
Jorāvar Singhā and Gaja Singhā of Bikaner, with special refer-
ence to the wars with Jodhpur, and digressional dialogues on
the earlier history of Bikaner, Jodhpur, and other Rajput States.
The work begins :—

...नै देस मै राजा औचमेसिंहजी वधतसिंहजी रै धार्यां उपर
असवार हुवा बौदासर गोपालपुरै मुकाम हुवा परै सुं राजा वधतसिंहजी
प्रोहत जगनाथ चैदेवांगो पोहकरणो जमीयत जोधपुर नागोर वगेहै
सेषावत साटूचनिंघ जगर्भमोत फोज भारी ले नै औजो रो फोज रै
मुकालवै आय उतसीया...,

and proceeds immediately to relate the attack on Bikaner by Abhē Singhā of Jodhpur, and the siege he laid to the fort. P. 7a the first digression begins with the account of the mission of Muhatō Ānanda Rūpa to Savat Jē Singhā of Jaipur, to induce him to take the field against Jodhpur and thus relieve the siege of Bikaner. His dialogues with mahārājā Jē Singhā begin from p. 11b, where Jē Singhā questions him about the earlier history of Bikaner and its relations with Jodhpur :—

महाराज औसवाइनेसिंहजी पुरसाइ जो मुहंतानो जोधपुर रा
सुं आहारै आगलो हकीकत किण तरै कै।

The reply by Ānanda Rūpa is in the form of a summary historical sketch of Bikaner, from rāma Vikō to rājī Daļapata Singhā (pp. 11b-18a). To corroborate and illustrate his recital, Ānanda Rūpa has a bard summoned, his name Jayā Rāma, a Bārātha originally from Bikaner, who recites all the commemorative songs referring to the events related. The narrative by Ānanda Rūpa begins :—

मुंहतैजो अरज किवी जो महाराज जागलु साथलो रो राज थो
सुं आपत रो अदाव[त] वा कालदुकालो स भरतो वैराण जइ तिथ

उपर सांघनो नापो मांगकराव रो राव ओधेजो कनै जाय धरतौ रो
वैनती किवौ...etc. (p. 11b),

and continues with the *khyāta* of Vīkō, his conquests, his foundation of Bikaner, and his expedition against Jodhpur (pp. 11b-12b). Then follow the *khyātas* of Lūna Karāṇa (pp. 12b-13a), which contains only the account of the expedition against Jesalmer, and some commemorative songs, Jēta Si (pp. 13a-15b), Kalyāṇa Singha (pp. 15b-16a), Rāya Singha (pp. 16a-17a), and Dalapata Singha (pp. 17a-18a), all of which are more or less defective and incomplete. After Ānanda Rūpa has completed the account of the reign of Dalapata Singha, *mahārājā* Jē Singha interrupts his recital by questioning him about the origin of his family. The reply of Ānanda Rūpa is contained in pp. 18a-19a, where he traces his pedigree to Osiyā, whence his ancestor Siva Rāja Sālīvata emigrated to Bikaner, during the time of *rāja* Vīkō :—

...ओसीयो माहारो कदीम वास थो नै ओ सुलक से —————
राव चवडै वौरमोत मंडोहर लीवौ तिथा दिन सुं दरबार मै पग कै तठा
पकै राव ओधेजो रो (sic) कवर वीकैजो साथ ओसीयां सु सिवराज
साकावत भायंवसो लोक सुधो आयो...etc. (p. 18a).

The dialogical digression ends p. 19b, with an account of the contest Bikaner had with *rāva* Amara Singha, after the Emperor had assigned Nāgōra to the latter.

From p. 20a, the main narrative is resumed with a description of the council Jē Singha held with his nobles, and how they all resolved to draw their swords against Jodhpur. Pp. 20b-21a describe the march of the Jaipur army, and the alarm of Abhē Singha, who in great haste raised the siege of Bikaner and ran to the defence of his capital. *Sākha rō dūhō* :—

तीन¹ महौना पांच दिन गठ खुँ² गोता थाय ।
अभमलहो घर आवियौ³ पूँदे⁴ आग लगाय ॥ १ ॥

P. 21b a new digression begins, also in the form of dialogues, the interlocutors this time being Jē Singha of Jaipur, Bakhat Singha of Nāgōra, Dalel Singha of Bīdi, and other chiefs assembled in the Jaipur camp. The first recital is by Bakhat Singha, who in compliance with a request of Jē Singha, relates the early history of Jodhpur from *rāva* Sīhō to *rāva* Jodhō (pp. 22a-30b). This recital begins :—

आमलो बुजरका कनै इया तरै सुग्यो कै परंपरा राठोड़ां रो कनवज

¹ MS. तीन, ² MS. खुँ, ³ MS. आवियौ, ⁴ MS. पूँदे ।

रञ्जांगो सु महाराज औन्नैचंदनो दलेपागुलो कहांगो तांहां री साहिबो
रा कठा तांइ वयांगो कहो ताहरै वसदाइसेन ऊवो ताहरै पाट सेतराम
ने सेतरामजो रे सौहोंजो ऊवा...etc.,

and ends with the foundation of Jodhpur by *rāja* Jodhō in Samvat 1515. The conversation is continued in pages 30b-32b with the early history of the Sisodiyaś (pp. 30b-31b), the Bhātīs (pp. 31b-32a), the Devaṛās, the Hādīs, and the Kachavāhās (pp. 32a-b), related partly by Jē Singha and partly by the other chiefs present. Then the thread of the narrative is resumed with the account of how Jē Singha and his allies levied a contribution from Jodhpur and returned to their country, after having attained their object, the relief of the siege of Bikaner. *Sākha rō dūhō* by Gādāya Khīva Rāja (p. 33a) :—

बौकानेर गथंद जिम गहे अमै रञ्जाह।
मुणे पुकार सिहाय को हर चो पर जैसाह॥१॥

P. 33a describes a meeting of Jorāvar Singha and Jē Singha at Vanāra, after which the *khyāta* of Jorāvar Singha is continued with an account of internal disturbances and the coalition of Bakhat Singha and Abhē Singha against Jaipur, till the death of Jorāvar Singha in Samvat 1802 (p. 38a).

The *khyāta* of Gaja Singha begins in the same page 38a, as follows :—

ओजो रे कवर तो कोइ ऊवो नहो सारांइ अमरावां मुतक्कदीयां
हज़्रोयां ने फिकर उपनो जो कासु कोजै तिला समै रा° (?) वलरामसिंघ
केसोदासोत थाप किसलसिंघोत बौको अमरसिंघओ रो जिलायत थो
सो किलहो मुतक्कदी ने पुक्कोयो नहो ने रा° (?) कुसलसिंघ प्रथीशाजोत
रो बौटो रो सैइखान ले ने चढ गयो...etc.

Immediately after the installation of Gaja Singha, comes the war with Jodhpur, which is related at some length till the meeting of Gaja Singha and Bakhat Singha at Nāgōra in Samvat 1896 (p. 44a). P. 45a begins the third and last dialogical digression. This time the chief interlocutors are Gaja Singha, Bakhat Singha, Kachavāhō Dalel Singha, and Muhatō Mana Rūpa, and the place of their meeting is Kāliyāvāsa. The subjects treated in the conversation are the three following: how Savāl Jē Singha went for help to Ajita Singha of Jodhpur, when Amber was sequestered (pp. 45a-46b), how Orangzeb punished Jodhpur after the death of Jasavanta Singha (pp. 46b-48a), and how Ajita Singha of Jodhpur was murdered by his son

Bakhat Singhā (pp. 48a-49a). This is related by Bakhat Singhā himself and it is interesting to see how cynically he confesses his horrible crime and throws the blame on his young age and the drink he had indulged in :—

मांहांसी ढांडा रौ स (sic) बुध थो नै बालक था नै भांग अरोगता
तै रौ तरंगा उठती कु सोच विचार कियो वहौ तीण सं १७८१
मिति आसाठ सुद १३ रात रा सुतां नै किह पाय चूक कियो मु जगहार
रा कास्या पुटै वडो के इरवाणो डबो.....मांहांसी नून बुध थो
तिण सु इसो कांम इयाथे वयाथो... (p. 48b).

Pp. 49a-53b contain an account of the new coalition of Bakhat Singhā, Gaja Singhā, and Isari Singhā of Jaipur, against Rāma Singhā of Jodhpur, and of Bakhat Singhā's installation on the throne of Jodhpur in Samvat 1807. The remaining pages (54a-95b) simply contain a continuation of the chronicle of Gaja Singhā from his marriage at Jesalmer (S. 1808) to some unimportant events which happened in Samvat 1828.

(e) बीरमायण दाढ़ी बहादर रौ कहो, pp. 97a-104b. The *Viramāyana*, a bardic poem on the exploits of Virama De Sajakhāvata, by Dhādhi Bahādar. Beginning.—

अत मत कायव सुड लहां उकती। सुप्रस्त होय दोने सरसती।
पोइ राठोड़ अचल छत्रपती। कहां निम कमधां कौरती ॥१॥

End :—

अमर जुग चार अरेहण। सब कुमंत रोर मेटण संगट। कारज
मन वांकत करण। सुज मात तात बंधव सयण। सध गोग धारै सरण।
क क क।

(d) बीकानेर रौ इकोगत धगियाँ रौ, pp. 105a-107b. A very summary sketch of the history of Bikaner from *rāva* Vikō to *mahārājā* Anopa Singhā (S. 1726, pp. 105a-107a), followed by genealogical accounts of the Rāthoras who immigrated with Vikō from Jodhpur, divided according to their *khāpas*: Kādhala, Üdāvata, etc. Beginning :—

राव बीकौ जोधावत राण्ही नोरंगदै सांघली रा येट रा बैटा २ हुवा
बीकौ ने बीदौ दोनुंह भाई डबा राव बीकौ जोधावत सं १४८६ रा
आंवणा सुदि १५ रो जनम सं १५२७ वैसाष सुद ३ जोधपुर कुटौ नै
गाँव चुंडासर आय रवा...etc.

(e) चहुवाना सौसोदिया वंगेरे रजपतीं द्वौ पौधियाँ लथा साहबौ
द्वौ जगावौ, pp. 107b-111b. Genealogical accounts of the Caha-
vānas (p. 107b), the Sisodiyās and their branches (pp. 108a-
110a), the Bhātis (p. 110a), the Devarās (pp. 110a-b), the Mo-
hilas (p. 110b), the Sindhalas (pp. 110b-111a), the Soñākis
(p. 111a), and the Pāvāras (pp. 111a-b)

(f) पातसाह औरक्कजेब द्वौ इकोगत, pp. 111b-121a. An ac-
count of the reign of Orangzeb with special reference to his
war with Jodhpur, from the Golakunda expedition and the
founding of Orangābād, to the loss of Jodhpur in Samvat 1743.
The two first pages contain a kind of introduction, in which
the most salient events in the reigns of Akbar, Jahāgīr and
Sāh Jahā are cursorily mentioned. The work begins:—

पातसा अकबर इमाऊ द्वौ दीलो द्वौ धखो तिखा रा परवाड़ा सं
१६२१ पातसा इमाऊ दीलो लौबो स दीलो द्वौ कोट जोवेतौ थो स
कांगरा थो गोर पड़ोयौ सु मुवौ अकबर नानौ थो टोकै बैठौ...etc.

(g) राठोड़ों द्वौ वंसावलौ, pp. 122a-132b. An historical
sketch of the Rāthōras of Jodhpur, from *rājā Padārtha* to the
death of *kāvara Jagata Singha*, son of *mahārājā Jasavanta*
Singha, in Samvat 1733 (p. 130b), followed by a few discon-
nected notes on very disparate subjects, mostly connected with
the history of Marwar. Beginning:—

राजा पदारथ (सरथ) द्वौ बेटो सं ८११ पाठ बुठो राजा ग्यान
पदारथ द्वौ सं ८१४ रा वे ॥ सद ५ जन्म...etc.

(h) प्रिथीराज चौहान द्वौ रासो कवि चन्द्रवरदाई द्वौ कहियौ,
pp. 134a-373b. A very incorrect copy of the *Prithī Rāja Rāsō*
from the beginning to the end of the *Dhanakathā*.

The MS. forms part of the Darbar Library in the Fort of
Bikaner.

MS. 6 :—नागौर रै मामलै द्वौ वात नै कविता.

A little MS. in the form of a *gutakō*, cloth-bound, number-
ing 132 leaves, 5" x 5½" in size. Pp. 21b-26b, 45b-96b, and 121b.

132b are blank. The pages filled with writing contain from 7 to 16 lines, of 13 to 27 *akṣaras*. Leaves 100-115 exhibit 16 puerile pictures in water-colours illustrating episodes of the *Rasālū nū dūhā* [see (d) below]. The MS. is about 250 years old. P. 7b gives a date : *Samvat* 1696, *Jetha suda* 13 *sānāvāra*, and a name, Rughanātha, as the name of the writer. Marwari script. No distinction is made between ड and ढ.

The MS. contains :—

(a) परिष्वां दृह्वा वगैरे फुटकर बातों, pp. 1a-11b.

(b) नागौर रै मामचे री कविता, pp. 12a-21a. Three com-

memorative songs, namely a *gīta*, a *jhamāla*, and a *nīśāñi*, on the contest between Karanā Siṅgha of Bikaner and Amara Siṅgha of Nāgōra described in the next paragraph below. The three songs especially celebrate the valour of Mūhatō Rāma Canda, one of the chiefs in the forces of Bikaner. The *gīta* is by Cāraṇa Jagō, and the *jhamāla* by Cāraṇa Deva Rāja Vikū-puriyō. The name of the author of the *nīśāñi* is not given. The three songs begin respectively :—

gīta : इत्याद्यम रुदसंभ...etc.,

jhamāla : कैरव पांडव कलहीय... etc.,

nīśāñi : अवरज दवी अवर सवर... etc.

(c) नागौर रै मामचे री बात, pp. 27a-45a. A very minute

and interesting account of the contest which took place in the years Samvat 1699-1700 between Nāgōra and Bikaner over the village of Jākhāniyō. After Nāgōra had been assigned in fief to rājā Amara Siṅgha, the son of Gaja Siṅgha of Jodhpur, Jākhāniyō had continued to remain in the possession of the *Rājā* of Bikaner. But in Samvat 1699 the Nāgoris went and sowed the fields round Jākhāniyō, and this eventually gave rise to the contest, which ended in Samvat 1700 (?) with a battle in which the forces of Amara Siṅgha were routed and their commander, Singhavī Siha Mala, put to flight. The account of the sequels of the battle is continued till the death of Amara Siṅgha. The little work is very important, thanks to the minute particulars it contains, which throw an interesting light on some aspects of the feudal life of the period. It begins :—

बौकानेर माहराजा (sic) श्रीकरनसिंहजी रै राज ने नागौर राज
अंमरसिंघ गजसंघोत रो राज सु नागौर बौकानेर री काकड गाँ(°) ।
जाधाखोयो सु गांव बौकानेर रो झलो ने नागौर रा कहे जु गांव
माहारो दीवहीन असरचो हुतो...etc., and terminates :—

इसडो काम मुहूर्ते रामचंद तु पबौयो वडो नाव झयो
पातसाही माहे वहोतो झवो इसडो बोकानेर काई कामदार
झयो नं को झसौ।

(d) रसालु रा दूङ्गा, pp. 99b-115b. Thirty-three *dūhās* beginning: उंच(?) इ महस्त्र चवंदडो ॥ २ ॥, namely from the fourth quarter in the second *dūhd*, and ending: राजा भोजु चुहारवै ॥ ३३ ॥.

(e) किवलास रा दूङ्गा, pp. 116a-117b. Thirty couplets beginning: किणहौ सावण संबोग.. etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 7 :—बौकानेर रे राठौड़ राजावाँ रो नै बौजा ल्लाकाँ रो पौढियाँ.

A small *gutakō*, cloth-bound, numbering 66 leaves, $5\frac{1}{2}'' \times 6\frac{1}{2}''$ in size. Each page contains 11-12 lines of writing of 15-22 *akṣaras*. Some pages have been left blank. The MS. was caused to be written by Gādāna Khūmajī for the use of *kāvara* Ratana Singha, the son of *mahārājā* Sūrata Singha of Bikaner, in Samvat 1867 (see p. 6b). It contains:—

(a) राठौड़ राजावाँ रे कंवराँ रे नौवाँ रा दूङ्गा, pp. 1a-3b. A series of 21 *dūhās* giving the names of the sons of the Rāthōra rulers following: Sihō, Sajakhō, Virama, Cūḍō, Rīṇa Mala, Jodhō, Vīkō, Lūṇa Karāṇa, Jēta Si, Kalyāṇa Mala, Rāya Singha, Sūra Singha, Karāṇa Singha, and Anopa Singha.

(b) बौकानेर रे राठौड़ राजावाँ रो वंसावलौ, pp. 4a-6b. A list of mere names of the Rāthōra rulers of Bikaner, from Ādi Nārāyana (1st) to *mahārājā* Sūrata Singha (159th).

(c) बौकानेर रे राठौड़ राजावाँ रे संवत नै धाम पधारण रो अगावाँ, pp. 7a-10b. A prospectus giving the years of birth, accession, death, etc. of the rulers of Bikaner, and also the

names of the places where they died, from *rāva* Jodhò to *mahā-rājā* Sūrata Singhā.

(d) बौकानेर रै राठोड़ राजावां रो मात्रो साहिवां रा नै सतियां
रा नै कैवरीं रा नाम, pp. 11a-22b. Names of the mothers, *satis*,
and sons of the rulers of Bikaner, from *rāva* Āsatānā to *mahā-rājā* Sūrata Singhā.

(e) बौकानेर रै पट्टेदारों रो पौडियाँ, pp. 23a-33b. Genealogies of the chief *jagirdars* of Bikaner. The last pages contain also genealogies of the rulers of Jodhpur, Idara, Kisanagadha, Ratalāma, and Amajharō.

(f) जैपुर बूँदी जेसलमेर वगैरा रो वंसावली नै पौडियाँ, pp. 35a-41b. Genealogies of the rulers of Jaipur, Būdi, Kotō, Jesalmer, Derāvara, and Udaipur.

(g) बौकानेर रै कामदारों वगैरा रो पौडियाँ, pp. 42a-62b. Genealogies of the Mūhatās, Vēdas, Khajanacis and other Bania and Rajput tribes in Bikaner.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 8 :—मूहणैत नैणसी रो ख्यात .

A cloth-bound MS., consisting of 282 leaves covered with writing, besides a few blank leaves, some at the beginning and some at the end. Size of the leaves $10\frac{1}{2}'' \times 11''$. Each page contains from 22 to 25 lines of writing, and each line from 25 to 32 *akṣaras*. All written by one hand, in *devanāgari*. Complete, but illegible in very many places, owing to the bad ink which has caused the pages to stick to one another. P. 280a records that the copy was made by Vithū Panō, at Bikaner, in Samvat 1899, by order of *mahārājā* Lakhāmāṇa Singhā, the brother of *mahārājā* Ratana Singhā.

The MS. contains the "Khyāta" by Mūhanōta Nēṇa Si, beginning from the Sisodiyās as follows :—

चै सोसोदीया चादि गैहिलोत कहीनै येक वात यु सुखो इयां
रो ठकुराई पैहलो दिव्य नु नासकचंबक हुतो सु इयां रै पुर्वज जै
ख्यं रो उपासन हुतो...etc.

As a list of the contents of the first part of the "Khyāta"—going from the *Sisodiyā rī khyāta* (1) to the *Kānhaya De rī vāta* (28)—has been already given in "Descriptive Catalogue," Sect. i, Pt. i, MS. No. 6, it will be sufficient here to give an index of the contents of the second part, which is missing in the Jodhpur MSS. 6, 7, 13 :—

29. वौरमजी री वात, pp. 179a-180b.
30. राव चूँडैजी री वात, pp. 180b-183b.
31. गोगादेजी री वात, pp. 183b-184b.
32. अरड़कमल चूँडावत री वात, pp. 184b-185b.
33. राव रिखमलजी री वात, pp. 185b-190a.
34. रावल जगमालजी री वात, pp. 190a-b.
35. राव जोधैजी री वात, pp. 190b-192a.
36. राव वोकैजी री वात, pp. 192a-193a.
37. भटनेर री वात, pp. 193a-194a.
38. राव बौकैजी री वात बौकानेर वसायो ते समै री,
pp. 194a-194b.
39. कौशलजी री वात, pp. 194b-195a.
40. राव तौडै री वात, pp. 195a-b.
41. पताई रावल री वात, pp. 195b-196a.
42. राव सल्खैजी री वात, p. 196a.
43. गठ मणिधा तै री ख्यात, pp. 196a-b.
44. राव रिखमल महमद मारियो तै री वात, pp. 196b-197a
45. गोगादे वोरमदेवौत री वात, pp. 197a-198a.
46. [राठौड़ राजावो रै अन्तेवरां रा नाम*], pp. 198a-199a.
47. जेसलमेर री वात, pp. 199a-200b.
48. टूदै जोधावत री वात, pp. 200b-201a.
49. खेतसो रतनसिंचौत री वात, pp. 201a-203a.
50. गुचराव देस(?) री(?) वात, pp. 203a-204b.
51. पावूजी री वात, pp. 205a-211b.

52. राव माँगी बौरमदे रौ वात, pp. 211b-213b.
53. हरदास ऊहङ्ग रौ वात, pp. 213b-219a.
54. नरै सूजावत खौमै पोहकरयै रौ वात, pp. 219a-223a.
55. जैमल बौरमदेवौत राव मालदे रौ वात, pp. 223a-225b.
56. सौहै सोंधल रौ वात, pp. 225b-227b.
57. राव दिघमलजो रौ वात, pp. 227b-231b.
58. नरबद सतावत सुपियारदे लायौ तै समै रौ वात, pp. 231b-234b.
59. नरबद सतावत रायौचौ नूँ आख दीधी तै समै रौ वात, pp. 234b-235a.
60. राव लूँधकरख रौ वात, pp. 235a-b.
61. मोहिलाँ रौ वात, pp. 235b-241a.
62. क्वौस राजकुलौ इतरे गठे राज करै [तै रौ विगत], p. 241b.
63. पंवाराँ रौ वंसावलौ, pp. 241b-242a.
64. राठौड़ां रौ वंसावलौ, pp. 242a-244a.
65. [पातसाहीं गठ लिया तै रा संवत]*, pp. 244a-b.
66. दिल्ली राजा बैठा तियो रौ विगत, pp. 244b-246b.
67. सेतशाम वरदाइसेनौत रौ वात, pp. 247a-251a.
68. राठौड़ राजावाँ रै कंवराँ नै सतियाँ रा नाम, pp. 251b-253a.
69. किसनगठ रौ विगत, pp. 253a-254a.
70. राठौड़ां रौ तेरै साखाँ रौ विगत, pp. 254a-b.
71. जेसलमेर रौ ख्यात, pp. 254b-255a.
72. खङ्कौत नाश्यौत वगैरे बीकानेर रै सिरदाराँ रौ पीछियाँ, pp. 255b-259b.
73. पातसाहीं रा फुटकर संवत, p. 260a.
74. चन्द्रावताँ रौ वात, pp. 260b-264a.
75. सिखरौ वहेलवै गयौ रहै तै रौ वात, pp. 264b-266b.
76. उदै उगवगावत रौ वात, pp. 266b-269b.

77. दूरै भोज रो वात, pp. 270a-272a.
78. ख्यामखान्दी रो उतपत, pp. 272b-273a.
79. दौलतावाद रा उमरावी रो वात, pp. 273a-b.
80. मलकम्बर नै चाकूतखाँ रो याददाल्ल, pp. 274a-b.
81. सौगमराव शठोड़ रो वात, pp. 275a-280a.

The last four pages contain a very imperfect index of subjects.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 9 :—राजा करणसिंहजी रे कंवराँ रो वात नै नापै साँखलै रो वात .

A cloth-bound MS., consisting of 124 leaves, $8\frac{1}{2}'' \times 5\frac{1}{4}''$ in size. Pages 73a-124b are blank. The pages filled with writing contain 18 lines each, and each line numbers 15 to 16 *akṣaras*. Beautiful, but inaccurate *devanāgarī* script. रो is often written for medial री. The MS. was copied in Samvat 1926 (see p. 72b).

The MS. contains two works, to wit :—

(a) राजा करणसिंहजी रे कंवराँ रो वात, pp. 1a-48b. A biography of the five sons of Karan Singh, *rājā* of Bikaner : Anopa Singh, Kesari Singh, Padama Singh, Mohana Singh, and Vanamali Dasa, the last one an illegitimate son. The work begins :—

महाराजा औकरणसिंहजी बीकानेर वडो राज कीयो । वडो अडपायत चांटीलो राजा हुवो । तुरक रो परभात रो मुह न देषता । दरबारी सईयद तुरक रहता थां तु मोती पेराय कानां मे आप घताया । सो पातसाइ चाकरो वदले अहदी मेलीया । सो भली तरे जावतो कशवता । थांवग नु मोकलो देता । पाली थासो पावता ।... etc.

The biography contains much fiction and has little historical value. The exploits of the five princes are related in

turn. After a general praise of the reign of Karana Singha, comes a preliminary enumeration of his five sons and of the chiefs with whom they were connected by marriage, and then begins the biography of Anopa Singha, which continues till p. 3b (comm. songs : करे पांग असुरांग...p. 2a, सुबे दधण सोहौयो...p. 2b-3a, क्रूवर वधांगु राजा करण रा...p. 3b). Next comes the biography of Kesari Singha, containing a description of his feats of arms from the battle of Ujain, in which he is stated to have fought at the side of Orangzeb (p. 4a). Third comes the biography of Padama Singha, which is the most diffuse of all, and begins from p. 9a with the well-known quarrel over the deer:—

सो चेक दिन मोहगसिंघ रो होरण थो सो कुटो । सो कोटवाल
पकड़ौयो । तद मोहगसिंघजी मोंगस¹ मेल कहायो । हिरण मांशो
चांहरै कै । आयो कै सो दिशावो । कोटवाल नटौयो...etc.

(Comm. *nīśāñjī* by Gādāya Goradhanā Lakhāmidāsātā: इल
साका अवरंग तथत इम ऊवा उवारे...pp. 12a-13a). In the
quarrel, Mohana Singha, the fourth son of Karana Singha, lost
his life. The biographical account of Mohana Singha consists
practically all in the description of the part he had in the
quarrel mentioned above. The biography of Padama Singha
continues at length till p. 38a, where his glorious death in battle
is related, but his amorous adventures and other minor anecdotes
are kept more in view than his military exploits. Pp. 39a-
42a form a sequel to the life of Padama Singha, and contain the
story of a *navāb*, his friend, who became a *fakir* after Padama
Singha's death. The biography of Vanamālī Dīsa comes last
(pp. 42a-48b), and terminates with the account of how he was
murdered by order of Anopa Singha.

(b) नापै साँखलै रो वात, pp. 49a-72b. A biography of Nāpō²
Sākhalō, the man who accompanied and helped rāva Vikō in his
conquest of the new land. It begins from the murder of rāva
Rīna Mala at Citora:—

इवजी औरिगमलजी सूं रांगे कुंमै चूक कयो (sic) मोपे पुवार
रे कहै । सो आदमी अठारे लेय महिपो रिणमलजी रे हेरे गयो ।
सो ठोलौयै उपर पोडौया था । सो पाघ रा चांटा देय मांचे उपर
बाधः (sic) । पछे तरवार वाहौ । सो रिणमलजी ठोलौयो खोयो उठौयो

¹ For मांगस.

तिथ वधत महिपो कुद आघो जाय घडो रहोः । बौजा अठाई मोरक्ष
या सो दिग्मलजो मारीया । (*Sākha rō gīta*: मेल्होयां राणा कुंभ रथम्
राव मासंग...)

Nāpō is represented as having rendered *rāvā* Jodhō invaluable help during his war with Mewar, by staying always at the court of the *rānā* and secretly informing Jodhō of all that was going on there. The biography is as full of fiction as the foregoing one. To quote only one instance, about 20 pages (pp. 53a-62b) are devoted to a story, according to which the *rānā* was once supplanted by a mean *jogi*, who went into the body of the *rānā*, after making the soul of the *rānā* enter the body of a dead deer. It was only after six months the *rānā* was able to recover his own body, thanks to the help of Nāpō. Subsequently, Nāpō left the court of Citora, and went to Jodhpur (p. 63a), where he became the best counselor of Jodhō. It was Nāpō, who made Jodhō assign to Vikō the territory of Sārūriyō, which became the origin of all the latter's conquests. From this point, the exploits of Nāpō are mixed up with those of Vikō, whose conquests are imperfectly related in the last pages of the work, special attention being paid to the war with the Mohilas.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

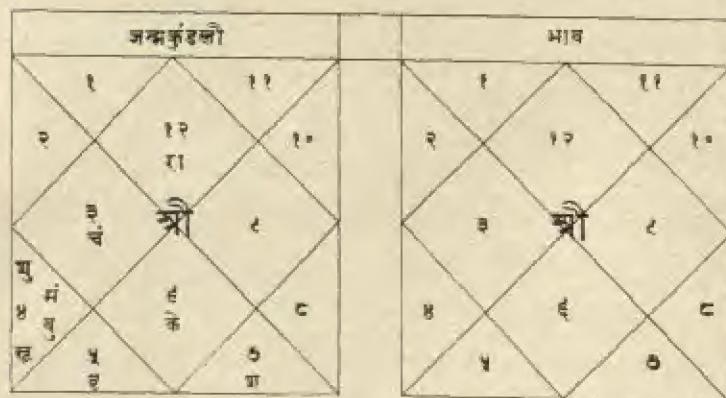
MS. 10 :—राजावाँ रो जनमपच्चियाँ .

A small *gupukō*, $4\frac{1}{4}'' \times 5''$ in size, cloth-bound, consisting of 70 leaves. Incomplete, many leaves being lost both at the beginning and at the end. Each page contains from 2 to 4 lines of writing of about 25 *akṣaras*, followed by two *kundalīs*, or horoscopic diagrams, arranged on the same line. Pp. 33a-40b, which are inserted in the middle of the MS., are of different paper and in different writing. The MS. was apparently written about 200-250 years ago, probably in the second or third decade of the Samvat-century 1700.

The MS. contains a collection of *janmapatris*, i.e. horoscopes of the birth of the rulers of Bikaner, Jodhpur, and other Rajput States, and also smaller chiefs, as well as imperial princes. Each page contains one horoscope, which consists of two parts, to wit: (a) two to four lines of text, giving the date, hour, and asterism of birth as well as the name of the father, etc., of the new-born one, and (b) two *kundalīs*, or zodiacal diagrams, the one being the *lagnakundalī*, with the names of the signs, and the other the *bhāvakundalī*, without these names.

I quote as a specimen of the collection the horoscope of *rājā Rāya Singh* of Bikaner, which is found p. 33a:—

संवत् १५६८ वर्षे अके १४८३ प्रवर्तमाने आवण मासे कृष्णपञ्चे
द्वादशी १२ तिथे बुधवासरे ४° २४ व्यार्द्दिनक्षेत्रे चतुर्थपादे जन्म ।
औं ५ माहाराजा रायसिंहजी जन्मः ॥



The horoscopes are given in a very irregular order. Most of them refer to the Sapvat century 1600, but since the latest of all bears the date Sapvat 1719 (p. 36a), it would appear that the collection was made shortly after this year.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 11:—फटकर वाताँ.

A cloth-bound MS., consisting of 90 leaves, $10\frac{1}{4}'' \times 5''$ in size. Pages 1a-26b and 63a-90b are blank. One leaf seems to be missing between leaf 26 and leaf 27. The pages covered with writing contain from 21 to 26 lines of 12 to 17 *akṣaras*. Age uncertain, possibly some 150-200 years.

The MS. contains different short works, mostly poetical and incomplete. Leaving aside unimportant fragments, the only contents of some interest in the MS. are the following:—

(a) लक्खो जाम रौ वाल, pp. 28a-31a. A very brief history of Lakhò, *jāma* of Bhadresara, and his sons Rāvaja and Hari-dhavaJa. Beginning:—

राव हमौरी (sic) भुजनगर राज्य करै जधो जांम भद्रेसर राज्य करै थेके देस मै दोइ राजा थेके राव कहाहै थेके जांम कहाहै हमौर है घंघार १ साहिव [२] दोइ बेटा...etc.

(b) पञ्चसहेली रा दूहा कवि कौहल रा कहिचा, pp. 37a-41a.

Beginning: देशा नगर सुहविगा...etc.

(c) कुंगरै बलोच रो वात, pp. 44a-47a. The story of the Baloca Kūgarō. Beginning:—

कुंगरो बलोच अशोड भयर रहै तिलोकसौ जसहड जेसलमेस राज्य करै। कुंगरो क ताकड़ी रो आहार करै।...etc.

(d) बूदो रो वात, pp. 53a-b. Incomplete. An episode of the rivalry between Bhoja and Dūdō, two sons of rāja Sūra-jana of Būdī, at the court of Akbar. Beginning:—

बूद (sic) राव सुरजन राज्य करै। सुरजन है दोइ बेटा थेके रो नाम दूदो। जेसै भैरवदासोत चांपावत रो दोहोतरौ।...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 12 :—दिल्ली रे धणियाँ रो याद नै बीजी फुटकर वाताँ.

A cloth-bound MS., consisting of 50 leaves, $8\frac{1}{2}'' \times 5''$ in size. Each page contains 18-20 lines of writing of 12-17 akṣaras. Leaves have gone lost both at the beginning and at the end. *Devanāgarī* script by different hands. The MS. was written between Samvat 1675 (see p. 226) and Samvat 1715 (see p. 416).

It contains:—

(a) महाराद्यात्मकशोकसंग्रहः, pp. 1a-19b. A collection of miscellaneous Sanskrit verses, mostly of an erotical nature.

(b) दिल्ली की निरालि, pp. 20a-22b. A list of the names of the rulers of Delhi from Anaṅga Pāṇa Tūvara (1st) to Nūr Di Sāhi

Salem Adali (Jahāgīr, 53rd). The list was evidently compiled under the reign of the latter, in Samvat 1675, as recorded in the last lines, which run as follows:—

तिपनमो पातिसाह नूरदौ साहि सलेम अदलो संवत १६६२ कातौ
सुदि १३ वेठो क्वे [।] संवत १६७५ वर्षे आसू सुदि १० दिने लिखा क्वे ।

(c) सुभाषितशोकसंग्रहः, pp. 26a-30a. A small collection of moral sentences in Sanskrit verses, amongst which a *Subhāṣita-samvādah* intermixed with prose, beginning:—

धारनगर्यां भोजशाजा सभायां पंचशतपंडितपूर्वितायां...etc.

(d) फुटकर कविता, pp. 30b-33b. A few stanzas, partly in Sanskrit and partly in Dīṅgāla, the latter only having some historical interest. These begin: संवत नडे ओकम..., पन्हर असी
पांच संमत..., मंडोवरि सावंत झवो..., अभिपूरा जेवंत..., कनवच्च।
कमध्यच्च...

(e) दिल्ली रै धलियाँ दो याद, pp. 34a-41b. Two lists of the names of the rulers of Dilli with the years of their respective reigns, the one from Yudhisthira (1st) to Akbar (162nd), and the other from Visala De Tūvara (1st) to Jahāgīr (62nd). The last page (41b) ends with a mention of the accession of Orang-zeb (Samvat 1715) and the defeat of Dārā.

(f) राठोड़ राजावाँ रै कैवरी रा नाम, pp. 42b-44a. Tables giving the names of the sons of the Rāthōras of Jodhpur from Salakhō to Sūjō, and of the Rāthōras of Bikaner from Vīkō to Rāya Singha.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

**MS. 13:—बौकानेर रै पट्टाँ रै गाँवाँ रौ विगत राजा
करणसिङ्हजी रै समै रौ .**

A MS. consisting of 34 loose leaves, $11\frac{1}{4}'' \times 8''$ in size. Each page contains from 25 to 30 lines of about 25 akṣaras. The first leaf has the upper margin, with a few words of the text, broken away. Mixed Marwari and *devanāgarī* script.

Copied by Vithū Panā Singha (cf. MS. 8) in the year Samvat 1905 (see p. 34a).

The work is a register of the fiefs in the Bikaner State, originally compiled under the reign of *rājā* Karana Singha, in the year Samvat 1714. It simply reflects the condition of the fiefs in the period above mentioned, and only exceptionally reference is made to earlier times. In the copy, the work is styled *Pattivahī*. It consists of two parts, the one integrating the other, to wit :

(a) पड़ों रे गाँवों का नाम, pp. 1a-21a. A list of the villages forming part of the different fiefs in the Bikaner State. It begins from the villages the income of which goes to the temples for their maintenance :—

ओपरमेखरनी महाराजाधिशाज महाराज ओकरणसिं[घजो रे
रा]ज (?)^१ रो पटावही संमत १७१४

१ ओगोविंददेवजो रु० ७० वरधासग
१ ओनासिकजो माहे ओरामचंदजो रे दुवारे रु० १२५,
वर[धासग]...etc.

The description of the fiefs proper begins from p. 2a with the fief of Mahājana owned by the Vikāvatas, after which follow the other fiefs in succession, arranged according to the clan of their tenants. The order is the following: fiefs of the Vidāvatas, Kādhalotās, Vajavīrōtās, Bhātīs, Īdāvatas, Rīpādhīrōtās, Māndalāvatas, Rūpāvatas, Nāthotās, Jētamālas, Sisodiyās, Sonagarīs, Sākhalās, Cahuvāṇas, Jētuṅgas, Nirabāṇas, Tūvaras, Devarās, Gogālīs, and miscellaneous.

(b) ठाकुरों का नाम, pp. 21b-34a. A list of all the *jāgīr*-holders in the Bikaner State, grouped under the denomination of their different clans in the same order as above (Vikāvatas, Vidāvatas, Kādhalotās, etc.). Beginning :—

बौका ठाकुर	चसवार	गाँव
१ रा० उद्देमांश देवीदासोत	४९	७०
१ रा० करमसेन मनोहरदासोत	२७	३२ etc.

By the side of the name of each chief, the number is given of the horses he is bound to keep and the villages he has in

¹ The part of the text in brackets has been conjecturally supplied by myself.

his jurisdiction. After the Rajput chiefs, lists are also given of the *jāgīr*-holders of different caste, chiefly Pirohitas, Cāraṇas, and Upādhiyās (pp. 28a-30a). The last pages (30b-36a) contain miscellaneous names.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 14:—रावलदे सांखलै रौ तथा बौंझै सोरठ रौ नै रतनाँ हमौर रौ वात .

A cloth-bound MS., consisting of 76 leaves, $12\frac{1}{2}'' \times 8\frac{1}{4}''$ in size. Containing from 28 to 29 lines of writing per page, and from 17 to 22 *aksaras* per line. All by one hand in bold *devanāgarī*. About 100 years old.

The MS. contains :—

(a) रावलदे सांखलै रौ वात, pp. 1a-29a. The story of Rāvala De, the Sākhalō chief of Sāmeragadha, near Giranāra in Sorātha. Beginning :—

इँव संजोगे जनमौया रांको वांको राव।
लेष विधाता लिखौया पासा हंदा डाव ॥ १ ॥
वाताँ। रावलदे सांखलो सामेश्वर राज करै कै। सोरठ देशे
रो सामेश्वर ।...etc.

In prose intermixed with *dūhās*.

(b) बौंझै सोरठ रौ वात, pp. 29b-55b. The well-known story of Sorātha, the wife of *rāva* Rūro, and her amours with Vījhō, also in prose intermixed with *dūhās*. Beginning :—

सोरठ सिंहलदीप कौ पाली आंग कुंभार।
पर्णो राजा रुड नै जीतो राव खंगार ॥ २ ॥
...साचोश्वर महादुर्गं वसै कै। तिण नगर रो धणो राघवंद
देवडो राज करै कै...etc.

(c) रतनाँ हमौर रौ वात, pp. 56a-76b. The story of Ratanā and Hamira, a prince of Sūrajagadha. In rhymed prose intermixed with verses. Beginning :—

कुर्सम तथा सर पांच कर जग जिगा लौनो जीत ।
 तिग रो सुमिरण करतवां रस यंथा रो दोत ॥१॥
 ...॥ वाच्चाँ ॥ तिग समे सरों मै ब्यू मानसरोवर । तरों मे ब्यू
 कलपतरोवर ॥...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 15:—फुटकर वाताँ रौ सहङ्क .

A MS. consisting of 425 leaves, 12" x 8" in size. Cloth-bound, but very badly preserved, most of the leaves being detached and very many crumpled at the margins. Some pages are missing at the end. Each page contains 26 to 27 lines of writing of 20-24 aksaras. Written partly in Samvat 1845 at Desanoka (see p. 91b), and partly in Samvat 1892 at Dāsorī by Ratanū Mana Rūpa (see p. 416b).

The MS. contains :—

(a) साँई कर रहा तै रौ वाल, pp. 1a-4a. A tale of two fakirs, one of whom used to repeat: *sāī kare so hundē*, and the other *sāī kara rahā hē*, whence the title. Beginning :—

दीलो सहर मे अेक पकोर चांदगो चोक मै रहै...etc.

(b) खुदाय बावली रौ वात, pp. 4a-6b. Another tale of two poor Mussulmans, Mullah Abdullah and Sipahi Aledad. Beginning :—

दीलो सहर मै सुकां अबदला रहै । अर दुसरै महल मै सुपाई
 अलेदाद रहै ॥...etc.

(c) दीनमान रै फल रौ वात, pp. 6b-10b. A tale of a *sefha* Dharmā Dāsa and his wife Śilavanti. Beginning :—

गुजरात देस ते मे पाटण सेहर ते मे सेठ धरमदास नावै साहा
 रहै लघे सरौ ॥...etc.

(d) तुवरा रौ वात, pp. 10b-12a. A life of Rāma De *pīr*, the son of Tūvara Ajē Si and founder of Rāmadeharō, near Pohakarana. Beginning :—

सलारखो तुवर दोलो रो पातसा झतो । स सलारखो रो बेटो
रीगर्हो सु पातसाहो क्वाड आप रो मन रो युसी जाय नौब रे पांन सु
कासोकरवत लौयो....पह्वे रिखसीजो रो बेटो अजैसोजो...etc.

(e) राठोड़ सौहेजो ने आसथानजो रो वात, pp. 12a-16b. An account of the exploits of Siho and his son Asathana, from the departure of the former from Kanöja to the conquest of Khera by the latter. Derived from the "Khyāta" by Mūhanjota Nēna Sī. Beginning :—

राजा औसंघसेन कनवन यो जाचा भग्नो दारकाजो नु पधारौया ।
चामे गोचकदंव बजत कौयो झतो तै मन विस्कत झवो ।...etc.

(f) राव सुरताण देवड़े रो वात, pp. 16b-24b. Wrongly described in the title as *Rāva Mānē rī vāta*. An account of the reign of Suratāṇa Singhā, the successor of *rāva Māna Singhā* of Sirohi, from his accession to the battle in which he defeated Jaga Māla, the son of *mahārāṇā* Udē Singhā, and Rāya Singhā, the son of *rāva Candrasepa* of Jodhpur. The two last pages describe the encounter of Suratāṇa with Ādhō Durasō, the famous bard, who had been wounded in the battle. The work begins :—

राव मानो सौरोही राज्य करै । राव माने रे बेटो कोई झतो
नहो । चेक बेटो हुती तिका जगमाल उदैसिंघोत सौसोदीयै नु
परग्याइ । ...etc.

(g) जैसे सरवहियै रो वात, pp. 25a-29b. The story of Jēsō Saravahiyō, a petty ruler of Giranāra, and Cāraṇa Sājana, who provoked on him an attack by Mahmud, the king of Ahmadabad, in the course of which Jēsō was slain. Beginning :—

गुजरात देस अहमदावाद नगर तठे मांमद वेगङ्गो पातसाहो
करै । उया रा वारा माहे कुण कुण हौदु राज करै ।...etc.

(h) कक्षवाहा रो वात, pp. 29b-33a. An account of the intestine contests for power, which followed the death of *rājā* Prithi Rāja of Ābera, from the accession of the inept Ratana Sī to the installation of Bhāra Mala by Akbar. Beginning :—

राजा प्रिथीराज आविश रो । वोकानेश राव लूगकरण रे परग्योयो
झतो । वाई रो नाम वाहलबाई । तोयै वाई रे वारेह बेटा हुवा ।

दोय वेटा प्रिथीराज है तौजै मोहल रा हुवा। स्तवसौ अर भौम।
...etc.

(i) मोहिला रो वात, pp. 33a-37b. An account of the Mohilas from the time of *rāṇō* Mohila Surajanötä down to the defeat of Verasala and Narabada by *rāva* Jodhö, and the assigning of the land to Vidö. Identical with chapter (61) in the "Khyāta" by Mūhanötä Nēna Si (see MS. 8 above). Beginning:—

मोहिल सजनोत (sic) जात चोहवांश कापर दोखपुर रो धगो
हुयो तौण रो हक्कीकत ...etc.

At the end a commemorative *beakkhari chanda* is inserted.
beginning:—वागड़ौये भोगवी वसाइ...etc.

(j) गोहिल अरजन हमीर रो वात, pp. 37b-41a. A story of Arajanä and Hamira, two Gohilas, who are here described as sons of Bhima, the Solanki king of Anahilavārā Pātāna. Beginning:—

चग्गहिलवाड़े पाठा गोहिल भौम राज करै। गुचरात मै वेगड़ो
मांहमद पातिसाहि राज करै। वेगड़े मांहमद सु भौम लड़ाइ लौधी।
भौम काम आयो ...etc.

(k) चहवाण सातल सोम रो वात, pp. 41a-42b. An account of the capture of the fort of Samiyänö (Sivänö) by Alāva Di, and the defeat of Sātala and Soma, the Cahamāṇa rulers of the place. Beginning:—

समीयांशो गढ तौये रो नांम हिवारं समीयांशो कहीजै सु
कुमटगढ़ क्लै...etc.

(l) राव मण्डलीक रो वात, pp. 42b-43b. An account of the war between Mandalika, *rāva* of Giranāra, and Mahmud, the king of Gujarat. Beginning:—

गढ गौरनार राव मण्डलीक राज्य करै। नवा सोरठां रा धगो।
...etc.

(m) वाले चापे रो वात, pp. 43b-45b. An account of the war of Välö Cápö Ebhaūta of Matiyälö with Mahmud, the king of Gujarat. Beginning:—

चांपौ अमल नो मतीयालै राज करै। चेक दीहाडा रो समाजोग
के। बेगडो माहसांद आमंदावाद राज करै...etc.

In the narrative, Cāraṇa Sājana Lūbāvata (cfr. § (g) above) plays an important part, and several *dūhās* by him are inserted in the text.

(n) राव प्रतापमल देवडे री वात, pp. 45b-47b. A description of a feast given by Pratāpa Mala Devāḍ, which ended tragically with the death of one Picō from excessive opium. Beginning:—

हुम चेक सौधलों रो। राव प्रतापमल सौरोहो रै ध्यो पासै
मांगण गयौ...etc.

(o) हाडा हुवा तै री कुनै, pp. 47b-53a. An account of the exploits of Cāhavāna Devò Bāgāvata, the progenitor of the Hādās, at the close of which it is shown that the Hādās owe their name to *hādi*, the "bones" of a goat which Devò had killed. The goat belonged to a *pīr*, who resented the offence and would not be appeased, except by condemning Devò to wear the bones of the goat suspended to his neck, and Devò's descendants to be called Hādās. The origin of Devò is traced to Bhēsarōra in Mewar, which was the centre of a *pargana* of 84 villages which Devò held as a vassal of the king of Mādava. Beginning:—

चहाँग देवा थौं हाडा कहाणा। हाडां रो वडी साहनौ तुदौ रा
ध्यो। तुदी मैझां भोजां रो उतन थो ...etc.

(p) हरदास मोकलोत वौरमदे दूदावत री वात, pp. 53a-58a.¹

A biographical sketch of Hara Dāsa Mokalōta Īhāra, formerly a vassal of *rāva* Gāgō of Jodhpur, then of Virama De of Meratō, and lastly of Sekhō Sūjāvata of Pipāra, ending p. 54b with Hara Dāsa's and Sekhō's death in a battle against Gāgō. The remaining pages contain a description of the war subsequently waged by *rāva* Māla De against Virama De of Meratō. Beginning:—

हरदास तु कोइझो सातविस गामा सु। तिको हरदास लाकड
चाकरी न करै। दसराहै आय नै सलांम करै...etc.

¹ Identical with chapter 53 in the *Khyāta* by Mūhaṇōta Nēṇa SI (see MS. 8 above).

(q) पलकदस्तियाव, pp. 59a-84b. A moral novel, beginning:—पाटण सहर तठे बहमांग नामै राजा राज करै। लिया सहर मै अजेपाल नामै साहा आपारौ रहै।...etc.

(r) बीकानेर रै अमरावां रौ पोडियाँ रो जाव बौठु बखतशम रौ कहियौ, pp. 85a-88b. A work in *dūhās* by Cīraṇa Viṭhū Bakhat Rāma Rājasiōta, giving the pedigrees of the Rajput chiefs in the Bikaner State. From the introductory *dūhō*, which I quote below, it appears that the work was composed under *mahārājā* Gaja Siṅgha:—

भूप गचन कह भौम सु भौम वधत सु भाष।

पौष्टि चिरदारां सुपहो दोहा वरखव दाष। १।

The enumeration begins from the *Vikāvates* of *Mahājana* (१ लूपकरण २ स्तनो ३ अचन...etc.), and ends with the *Pāvāras*, the last verse being a *kavitta* beginning:—१ गुणोराज बडगात... etc.

(s) महाराजा अनोपसिङ्हजौ रै मुनसव नै तजव रौ विगत, pp. 88b-90b. A description of the *jāgīr* and stipend of Anopa Siṅgha, *mahārājā* of Bikaner, with the figures of produce, etc., and the names of the *parganas*, during the period Samvat 1724—Samvat 1752.

(t) राजा सुरजसिङ्हजौ रै जागीर रौ विगत, pp. 90b-91a. A similar, but much shorter, description of the *jāgīr* of Sūraja Siṅgha, *rājā* of Bikaner. Copied from a *rukhi* written in Samvat 1775 (see p. 90b).

(u) बीकानेर रै राजावां रौ वंसावलौ मुहतै भौमसिङ्हजौ रौ बणायोडौ, pp. 91b-94b. A genealogical sketch of the rulers of Bikaner, from *rāva* Jodhō to the demise of *mahārājā* Gaja Siṅgha (S. 1844), compiled by Muhatō Bhima Siṅgha—(evidently the same man who is mentioned in the introductory *dūhō* quoted under (r) above). The two first pages contain a very prolix introduction in verses, the rest is in prose. Before the introduction, there is a prefatory note of six lines, in which it is recorded that the work was copied from an older MS. dated Samvat 1828—apparently the original written by Bhima Siṅgha himself—at Desanoka in Samvat 1845. The first verse begins:—

॥ कवित ॥ वसधा वसि बेण रै वैण सु झइ विडांगौ।...etc.

The last lines, which record the demise of Gaja Singhā and the accession of Sūrata Singhā, are probably an addition by the later copyist.

(v) गंगेव नौचावत खीचौ रो बैपौहरौ, pp. 95a-99a. A description of a pig-hunting by Gaṅgeva Khīci of Cāgurāṇa, and a banquet which followed. Rather interesting on account of the very minute and detailed descriptions of arms, apparel, etc., it contains. In rhymed prose. Beginning:—

तिशां दिनां रो गठ गागरड़। भुते न भवसते। गंगेव नौचावत
खीचौ राज करै। चार घूट सौ आडौ। गाहड़ रो गाडौ। पौत्रां रो
लाडौ।...etc.

(w) राठोड़ रामदास वैरावत रो चाषड़ियाँ, pp. 99a-100b. A description of the eighty-four vows strictly observed by Rāthōṛa Rāma Dāsa Vērāvata. Beginning:—

राठोड़ रिडमलजौ पुच रामदासजौ। चाषड़िसिङ्ग रजपूत कै।
ब्रतघारी रजपूत कै। तीण तुं चौरासी चाषड़ी थी। इतरा बद प्रतंग्या
पालै कै।...etc.

(x) नापै सौख्ये रो वात, pp. 101a-112b. The life of Nāpō Sākhalō, identical with MS. 9 (b) described above. Beginning:—

रावजी औरियमलजौ सूं राणी कुभै चूक करायो। महेपै
पवार दे कहै।...etc.

(y) हितोपदेस्य गुवालेरी भाषा मै, pp. 113a-191a. A translation of the *Hitopadeśa* into *Guvālerī bhāṣā*, a form of Western Hindi. Prose intermixed with verses. Beginning:—

ओमहादेव प्रताप ते सकल कांम को सिध।
चंद्र सौस गंग वहतु जांनत लोक प्रसिध ॥१॥
॥ वात ॥ प्रथमहो ओमहादेवतु के प्रशाद ते सकल कांम को सिध
होय। कैसे कै ओमहादेवजू। जिन के सौस चंदमा...etc.

(z) वेतालपचीसी रो कथा, pp. 191a-226b. A translation of the *Vetālapañcavimśatikā*-tales into Marwari prose, intermixed with verses. From the introduction, it appears that the trans-

lation was composed at Bikaner, under the reign of *mahārājā* Anopa Singh (Samvat 1724-55). Beginning :—

प्रथमु सरसतो माय	वले विनायक बौनवुं ।
सिध बुद्ध दिवराय	सनमुष थाये सरसतो ॥ १ ॥
देश मरधरदेव (sic)	बवकोटी मै कोट नव ।
बीकानेर विशेष	निहचै मन कर जांगज्ञौ ॥ २ ॥
राज करै राठोड़	करण सरसुत करण रौ ।
महो द्वारीयां शिर भोड़	चाचवट झुमायो वरौ ॥ ३ ॥
.....॥ वारता ॥ दिल्लग देश रै विषै प्रस्तानपुर नगर । तठै	
विकमादिव उजेयो नगरौ रो धयो राज्य करै कै...etc.	

(A) सिंहासनवत्तीरी री कथा, pp. 226b-252b. A Marwari translation of the *Simhāsanadvātrimśatikā*-tales, composed in the same tour of time and apparently also by the same author as the *Vetālapacisi rī kathā* above (see introduction to the latter). All in prose. Beginning :—

मालव देस तठे धारा नगरौ । तठै [राजा भोज] राज्य करै कै ।
राजा कर्ने पांचसे पंडित रहे कै । पंडित धनपाल कालिदास प्रमुख ।
चवदै विद्या पाच कै ...etc.

(B) मारवाड़ री वात महाराजा रामचिह्नी री, pp. 253a-276a.
A detailed account of the war fought by Rāma Singh of Jodhpur against Bakhat Singh of Nāgōra and Gaja Singh of Bikaner, from Rāma Singh's accession (Samvat 1805), to his taking refuge with Madhō Singh of Jaipur, after his final defeat (Samvat 1807 !). Beginning :—

राजा अभैसिंघजौ संमत अठाहै से पचोतरे रे आसाठ सुद पांचु
देवलोक छवा अजमेर मे औपोकरजौ उपर दाग हुवो जोधपुर आसाठ
सुदि अकुमो घवर आई । भोहल घवासां गांयनां सतौ ऊई...etc.

In the MS., the work is styled as *Māravāra rā umarāvā rī vāta* at the beginning, and as *Māravāra mē dhamacaka huvā tiṇa rī vāta* at the end.

(C) गोगादेजी री रूपक वैश्वराह आड़ पहाड़खाँची री कहियो,
pp. 276b-287b. The *Gogā Dejī rō rūpaka*, a poem, by Ādhō Pahāṛa Khā. Beginning :—

गाथा । अत मत कायब सुकल उकतौ [.] सुपसन हुय दौजै
सुरसतौ । पौह राठोड़ अचल क्वपतौ । कहुं धम गोमा
कीरतौ [॥ २ ॥]...etc.

(D) गोरा वादल रौ कथा, pp. 288a-295a. A poetical version
of the famous story of the fair Padamāṇi of Citorā and her
relatives Gorā and Vādaļa, by Jaṭa Mala. Beginning:—

चरण कमल चौत लायक । सुक औसाइदा । सुभ्र अध्यर दे माय ।
कहो सकथा चौत लायक ॥ १ ॥ जंवूदीप मभार । भरतघंड घंडा सिरै ।
नगर भलो इ ससार । गठ चितोड़ है विषम अत ॥ २ ॥...etc.

(E) राजा भोज रौ पनश्मी विद्या चियाचरित, pp. 295b-320b.
The fifteenth *vidyā* of king Bhoja, or the knowledge of woman,
by Vyāsa Bhavānt Dāsa. In prose and verses. Beginning:—

ओगणपत सरसतौ सिव । विसन रवि गुरुदेव ।
सेव करे अर दास प्रभु । दौजै अध्यर भेव ॥ ३ ॥
अविक्ल घांगि ओपतै ॥...etc.

(F) चेकलगिड वशाह डाडाला रौ बात, pp. 321a-333b. The
story of the heroic pig killed by Visalā De Vāghelō of Sirohi.
Beginning:—

जंवदीप [भ]रथघंड मैं अठार गिर । अठारं गिरां रो सिरो ।
अरवद सो अरवद किसोचेक कै । दूहा ॥ वनासपतौ पासर वर्णौ ॥...
etc.

(G) महाराजा अमैसिङ्गजौ रौ मुख विश्वसियागार बारठ
करनोदानजौ रौ कहियौ, pp. 334a-339a. The well-known abridg-
ment of the *Sūraja Prakāśa* by Bāraṭha Karanī Dāna. Begin-
ning:—

ग्रनपति ससति निमसकार । दिनोये सुभ्र वर तुध उदार...etc.

(H) लुकमान हकौम अपगौ बेटै कुं नसौइत, pp. 339b-342b.
The advices by the sage Luikman to his son. In Marwari
mixed with Urdu. Beginning:—

पुक्का वस्त किस पास माँगौयै । कहा दैयै घस्ताल रहै...etc.

(I) राजा करणसिंहजी रौ कंवरी रौ वात, pp. 343a-367a.
Identical with MS. 9(a).

(J) मुहूर्गीत नैगासीनी रौ ख्यात रौ चेक भाग, pp. 369a-391b.
A portion of the "Khyāta" by Mūhanōta Nēpa Si (see MS. 8 above), containing the *vātas* following:—

कान्हडे रौ वात, वौरमदे रौ वात, गोगादे रौ वात, राव चूँडे
रौ वात, अरड़कमल रौ वात, राव रिणमल रौ वात, राव जोधै रौ
वात, राव बौकै रौ बौकानेर चसायौ लै समै रौ वात, कांधल रौ वात,
राव तौडे रौ वात.

Notice that the order of the *vātas* of Cūḍo and Gogā De is inverted, and the following *vātas* are omitted:—

रावल चगमाल रौ वात, राव बौकै रौ वात, भटनेर रौ वात.

The wording of the text also differs, though not to any appreciable extent, from the wording in the common recension.

(K) बहलिमा रौ वात, pp. 392a-411a. A story concerning Bahalim of Gajani, apparently the rebellious Indian viceroy of Bahrām Shāh, who was defeated and slain by the latter near Multan. Beginning:—

ज्ञ बलहारी ताजीयां। चिन्हां जात कुही।...etc.

(L) खौंवै बौजै धाड़वौ रौ वात, pp. 412a-416b. A story of two famous thieves: Khīvō of Nādoja and Vijō of Sojhata, and their exploits. Beginning:—

धौवो विजो धाड़वौ। वडा दोडा। वडा चोइ। विजो सोभत
वसै। धौंवो वसै नाडोल। दोनौं रा चैसा परवाडा। चो उल रो नाम
जागै [।] चो उल रो नाम जागै। पिण मिनिया कहे नहौ।...etc.

(M) बौकानेर नै जोधपुर रै राठोड़ राजावौ रौ पौठियां,
pp. 417a-425b. Described as *Rāthōrā rī khyāta* in the title. Genealogies of the Rāthōras of Bikaner from the origins to *mahā-rājā* Gaja Singha, and of the Rāthōras of Jodhpur from *rāja* Jodhō to *mahārājā* Māna Singha, giving the names of the rulers as well as of their sons and wives. Beginning:—

गड कनोज। गड मंडोवर। गड अगादपुरो नगरी। गड माहोर।
सेतवंध रमेशर राज कौथो।...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 16 :—उदैपुर री ख्यात नै फुटकर वाताँ।

A MS., half-leather-bound, consisting of 136 leaves, of which about 40 blank. Size of the leaves $10'' \times 6\frac{1}{2}''$. Each of the written pages contains 17-18 lines of writing of 14-18 *akṣaras*. Running Marwari script, all by one hand. Age of the MS. about 100 years.

The MS. contains :—

(a) उदैपुर री ख्यात, pp. 1a-58b. A compendious history of the *rānās* of Udaipur from Vrahmā (1st) to *rānā* Rāja Siṅgha (199th), who succeeded in Samvat 1810. The first three pages (1a-2a) contain only a list of bare names from Vrahmā to *rānā* Siddhārtha (125th). From page 2b begins the narrative with *rānā* Vijaya :—

[1] २६ राजा विजय अबोधा राज करतो सुख री उपासना
कीवो सुख प्रसन हूवो इसी अग्या कीधो दबादेस जावो...etc.

The account of each *rānā* is compiled on much similar and uniform lines: first comes the name of the mother-queen, then the number of the horses, elephants, infantrymen, and drumbeaters in the *rānā's* army, and of the chiefs in the service of the *rānā*. Next comes the account of the principal events that took place during the reign of the *rānā* in question, and lastly the names of his wives, concubines, and sons, and the years and days of his reign. The account of the last *rānā*, Rāja Siṅgha, which is a very short one as he did nothing, runs as follows :—

१६६ राजोंची औराजसंघजी भाको वधतकुवरवाइ रा एच वास
उदैपुर सेनसंघा अष्ट २५००० पाला २५००० छस्तो ७२ वाजत्र १००
समत १८१० माह वद २ पाट बेठा राजो चहवागा राजो भाको राठोड
इहरेचो वहस ७ मां २ दी[०] १० राज कीधो वाइजी औराजवधतकुवर-
वाइ देवारी माहे वावडी कराइ औजी रै नामै देवारी माहे महादिवजी
रो देहरो औराजराजसुखजी रो करायो।

(b) सोलङ्की जीवराजजी रा कवित वारठ अहजन रा कहिया,
pp. 71a-82a. A poem in 52 *kavittas* in commemoration of

Solankī Jīva Rāja and his two *satis*, by Bāratha Ahajana or Arjuna. From *kavitta* 51st, it appears that the death of the aforesaid Jīva Rāja took place in the year Samvat 1748. The first *kavitta* begins :—

सुद बारस भादवौ [।] देह इहौ राव चालक [।] उण समौये आय
नै। अेक बोली यह्यालक...etc.

(c) राठोड मोहकमसिङ्हजी रा कवित्त बारठ अहजन रा कहिया,
pp. 83a-95a. A poem in 61 *kavitas* by the same Ahajana, in the form of an epistle, being a satire against Rāthorā Mohkam Singha. Beginning :—

तै कागद वांचौया [।] राणा राजङ्ग जगपत रा [।]

तै कागद वांचौया [।] राणा पातक रा नौत रा ...etc.

(d) बौकावता बौदावता रै गौवा रौ विगत, pp. 99a-108b. A list of the villages forming the fiefs of the Vīkāvata and Vīdāvata Rāthoras of Bikaner. Undated. Beginning :—

महाजन अमरसंघ वैरीसालोत गा° १३५ रेष ८६ रा° लालसंघ
कैसनसंघोत कुभाणो गा° १० रेष १०...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17:—आईनि अकबरी की भाखा वचनिका .

A huge and beautiful MS., velvet-bound, consisting of 353 leaves covered with writing, besides 6 additional leaves containing an index of chapters and two tables with coloured designs of royal jewels and arms. Each page is 15 $\frac{1}{4}$ " x 11" in size and contains 30 lines of writing, each line comprising 22-32 *aksaras*. All by one hand in beautiful and big *devanāgarī*. Jaipuri bhāṣā. Written about Samvat 1852 (see below).

The work contained is a translation of the *Aīn-i-Akbarī* into Jaipuri bhāṣā, composed by *munshi* Lālā Hirū Lāla, and put into writing by Kāyastha Gūmāni Rāma, by order of *mahārājā* Savāl Pratāpa Singha of Jaipur. The work was started in Samvat 1852. All the above information is given in a poetical preface to the translation itself, which is found pp. 1a-b. Here the translation is called *Bhākhāvcanikā*. The work proper begins p. 1b, as follows :—

अब शेष अवल मञ्च को करता ॥ प्रभु को चिमसकार करि
के अकबर बादस्थाह की ताईप लिखे कों कसत करै है ॥ अह कहै
है या की बड़ाई अर चेष्टा अर चिमतकार कहां तक लिख । कहौं जात
नाहौं ता तै या के पश्चाकरम अर भाँति भाँति के इस्तूर वा मनसूबा
दुनिया मैं प्रगट भये ता कों संघेप लिखत हौं ॥ प्रथम तो बादस्थाह
के नाम संग्या को अस्थ लिखियत है ॥ बाद पारसी भाषा मैं नित रहे
ता कों कहते है...etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 18 :—फुटकर वाताँ रौ सङ्घाह .

A cloth-bound MS., numbering 350 leaves, of which 134 are missing, namely the following :—1-14, 37, 69-96, 109, 141-199, 214-226, 228, 231-234, 269-271, 273-279, 295-296, 328. Moreover, the MS. originally was not ending with leaf 350, but had some more leaves, which are lost. Very badly preserved, many leaves being detached and crumbled. Size 11 $\frac{1}{2}$ " x 9". Number of the lines in each page 31-33, number of the *aksaras* in each line 26-34. *Devanāgarī* script. Written about Samvat 1847 (see p. 36a).

A good many of the works contained in the MS. are identical with those in MS. 15. The works contained are the following :—

(a) वेतालपचौसी रौ वात, pp. 15a-36a. The same work as MS. 15 (c), but somewhat differing in the wording. Beginning :—

प्रणां सरस्वति पाय	वले विनायक वौनबु ।
बुधि दे सिद्धि दिवाय	सनमुखि शावि सरस्ती ॥ १ ॥
...देश मरस्यत देवि	नौकोटी मैं कोटि नव ।
यगि वौकानेह विशेष	मनि निचै करि जांगौयौ ॥ ३ ॥
तह राज करै राठौड़	करन सूरसुत करन सौ ।
महि लज्जौयी सिर मौड़	यज्ञवटि घूमाणो घरौ ॥ ४ ॥

... ॥ इदिग्य देश है विषे प्रस्थानपुर नगर [i] तेथि विक्रमादीत
उच्चीश्च रौ राजा...etc.

(b) रायधरा भाटी रो वात, pp. 38a-40b. The story of Khāṭī Rāya Dhāṇa, the son of rāvūḍa Dujhāṣa of Ludravō, and his amours with Sajanala, the daughter of Dhāṭa (sic), a Soḍhō feudatory of Dujhāṣa. Beginning:—

[...] तू दीर्घी कै। ज्ञा तौ इये नूले नै आप है भरे आये कै।
अह सजनल वासे भाई रे वदलै चाकरी करै कै। रायधरा इये तु
देव रीधा |...etc.

(c) रायसिङ्ह खींवावत रो वात, pp. 40b-42b. A biographical account of Rāja Siṅgha Khīvāvata, a *pradhāna* of Jasavanta Siṅgha of Jodhpur, with special regard to his services on the occasion of the death of Gaja Siṅgha, directed to establish Jasavanta Siṅgha on the throne in the place of Amara Siṅgha, the legitimate heir, and also to the part he had in helping Jasavanta Siṅgha put an end to the vexatious revenue administration inaugurated by the *dīvān* Mūhaṇpōta Nēna St. Beginning:—

महाराजा गजसिंघजी वडो राजा हुवो। पातसाहाँ रो आपंग
उथयंग हुवो [i] सो गजसिंघजी रे कुवर अमरसिंघ वडो। मोटो
खिलदार। मांटीपंगै रो आंक...etc.

(d) राव अमरसिङ्हजी रो वात, pp. 43a-48a. A biography of rāva Amara Siṅgha, the eldest son of *mahārājā* Gaja Siṅgha of Jodhpur, who was banished by the latter and repaired to the court of Sāh Jahān, who assigned him a fief in Nāgōra. Beginning:—

अमरसिंघ गजसिंघजी रे वडो कुवर। साचोर रां चङ्गवांगां रो
दोहोतो। सो गजसिंघजी रो रजा नही। अमरसिंघ निशाठ सारी
वात मै अवल। वडो देसोत |...etc.

The text is interspersed with many commemorative songs.

(e) सिंहासनवत्तीसी कौ भाखा, pp. 49a-68b. Incomplete, the pages containing the last tale being missing. A translation of the *Sīnhāsanavat̄trimśatikā*-tales into Jaipuri bhāṣā. Beginning:—

अनंत ग्यान करि जे पू[र]ण है। वह समस्त पदारथनि के देशहार जोगीश्वर जा को पार नहीं पावत।... राजा विक्रमादित्य को प्रबंध कहे हैं। अकबंधी राजा विक्रमादित्य है। केसो जाने वाराधान करि सकल देवता वश्य कौया है। राजा विक्रमादित्य को सिंघासन शर्ण को रद्दचटित...etc.

(f) कुवरसौ री वात, pp. 97a-108b. Incomplete both at the beginning and the end. The story of the amours of Kūvara Sī Sākhalō and Bharamala. In prose interspersed with verses.

(g) नाथै साँखलै री वात, pp. 110a-117b. Incomplete at the beginning. Identical with MS. 9(b) and MS. 15(x).

(h) मारवाड़ री वात महाराजा रामसिङ्हजी री, pp. 117b-132b. Identical with MS. 15 (B).

(i) ठाठोड़ टाकुरसौ जैतसीहौत री वात, pp. 132b, 136a-140b. Fragmentary in the middle and at the end. A biography of Thākura Sī, a son of *rāma* Jēta Sī of Bikaner. Interspersed with commemorative songs.

(j) जगदे पैवार री वात, pp. 200a-214b. Incomplete at the beginning and the end. The story of Jaga De Pāvāra, the faithful chief in the service of Siddha Rāja, the Solankī king of Pāṭāpa.

(k) राव सेखै नै भातौ आयौ तै री वात, pp. 226a-b. The story of Sekhō, the Bhāti *rāva* of Pūgaṛa, who had obtained from Karanījī the boon that he would not die unless he sat under a *bakāyanā*-tree and ate cold boiled rice. Incomplete at the beginning.

(l) वौरबल री वात, pp. 226b-228b. An anecdote concerning Vira Bala, the great favourite of Akbar. Beginning:—

पातस्याइ अकबर दिलौ आगरे पातस्याइ करे वडो अवलौयो
पातस्याइ छलो बावंन पौरां री करामात छई...etc.

(m) राजा भोज खाफरै चोर री वात, pp. 228b-230b. An anecdote concerning king Bhoja and a thief, Khāpharō. Beginning:—

राजा भोज धार नगरी राज करे वडो राजा चबदे विद्या निधान
सु राजा भोज रे धारसो चोर चाकर...etc.

(n) कुतबदौ साहित्रादै रौ वात, pp. 230b, 235a-238a. Four leaves missing. A story of a prince Kutub Di, in rhymed prose and verses. Marwari mixed with Urdu. Beginning:—

पौरोजसाह पातस्याह दिलौ पातस्याही करे । तिस के उमराव ।
तिरवरसंघ । गलतसमा । सुलतान । तिस के दशौयासाह बेटा । दुसरा
महंमदसाह बेटा ।...etc.

(o) दम्पतिविनोद, pp. 238b-268b. A *rifacimento* of the well-known tales of the parrot and the *sārikā*, illustrative of the vices of men and women, composed by a Josī Rāya (see last verse at the end), at Bikaner, under the reign of *mahārājā* Anopa Singh (see the introductory verses quoted below). Containing 32 tales. In Marwari prose mixed with Sanskrit and Marwari verses. Beginning:—

समर्थं देवी सरस्वती	मत विकाशय मात ।
वीणा पुस्तक धारणी	विद्या हस्या विद्यात ॥ १ ॥
गमापति वंदू चरण तुग	... ... ...
वौकानेश सुहावणो	दिन दिव चढ़तौ दौर ।
हिंदुस्यान मनाद हद	नवकोटी सिर मौर ॥ २ ॥
राज करे राजा तिहाँ	कमधज भूप अनुप ।
सकांधी करणेससुत	राठौड़ा कुल रूप ॥ ३ ॥
देस राज सुभ देष के	मन मैं भवौ हुलास ।
दंपतिविनोद की वार्ता	कहिस कथा सविळास ॥ ॥

॥ आथ कथा प्रारंभते । अेकदा प्रस्तावै आवृ विष्वे विदग्धमंख
इसै नाम त्वौ रहै । माहा चतुर ग्याता । सर्व सासन्न प्रवौष्ठ । सासन्न
जोड़ता सामलता वैशाग ऊपनौ जो स्त्री संसार बंध नौ कारण कै ।...
etc.

(p) राव रिणमल रौ वात, pp. 272a-273a. Fragmentary.
Only the end.

(q) मोमल री वात, pp. 280a-281b. A story of Momala, a slave girl, and Sālha, a Solankī king of Gujarat. Beginning:—

चय राजा साल्ह सोलंकी गुजरात माहे राज्य करै। तौये राजा रे १६ राणी कै।...etc.

(r) महिन्द्र वौसलौत री वात, pp. 281b-284b. Left incomplete. A continuation of the story of Momala and how she met Mahindra Visalota of Umarakota and rāva Hamira Jārecō. Beginning:—

उमरकोट मेहदरो वौसलौत राज करै [।] वडी राजाधानी [।] वडी साहबौ [।] सु वेहन १ मेहदर रे कुवारौ।...etc.

(s) मुहण्डौत नैकसीचो री ख्यात री चेक भाग, pp. 284b-294b. A small portion of the "Khyāta" by Mūhanjota Nēṇa St, containing the vātas following:—

गायी वौरमदे री वात (pp. 284b-286a),

जाहङ् हरदास मोकलौत री वात (pp. 286b-290b),

राठोङ् नरै सूजावत खोवै पोहकरयै री वात (pp. 290b-293b),

जैमल वौरमदे॒॒॑त राव मालदे री वात (pp. 293b-294b).

The last vāta is incomplete.

(t) जेसलमेर री वात, pp. 297a-301b. A history of Jesalmer from the attack by Alāya Dīn during the reign of rāvala Rātana St, to the succession of rāvala Kehara. Beginning:—

जेसलमेर उपर अलावदीन पातिसाह चायो। जेसलमेर माहि भाटो इतनसौह मूलराज राज्य करै। पातिसाही फौजा चाई ने गड तु लाग्यां।...etc.

(u) जैतै हमीरौत राणगदे लखणसौधैत री वात, pp. 301b-304b. A story of the Bhāṭis Jētō Hamīrota and Rāṇaga De Lakhapanasītā from their departure from Jesalmēr to the battle in which the son of Rāṇaga De, with the help of the Multānis, defeated and killed rāva Cūḍo at Nāgōra. Beginning:—

जैतै हमीरौत भाटो राणगदे लखणसौधैत वेवे रावल लखणसेन काढीया। ताहरा जैतै हमीरौत सुरजडे गाढा छौडीया। राणगदे घोरीयां कन्हा पूगल लाई।...etc.

(v) रावल लखणसेन दी वात, pp. 304b-306b. The story of *rāvala* Lakhana Sena's marriage with the daughter of Kānhara De, the Sonigarū chief of Jālōra, and her eloping with Nlbō Semālōta, and the revenge Lakhana Sena wreaked on Nlbō. Beginning :—

किसन कान्हडे जातोर राज्य करै। सु चेक दिन रो समाचोग
कै। रावल लखणसेन रै राणी सोढो कै ...etc.

(w) कूँगरै बलोच दी वात, pp. 306b-307b. Identical with MS. 11(c). Beginning :—

तिलोकसौह जसहडोत जेसजमेर राज्य करै। कूँगरो क ताकड़ो
रो आहारा (*sic*) करै ...etc.

(x) जाखै पूलाचो दी वात, pp. 308a-313a. Identical with MS. 11 (a) except for slight differences in the wording. Beginning :—

राव हमीर मुजनगर राज्य करै कै। लधो जाम भद्रेसर राज्य
करै कै [] अकै देस माहे दोइ राजा। अकै राव कहाड़ै। अकै जाम
कहाड़ै ...etc.

(y) कहवाही दी वात, pp. 313a-316a. Identical with MS. 15 (h), except for some differences in the wording. Beginning :—

राजा प्रियोशाज राव लंगकर्ण रै परश्चोयो ज्ञतो वाल्हवाई तोयै
वाई रै वारह बेटा हुवा ...etc.

(z) राणो रतनसौ राव सुरिजमल दी वात, pp. 316a-320b. The story of the enmity *rāṇo* Ratana Si of Citora conceived against his brother-in-law, the *rāṇi* Sūrija Mala of Būdī, and how he enticed him into the forest to assassinate him, but fell himself a victim to his treachery. Beginning :—

राणो सांगो चौत्रोड़ राज्य करै। वहो राणो हुवौ। सागै रै
पातिसाइ बंदीधांगे रहीया। तोयां तु चूड़गं पर्हिशाइ काढ़ीया। ...
etc.

(A) नाराइयदास मौठाखाँ दी वात, pp. 320b-321b. The story of Pathāna Midhā Khā, king of Mādava, and his death at the hands of Nārāīna Dāsa of Būdī. Beginning :—

अेक मांडव रै पातिसाह रै पठाण तिख रौ नाम मौठाधान सु
मांडव सुं साथ करि नै रिखथंभौर आयौ जोशावर अके रिखथंभौर
जोयौ ...etc.

(B) शबत सूरिजमल कुंवर प्रिथीराज रौ वात, pp. 321b-324b.

An account of the war between *rācula* Sūrija Mala, the son of Khīvō, the son of *rāṇō* Mokala, of Sādarī in Godhvāra, and his nephew *kāvāra* Prithi Rāya, the son of *rāṇō* Rāya Mala, ended with Sūrija Mala's defeat, which obliged him to abandon Sādarī and carve for himself a new sovereignty amongst the Menās of Devaliyō (p. 323a); followed by an account of the death of Prithi Rāya from a pill given him by *rāva* Dūdō of Sirohi (p. 323b), and lastly an account of the death of Jē Mala, the brother of Prithi Rāya, at the hands of Ratana St. Beginning:—

शबत सूरिजमल बौवै रो । बौवो राणै मोकल रो । कुंभो ही
शणै मोकल रो । सूरिज मोटो रञ्जपूत छबो...etc.

(C) राणै खेतै रौ वात pp. 324b-327a. The story of *rāṇō* Khetō's of Citora falling in love with a carpenter woman, and having from her two sons, Cācō and Merō, and of their murdering *rāṇō* Mokala, and being at last defeated and killed by *rāna* Rīna Mala of Mandora. Beginning:—

वरसालै रा दोइ कै । दीवांग सिकार चढोया कै इल वहै कै
भाक्रवो मास कै । भातिग भातो ले जावै कै । दोइ पाढ़ो कै सु विन्हे
हाये पकड़ो कै लोये जावै कै ...etc.

(D) सोनिगरै मालदे रौ वात, pp. 327a-b. Incomplete, one leaf being missing. An account of Māla De's—the Sonigarō chief of Jālora—defeat at the hands of Trivijita Khā, his submission to the Emperor (Alāvā Dīn), and his coming in possession of Godhvāra and Citora. Beginning:—

सोनिगरै मालदे गोडवाड माहे धरतो पातिसाह रौ मारै साथ
वहण न पावै...etc.

(E) मुहण्डत नैखसीजी रौ ख्यात रौ अेक भाग, pp. 329a-337b.

A portion of the "Khyāta" by Mūhanḍta Nēṇa St (see MS. 8 above), containing the *vātas* following:—

खेतसौ रत्नसौचैत रौ वात (pp. 329a-330a), incomplete,
the first leaf being missing,

चन्द्रावर्ती रौ वात (pp. 330a-333b),

सिखरौ वहेलवै गयौ रहै तै रौ वात (pp. 333b-335a), and :

उदै उगवखावत रौ वात (pp. 335a-337b).

The second of the *cālas* above, which is a genealogical sketch of the Candrāvatas of Rāmapurō from Cādarō, the son of *rāṇo* Bhāvaṇa Si, to Amara Singhā Harisinghōta, is followed by two short poems in Sanskrit, which are not found in MS. 8. Both are very incorrect. The first one is in 16 verses, and contains a *vamsāvalī* of the Caudrāvatas, from *rāvaṇa* Bāpō to *rāya* Pratāpa. It begins :—

वायाभिधः समवत् (sic) वसु धाविषो (sic) सौ पंचाष्टपट्परिमिते
य सकोदकालौ (sic) |...etc.

The other one, which consists of 15 verses and is styled *Rāya-Durga-varṇanam*, is a panegyric of *rāya* Duragō, the founder of Rāmapurō, who lived under Akbar. It begins :—

श्रीसौतापतिपादपद्मभजनप्रधक्तकम्भाश्चयो गोपीनाथचरित्रचित्र-
समवत् (sic) कर्णपूरौद्धतं |...etc.

(F) राजा भौम रौ वात, pp. 337b-342b. An account of the reign of Bhima of Anahilavārā Pātana and his successor Karna till the accession of Siddha Rāja Jē Siāgha. In the middle, an account is inserted of Lūṇa Sāha (Lavaṇaprasāda), the son of Ānō Vāghelō. The work begins :—

चयाहिकवाड़े पाटण राजा भौम राज्य करै। सतरहसहस
गुजराति रो साहिबो बडौ राजा। कवित्त। मूलूपैदालौस। वरस दस
कोयो चंदगिरि |...etc.

Follows a *Lūṇa Sāha rī vāta rō vakhāna*, in rhymed prose, the subject whereof is a description of the rainy season and the killing of an elephant by Lūṇa Sāha. Beginning :—

वरघा रित लागौ। विरहणी जागौ |...etc.

(G) बहुचिमा रौ वात, pp. 342b-350b. Incomplete, the last leaves being missing. Identical with MS. 15 (K).

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 19.—राठौड़ी री वंसावली तथा पौढियाँ.

A MS. consisting of 266 leaves, 8" x 6" in size. Cloth-bound, but leaves detached and out of order. The leaves were originally larger in size and numbered, but they were subsequently trimmed at the margins, the numeration figures being thereby cut away in most of the pages. Each page contains 17 lines of 15-20 *akṣaras*. Devanāgari. Written in Samvat 1723, under the reign of *rājā* Karana Singh of Bikaner, for the use of his son, *kūvara* Anūpa Singh.

The contents of the MS. are very much the same as those of the Jodhpur MS. 14, of *Descriptive Catalogue*, Sect. i, Pt. i. The work falls into two parts, to wit:—

(a) जोधपुर रे राठौड़ी री वंसावली, pp. 1a-22b. Apparently fragmentary, owing to the loss of some leaves in the middle. A genealogical sketch of the Rāthorās of Jodhpur from the origins to *mahārājā* Jasavanta Singh. The first pages (1a-2a) contain a kind of introduction, consisting of a Sanskrit invocation to Gapapati (identical with that in the Jodhpur MS. 14 alluded to above), Visnu, and the Sun, a *chattrisarājakulīsthāpanā*, i.e. a list of the seats or capitals of the 36 Rajput tribes (beginning:—धारनगदी परमार ... etc.), a *karitta* giving the names of the nine Paramāra rulers of *Navakoṭi Māravāra* (beginning:—मंडोवर सामन ... etc.), and lastly a list of the six *vamśas*, to wit:—Sūrya-, Soma-, Kuru-, Hari-, Śiva-, and Daitya-*vamśa*. Then after an *āśirvāda* in Sanskrit, the genealogy of the Rāthorās begins from the Satya-*yuga*, when the men lived 100 years and were born as twins (*jugalapane*). From this particular, it is evident that the author of the *vamśāvalī* is a Jain. The pedigree of the Rāthorās is traced from *rājā* Manadhatā *cakkavē* (p. 4a) down to Jē Canda (p. 12a), the list being divided into four sections corresponding to the four *yugas*. The account of Sihō begins p. 12b as follows:—

रा० श्रीसौहनोग ज्ञानिकाजी पधार्या । साथै दस हजार असवार
कीधा । चेकेको वस्तु भगवौ हाथ १ वरको सो बाधे वसहौ समेत
चाल्या । आवता यकां सोलंकीया री भोर करि जाधौ पूलोणी मार्या ।
सोहौजी महादेव री अवतार कै |...etc.

Much as in the Jodhpur MS. 15, of *Descr. Cat.*, Sect. i, Pt. i, here too the *Jainācārya* Jina Datta Sūri is given the credit of having called Sihō to Pāli. The genealogical account of the descendants of Sihō contains only names and commemorative

songs. The last names are those of *mahārājā* Jasavanta Singhā and his brother Amara Singhā.

(b) राठोड़ी री पौडियाँ, p. 22b to the end. Genealogies of the Rāthōras, apparently identical with those in the Jodhpur MS. 14, of *Descr. Cat.*, Sect. i, Pt. i, mentioned above. Containing only names and occasionally quotations of commemorative songs. The work being disconnected and most of the leaves being out of place, it is difficult to give an idea of the contents. The difficulty is increased by the fact that the names are not followed by the patronymic as in the ordinary lists of *piḍhis*. The genealogies were evidently compiled in the same time as the *rāmpāṭalī* described above, namely the beginning of the Samvat-century 1700, apparently during the last years of the reign of *mahārājā* Jasavanta Singhā of Jodhpur.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 20:—फुटकर वाताँ रौ सङ्घः .

A MS. consisting of 116 leaves, $8'' \times 8\frac{1}{2}''$ in size. Cloth-bound, but several leaves detached. Leaf 86 is lost, and several other leaves are probably missing at the end. Each page contains 16-19 lines of writing of 26-36 *akṣaras*. Written in Samvat 1826 (see p. 91a) by Khavās Sabāla Sena at Bikaner.

The MS. contains :—

(a) सात बेटियाँवाले राजा रौ कथा, pp. 1a-2a. A tale of no historical interest.

(b) कुंवर रिणमल चूँडावत अखो सोलङ्की मारियौ तै रौ वात, pp. 2b-5b. The story of Rāthōra *rāva* Rīna Mala's fighting with Akhō Soñākī and conquering the latter's land after killing him. Beginning :—

इया दूहै ऊपर ॥ रिणमल गलतौ रात [.] कांकल घर केवौ तयै ।
पह ऊगे परभात [.] आयो ऊघा ही आयो ॥ १ ॥ राव रिणमल नामौर
सो छाड़ीया आय वले रे कांठे रह्यो...etc.

(c) कुंवर रिणमल चूँडावत अखे साँखलै रौ वैर लियौ तै रौ वात, pp. 5b-8b. The story of Rāthōra *kūvara* Rīna Mala's revenging on the Idās the death of Akhō Sākhaldō. Beginning :—

इय दूडे ऊपर ॥ चायो अमलोमाणा [.] चावे भाले चोडवूत । तेडा
हरण ठाणा [.] चोवीसे चोरासीया ॥ १ ॥ ... अयो सांखलो मारवाढ रो
रजपूत खण्डो तिको सौधला भेलो हुय ने धाढ़े दोड़ीयो...etc.

(d) सयनी चारणी री वात, pp. 8b-11b. The legend of
Sayani, the daughter of Cāraṇa Vedi of Kaechha, and Viśhā-
ṇanda. Interspersed with dūhās. Beginning :—

बेदो चारण केकरै गाव रहै । कङ्क देश मै । बेदे रे बहो दव्य ।
...etc.

(e) पीरोजसाह पातसाह री वात, pp. 11b-18b. A legendary
account of the reign of Phiroj Sāh and Muhamad Sāh till the
conquest by Bābar. Beginning :—

पीरोजसाह पातसाह घतम कहायो । चौता हिरण । चौता
हिरण जनावर रायगा । सारि हिकमत सिकाह री पेरोजसाह
चलाइ... etc.

(f) राव हमीर लखै जाम री वात, pp. 18b-20a. Identical
with MS. 11(a), and MS. 18 (x), above.

(g) कुंगरै बलोच री वात, pp. 20a-22a. Identical with MS.
11 (c) and MS. 18 (w), above.

(h) जैतमाल सलखावत कोलियो री वात, pp. 22a-24b. The
story of Rāṭhōra Jēta Māla Salakhāvata being attacked by the
Kolis, on his way back from Sirohi, where he had married, and
loosing in the affray Bhāḍō Sūḍō and a hunting-leopard, and
the revenge he subsequently took on the Kolis. Beginning :—

जैतमाल देवडे पर्खोजण गयो [.] दिन ५ तथा ७ उठे जान रहै
...etc.

(i) सुरी अर सतवादियो री वात, pp. 24b-30b. A moral tale
of no historical interest.

(j) राव तोडे काढावत री वात, pp. 30b-34b. A biographical
account of Rāṭhōra rāva Tidō Chāḍāvata. Beginning :—

महेवे थेडे राव तोडो काढावत राज कारै । बडौ ओगाड देसोत
जिकै है वायै हरण थोडा ऊवै...etc.

(k) जैतमाल सलखावत रौ वात, pp. 34b-38b. A biographical account of Rāthōra Jēta Māla Salakhīvata. (Cfr. h above). Beginning :—

राव लोडो आप रौ वार वजाय गजाय अर देवलोक छ्वो [.] वडो ओगाठ राजवी छ्वो [.] राव सलमै हो ज्यां रा वित लौया...etc.

(l) सच बोलै सो मारिया जावै तै रौ कथा, pp. 38b-40. A tale of no historical interest.

(m) वौजङ विजोगा रौ कथा, pp. 41a-46a. A love tale of Vijara, the son of Vijē Sāla, a king of Gujarat, and Vijogana, the daughter of a *setha*.

(n) राव चूँडे रौ वात, pp. 46a-49b. A biographical account of Rāthōra rāva Cūḍō. Beginning :—

.....महेके राज करे मालो सलधावत बौश्म सलधावत जैतमाल सलधावत इहा रौ वडो साहिबी निया समईये माहि दलो जोहीयो सिधराजा जेसंघदे पाटण राज करे...etc.

(o) रिणधीर चूँडावत रौ वात, pp. 49b-54b. A biographical account of Rāthōra Riṇa Dhīra Cūḍāvata. Beginning :—

इयै दूहे उपर कै [.] केबोयौ.....। तिको रण चोडावत लकोली गाडा छोडीया [.] आगै जौबां वाजु तो सौधना रा गाडा छै...etc.

(p) हाहुल हमीर भोलै राजा भौम सुं खुध करियौ तै रौ वात, pp. 54b-60a. An account of the contest between Hāhula Hamīra and Bhīma, the "Simpleton," king of Anahilavārā Pāṭana, over some horses bought by the latter and coveted by the former. In the story, reference is made to Prithi Rāja of Dilli. Beginning :—

...भोलो राजा भौमदे अवै मोहतो घोडा घरोदया नू काहुल मेजीयो...etc.

(q) वडावडो देवडे डहरु वानर रौ वात, pp. 60a-62b. An anecdote of no historical interest.

(r) राजा भोज रौ पनस्मो विद्या आस भवानीदास रौ कहौ, pp. 63a-91a. Identical with MS. 15 (E). At the end of the work, the copyist has recorded his name as well as the date as follows :—

लिघ्यतं युवास सबलसेन। युवास सबल वाचनार्थम्। बौकानेर-
मध्ये॥ संवत् १८२६ सावण वदि ई वार सोमवार।

(s) नागदमण्ड साहूयै भूलै रौ कहियौ, pp. 91a-97a. A poem
in 123 (?) verses, on the slaying of the Kālīya serpent by Kṛṣṇa,
by Cāraṇa Sāiyō Jhūlō. Beginning:—

वलि तो साइद विनवं। साइद करो पसाय।...etc.

(t) बगलै हंसगी रौ कथा, pp. 97a-116b. Incomplete at the
end. The tales of the crane and the she-swan, his wife, in
accusation and defence of woman, eight in all, but only four
contained in the present MS. Beginning:—

मानसरौवर माहै हंस रहै सु चेकै दिन हंस सर्व मेला जहै अर-
मतौ कीयौ कहौ आपा माइवाड़ देस हालौ तो जावा माइवाड़ नू लौक
वधायै है उठे बड़ा मेवा कै...etc.

The MS. forms part of the Darbar Library in the Fort of
Bikaner.

MS. 21 :—फुटकर वाताँ रौ सङ्घः ।

A huge MS., consisting of 492 leaves, $12'' \times 8''$ in size.
Cloth-bound, but some leaves detached. About two fifths of
the leaves are blank. Each page contains 28-30 lines, of 18-25
akṣaras. Devanāgarī script. About 100 years old.

Most of the contents of the MS. are identical with those in
MS. 18 described above, of which the present MS. is in part
a copy. A list of the contents is the following:—

(a) सिङ्गासनावत्तीसी कौ भाखा, pp. 1a-29a. Identical with
MS. 18 (e).

(b) वेतालपचौसी ही वात, pp. 30a-60a. Identical with MS.
18 (a). Cfr. also MS. 15 (e).

(c) रायधण्ड भाटी रौ वात, pp. 61a-66a. Identical with MS.
18 (b). Complete. Beginning:—

रायधण्ड कुंवर रावल दुभास रो बेटौ जात रो भाटौ लुदवै राज
कहै...अर धाट सोडा राज कहै। लुदवै रा सलौमौ। तडै धाट रै
चेक बेटौ अर चेक बेटौ। बेटौ रो नाव सजनल...etc.

(d) राजसिंह खोयावत री वात, pp. 68a-69b. Identical with MS. 18 (c).

(e) राव अमरसिंहजी री वात, pp. 70a-78b. Identical with MS. 18 (d).

(f) राजा करमसिंहजी रै कंवरी री वात, pp. 79a-104a. Introduced as "Mahārājā Padama Singhaji rī vāta." Identical with MS. 9 (a), and MS. 15 (I).

(g) कुंवरसो साँखलै री वात, pp. 105a-140b. Identical with MS. 18 (f). Complete. Beginning:—

साँखलो बौवसो चरसुकाल। आंगलु राज करै। बडो साहिवो।
बडो सिरदार सों। बौवसोजो हलोद भाले परखोया। बडो बौहा
झवो। बडो गुडो घरच जस अबल कौयो...etc.

(h) नापै साँखलै री वात, pp. 141a-153b. Identical with MS. 9 (b), MS. 15 (x), and MS. 18 (g).

(i) चेकलगिड वाणाह डाडाला री वात, pp. 171a-184a. Identical with MS. 15 (F).

(j) गोड गोपालदास री वात, pp. 185a-196a. A biography of Gōra Gopāla Dāsa of Ajmer. Beginning:—

गोपालद[स] गोड अजमेर रा परगना सु कडांगो कौयो। सो
पेहला तो अजमेर रा थावंद था गोड [] पक्षे अजमेर पातसाह लोयो
तद गोडां तु परगनो अजमेर रो दीया (sic) ...etc.

(k) मारवाड री वात महाराजा रामसिंहजी री, pp. 197a-215b. Introduced as "Māravārā rē amarāvā rī vāta." Identical with MS. 15 (B), and MS. 18 (h).

(l) पना वीरमदे री वात, pp. 216a-246a. Incomplete at the end. The story of the amours of Pannā, the daughter of Ratana, a *setha* of Pūgala, and *kāvya* Virama De, the son of *rāva* Rai Bhāna of Idara. In rhymed prose intermixed with verses. Beginning:—

सदा मनोर्ध चिढ़ करण [] वांगो आधर वेस [] सारा पहचो
सौवरजे [] गुण दातार मणेस | २ |सुवरक्ष निज भालां

सिहै। बानाज चन्दा वेस। पदमणि तरीयां परधिजे। देसा पंगल
देस॥३॥ करहा घोड़ा काम रा।...etc.

(m) जगदे पंवार रौ वात, pp. 258a-276a. Identical with MS.
18 (j). Complete. Beginning:—

मालबौ देश धारा नगरो। तठे पुंवार उदियादित्य राजा राज्य
करै कै। तिथ राजा रै दोय रांखी अक तौ वाषेलौ। अनें बौजो
सोलंकी। तिथां दोयां रै दोइ कुंवर। तिथ मै वाषेलौ मुदै पटराणि।
तिथ रै तौ कुंवर रिणश्वल छूच।...etc.

(n) इ कहाणियाँ, pp. 280a-292a. A collection of six tales,
of no particular interest, to wit:—

1: साइ रौ पक्क मै खलक वसो तै रौ वात, pp. 280a-284a;

2: आय ठहको भाहि मै तै रौ वात, pp. 284a-285a;

3: हरराज रै नैर्गां रौ वात, pp. 285a-286a. Referring to
Hara Rāja Devarāj of Sirohi;

4: न कूँ हरै न कूँ सेखै तै रौ वात, pp. 286a-288a. Re-
ferring to Sekhō, the Bhāṭī *rāva* of Pūgala;

5: सेखै नै भातौ आयौ तै रौ वात, pp. 288a-289b. Identical
with MS. 18 (k).

6: वौरबल रौ वात, pp. 290a-292b. Identical with MS.
18 (l).

(o) राव वौरमदे रौ वात, pp. 293a-295a. A biographical
account of Rāṭhōra *rāva* Virama De, the son of Saṅkhō, going
as far as his death and the concealment of the infant Cūḍō in
the house of Cārana Ālhō. From the "Khyāta" by Mūhaṇṭa
Nēna Si (see MS. 8 above). Beginning:—

वौरम महेवा रे पासे गुडो मांडि नै वसौयो कै। सु जिकोई
महेवै माहे यन करै गुनह करै तिको वौरम रे गाहै आवै वी[र]मजो
जवै ऊवै तु राघै...etc.

(p) दम्पतिविनोद, pp. 309a-325b. Incomplete at the end.
Identical with MS. 18 (o)...

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 22 :—फुटकर वाताँ रौ सहाह .

A huge MS. consisting of 436 leaves, $11\frac{1}{2}'' \times 9'' - 7\frac{1}{4}''$ in size. Cloth-bound. Each page contains 30 lines of writing, of 30 to 24 *aksaras*. The writing has many blanks, especially in the first part of the MS., showing that it is a copy from some other MS., whereof some pages were broken or illegible. A few entire pages are blank. Devanāgari script. The letters for व and ख are habitually interchanged. The MS. was caused to be written by *mahārājā Gaja Singha* of Bikaner in Samvat 1820 (see p. 68a), and is the original from which many of the works contained in MS. 15 (dated Samvat 1845), MS. 18 (dated Samvat 1847), MS. 20, and MS. 21, were subsequently copied.

The MS. contains :—

(a) आठ कहाणियाँ, pp. 1a-18b. A collection of eight unimportant tales, all of which have already been found in MS. 15 (a), MS. 18 (k-m), and MS. 21 (n). To wit :—

1. सहि रौ पलक मै खलक वसै तै रौ वात, pp. 1a-4b.
Identical with MS. 21 (n), 1.
2. सहि कर रह्हो है तै रौ वात, pp. 5a-8b. Identical with MS. 15 (a).
3. आय ठहकी भाहि मै तै रौ वात, pp. 9b-10b. Identical with MS. 21 (n), 2.
4. हरराज है नेर्या रौ वात, pp. 10b-11a. Identical with MS. 21 (n), 3.
5. न कूँ हरै न कूँ सेखै तै रौ वात, pp. 11a-13a. Identical with MS. 21 (n), 4.
6. सेखै ने भातौ आयो तै रौ वात, pp. 13a-14a. Identical with MS. 18 (k), and MS. 21 (n), 5. Complete.
7. वीरबल रौ वात, pp. 14a-16a. Identical with MS. 18 (b) and MS. 21 (n), 6.
8. राजा भोज खाफरै चोर रौ वात, pp. 16a-18b. Identical with MS. 18 (m).

(b) कुतबदी साहिजादे री वात, pp. 18b-27a. Identical with MS. 18 (n).

(c) दम्पतिविनोद, pp. 32b-67b. The same work as contained in MS. 18 (o), and MS. 21 (p).

(d) मूहग्रन्थ नैयसीजी री ख्यात री अके भाग, pp. 68a-87a. A portion of the "Khyāta" by Mūhanōtā Nēṇā Sī (see MS. 8 above), containing the *vātas* following :—

1. राव सौहेजी री वात, pp. 68a-71b.
2. राव काळड़दे री वात, pp. 71b-76b.
3. वैरमजी री वात, pp. 76b-78a.
4. राव चूँडैजी री वात, pp. 78a-81a.
5. गोवादेजी री वात, pp. 81a-82a.
6. अरड़कमल चंदावत री वात, pp. 82a-83a.
7. राव रियामलजी री वात, pp. 83a-87a.

The form of the text is slightly different from that in MS. 8, the present MS. containing more Gujaratisms. The same remark applies also to the other parts of the "Khyāta" by Mūhanōtā Nēṇā Sī contained in this MS. and described below.

(e) गोई वादल री कथा, pp. 87a-93b. The same work as MS. 15 (D), but containing very different readings. Compare the following verses from the introduction as it is given in the present MS., with the corresponding ones in MS. 15 (D), which have been quoted above :—

चह्य कमल चित लाय के	समर्थ सरसति माय ।
कहिस कथा बनाय के	प्रगम् सदगुर पाय ॥ १ ॥
जंबुदीप मभारि	भरथषेच सौभत अधिक । ¹
नगर भलो चोचोड़ है	ता परि दृठ दुर्गं ।
रतनसेन राखो निपुण	अमलोभाग अभंग ॥ २ ॥

...etc.

A *dūkhō* at the end, which is not found in MS. 15 (D), records the date of the composition of the *kathā* (Samvat 1686 ?), and the name of the poet (*Jāṭa Mala*) :—

¹ The latter half of this verse is omitted.

सौकै से असी थै। समै पाशुण पूनिम मास।
बौद्धस मिगमाद्धस कहि जटमल सुपरकास ॥ [२]४६ ॥

(f) मोमल री वात, pp. 93b-95a. Identical with MS. 18 (q).

(g) महिन्द्र बौसजौत री वात, pp. 95a-98a. Left incomplete.
Identical with MS. 18 (r).

(h) मुहूर्त नेयसीजी री ख्यात री एक भाग, pp. 101b-113b.

Another portion of the "Khyāta" by Mūhan̄ota Nēna St, containing the *vātas* following :—

1. गर्गि बोरमदे री वात, pp. 101b-103a.

2. इदास ऊहड़ री वात, pp. 103a-107a.

3. राठौड़ नरै सूजावत खौंवै पोहकरणै री वात. pp. 107a-110a.

4. चैमल बोरमदे री वात, pp. 110a-112a.

5. सौहै माँडग री वात, pp. 112a-113b.

(i) जेसलमेर री वात, pp. 113b-118a. Identical with MS. 18 (t).

(j) जैतै इमौरैत राणगदे लखणसौहैत री वात, pp. 118a-120a. Identical with MS. 18 (u).

(k) शावल लखणसेन री वात, pp. 120a-121b. Identical with MS. 18 (v).

(l) कूंगरै चलोच री वात, pp. 121b-123a. Identical with MS. 18 (w) and MS. 11 (c).

(m) कासै पूजायौ री वात, pp. 123a-128a. Identical with MS. 18 (x). Cfr. also MS. 11 (a).

(n) ककवाही री वात, pp. 128a-131a. Identical with MS. 18 (y). Cfr. also MS. 15 (h).

(o) राणै रतनसौ राव सूरिजमल री वात, pp. 131a-135a.
Identical with MS. 18 (z).

¹ For ष ?

(p) नाराइणदास मौडाख्या री वात, pp. 135a-136a. Identical with MS. 18 (A).

(q) रावत सुरिजमज कुंवर पिथोराज री वात, pp. 136a-139a. Identical with MS. 18 (B).

(r) रामै खेतै री वात, pp. 139a-142b. Identical with MS. 18 (C).

(s) सोनिगरै मालदे री वात, pp. 142b-143b. Identical with MS. 18 (D). Complete.

(t) मूहगौत नैगसोजी री स्वात री अके भाग, pp. 143b-152b. Another portion of the "Khyāta" by Mūhanōta Nēṇa Sī, identical with MS. 18 (E).

(u) राजा भौम री वात, pp. 152b-158a. Identical with MS. 18 (F).

(v) बहलिमा री वात, pp. 158a-173a. Identical with MS. 18 (G). Complete.

(w) राव सुरताम देवङ्के री वात, pp. 173a-180a. Described as "Rāva Mānē Devarē rī vāta" in the title. Identical with MS. 15 (f).

(x) राव प्रतापमल देवङ्के री वात, pp. 180a-182a. Identical with MS. 15 (n).

(y) हाडा री हकौकत, pp. 182a-184a. Identical with MS. 15 (o).

(z) दुदै री वात, pp. 184a-185b. Described at the end as "Dūdē Bhoja rī vāta." Identical with MS. 11 (d). Complete. Going as far as the assignment of Bīḍī to Bhoja by the Emperor, after the death of Dūdō.

(A) खोचिया री वात, pp. 186a-191a. An historical sketch of the Khīcīs, from Ānalā down to the conquest of the land by Hādō Bhagavanta Sīngha Chatrasalōta, at the time of Orangzeb. The origin of the Khīcīs is traced to Khātū, a place from which they were expelled by king Prithī Rāja Cāhuvāṇa, in consequence of an act of treachery committed by Pāhila Pāṇḍīra. Beginning:—

चांगल बोची जायल कठौतो रहे। तौ नागौर रौ गांम कै नागौर थो कोस १० जायल कै। चार्गे बोची चहवांगे भिलै। चहवांग राजा प्रियोराज रौ वडी साहिवी। दिलौ रौ धंगी। नागौर अजमेर सैभर थां ठौड़ा राजयांग...etc.

(B) मोहिलों रौ वात, pp. 191b-195b. Identical with chapter (61) in the "Khyāta" by Mühanötä Nēna St. Cfr. also MS. 15 (i).

(C) सातल सोम रौ वात, pp. 195b-196b. Identical with MS. 15 (k).

(D) राव मण्डलीक रौ वात, pp. 196b-197b. Identical with MS. 15 (l).

(E) जैसे सरवहिये रौ वात, pp. 198a-201b. Identical with MS. 15 (g).

(F) बरजन छमौर रौ वात, pp. 202a-205a. Identical with MS. 15 (j).

(G) सांगण वाढेल रौ वात, pp. 205a-206b. An anecdote referring to Sāgana Vadhela, a chief of Khebararō, and Mūjō Bāvariyo of Sarāthlō, both of whom are stated to have lived at the time of Vegaṛō Mahamad, *pātasaḥ* of Gujarat. Beginning:—

सांगण वाढेल थो घवरडै राज्य करै। वेगडौ मुंहमद गुजराति रो पातिसाह। उगा वारा माहे मूंजो वावरोयौ सरठै राज्य करै। मूंजा नै वर सांगण वाढेल रा भठोजा आपस मै प्रौति...etc.

(H) चापे वाले रौ वात, pp. 206b-208a. Identical with MS. 15 (m).

(I) राव राघवदे सोलङ्की रौ वात, pp. 208a-210a. An anecdote referring to Rāghava De Solāṅki of Todō, a *sāmanṭa* of king Prithi Rāja of Dillī, and his Dāhīmī wife. Beginning:—

राव राघवदे सोलंकी तोडा रो धखो राजा प्रियोराज रौ सोमंत। नरसिंहदास दाहिमो इयै रो घर आहड रावज समरसी रौ चाकर। तरै नरसिंहदास रै बेटी तिका अपहरा महादेवांगना ...etc.

(L) नानिग कावडा रौ वात, pp. 210b-212b. An account of the migration of the four Chābarā brothers Nāniga, Devaga, Ajē Si, and Vijē Si from Sihoragadha to Pohakaraṇa, and of Nāniga's becoming the lord of the place. Beginning:—

पुहपावती नगरी। हिंवालं पोकरया कहोजै क्षै। तौयै नगरी
माहे राजा परहरवा राज्य करै। वडौ राजधानी। राजा इयै विध
राज्य करै। मास चेक इंद्र मौहल माहे रहै मास चेक पुरी हवै
ताहरां बाहिर आवै। नवौ बीमाह करै।...

(M) सयणी रौ वात, pp. 212b-215a. Identical with MS. 20 (d).

(N) देवदै नायकदे रौ वात, pp. 215a-221b. A legend of Nāyaka De, the daughter of Mūḍhō, an Ahīra ruler of Sorātha, and Devarō, another Ahīra petty ruler of Devāḍi. Beginning:—

सोरठ देस माहे अहीर राज्य करै। मूँधो अहीर न[1]वै
सोरठ राज्य करै। मूँधा अहीर रै बेटी कहोयै सु सारी सोरठ मै
इसी काई नहीं।...etc.

(O) खौंवै बोने रौ वात, pp. 221b-225a. Identical with MS. 15 (L).

(P) राजी चौबोली रौ वात, pp. 225a-229a. A tale referring to rājā Bhoja, or Vikramāditya, of Ujenī and a rājī Cōboli. Beginning:—

उजेली नगरी राजा विक्रमादित्य राज्य करै। नववारी नगरी।
चौरासी चौहटा। क्लौस पौलि। आर वरया रहै।...etc.

(Q) आर मूरखी रौ वात, pp. 229a-231b. Left incomplete. A tale of no interest.

(R) सदैवक्ष सावलिङ्गा रौ वात, pp. 232b-238a. A concise version of the famous legend of Sadēvacha, the son of rājā Puḥavacha of Ujenī, and his mistress Sāvalingā. In prose intermixed with dūkhās. Beginning:—

उजेली नगरी पुहवक्ष राजा राज करै। वडौ दाल[1]र [1] तेथ
जिको गुण करि कवौशर पंडित आवै तौयै नुं सवालास दियै।...etc.

(S) लाखै पूजाहौ रौ वात, pp. 238a-240b. A biography of Lākhō Phūlāni (cfr. MS. 11a, and MS. 18x). Beginning :—

सिंधु देस केचै कोट लाखो जाडेहौ राज्य करै। लाखौ नवै चांद
रो नवै चांद बीमाझ करै। लाखै रै काहङडे प्रमार प्रधान ...etc.

(T) पौरोजसाह पातसाह रौ वात, pp. 240b-245a. Introduced as “Vāta Pathānā ri.” Identical with MS. 20 (e).

(U) बृधिबल कथा कवि लक्ष्मीराम छन्, pp. 245b-261a. The *Buddhibalakathā*, a didactic tale in verses, composed by a poet Lachi Rāma (i.e. Lakṣmī Rāma) in the year Saṃvat 1681 (see the last verse but two). Divided into eight *prabhāvas*. In Hindi. Beginning :—

सरसति कौ उरि ध्यान धरि। गणपति गुरु मनाइ। लक्ष्मीराम
कवि यह कथा। अद्भुत कहत वनाय ॥ १ ॥ चोपरे। पूरब दिसि जहाँ
वहै। सुसुरो [!] ता उपर्कंठि वसति सिवपुरो ...etc.

(V) जगदे पंवार रौ वात, pp. 261b-267b. Introduced as “Vāta Pāmāra Rina Dhava[la] Jaga Deva ri.” The same story as contained in MS. 18 (j) and MS. 21 (m), but beginning differently :—

राजा उद्योतचंद धार र[!]न करै [!] एक दिन रै समाजोग
दैलतावाद रे धर्णी रौ नालिर रियधवल कुंवर नै आयौ ...etc.

(W) ?, pp. 267b-273a. An anonymous work, being a tale of no importance, partly in prose and partly in verses, referring to Rāja Dhara Solāñki of Todò. Beginning :—

तोडै नगर माहे सोलंकी राजधर राज्य करै [!] स राजधर रै
क्रोह नही [!] ताहरां ढाहा सयणा जिको परदेसी आवै तौयां तुं,
पूँछौनै...etc.

(X) गुजरात देस राज्य वर्णन, pp. 273a-275a. Identical with chapter (50) in the “Khyāta” by Mūhanôte Nēna Sī (see MS. 8, above). Followed by two anonymous *vātas*, of no particular interest, which occupy pages 275a-278b.

(Y) अचलदास खौचो री वात, pp. 278b-283a. Described as "Acajā Dāsa Khici Lālā Mevārī rī vāta" at the beginning, and as "Umā De rī vāta" at the end. The well-known story of Acajā Dāsa Khici of Gāgurāṇa and his two wives Lālā, the daughter of Rānā Mokala of Mevāra, and Umā, the daughter of Khīva Si Sākhalō of Jāgaṇū, and the intrigues of Jhimī, a Cāraṇī. In prose with *dūḥhās* interspersed. Beginning:—

अचलदास गड गागरणा राज्य करै। तिथ रै संयो जालां मेवाड़ रो धमो राणे मोकलसौह तिथ रै बेटी। राज सिगलो हौ जालां रै हाथ [.] बडो साहिवो [.] भलो राज्य कै [.] चेकदा प्रस्तावि भौमो चाहियि अचलदास नु मांगणा आई |...etc.

(Z) ककवाहाँ री वात, pp. 283a-284a. An account of how the Kachavāhās were once exterminated by the Tūvaras, and only one *rājī* escaped, who afterwards gave birth to a child, Malē St, who after killing *rāya* Rālhāṇa, made himself lord of the Mēṇās of Dhūḍhāṛa. Beginning:—

ककवाहा राजा रामचंद रै चैतात (sic)। नलवर ग्वालेर इया गठां नल राजा रा पोतरा राज्य करै। इयां घौचौयां सुं वैर [तु]-वरां सुं वैर |...etc.

(i) जेसलमेर पूगल बीकूँपुर वरसलपुर रै भाटी धखियाँ री पट्टावलौ, pp. 284a-285b. Lists of the Bhāṭī rulers of Jesalmer, Pūgaṭa, Vikülpura, and Varasalapura. Beginning:—

संवत् १२१२ आवन सुदे १२ वार आदित मूल नक्षत्र जेसलमेर राजा जेसल खापिता। जेसलमेर गड आपौयो। संवत् सतर सत-रोहतरै। छसी दैव रै घेर। बाधो रुधो भाटौयां। जासी जेसलमेर। १। |...etc.

The first list contains names from *rāvala* Jesāla (1st) to *rāvala* Jasavanta Singha (28th). After the name of each *rāvala*, the years and days are given of his reign, and occasionally a mention is also added of his chief exploits. The three other lists contain only bare names.

(ii) दो कहाणियाँ, pp. 286a-287a. Two short tales of no interest.

(iii) वगडावतों री वात, pp. 287b-294a. The legend of the Vagārāvatas, (or Vaghaṛāvatas), traced to Cahavāna Hara Rāma, who killed a tiger (*vāgha*) and subsequently became the father of a son with a tiger's head. Beginning:—

राजा बौसलदे चहवांश अजमेर मै राज्य करै। अजमेर माहे वाघ
हिंडोयौ सु वाघ थून करै दोइ २ चास २ थून करै [i] सोर पड़ोयौ।
...etc.

(iv) राजा मानधाता री वात, pp. 294a-296b. A biography of *rājā* Mānadhātā, one of the *paurāṇika* ancestors of the Rāthōras. Beginning:—

राजा युवनाश्वर राजा अजेपाल री वहिन परखोयौ। राजा
युवनाश्वर वहौ राजा...etc.

(v) राजा प्रिधीराज चौहाण री चेक वात, pp. 296b-297a. An unimportant anecdote referring to *rājā* Prithī Rāja and some revenge he once took on the Pāvāras. Beginning:—

राजा प्रिधीराज चहवांश अजमेर राज करै। सु राजा प्रिधीराज
ई पमार रजपूत चाकर...etc.

(vi) गोगेजी री वात, pp. 297a-298a. A short account of the four *avatāras* of Gogō in the four ages of the world. Beginning:—

गोगेजो रा ४ अवतार। सतयुग माहे भाद १ चेता माहे पहल २
दापुर मै इस्पाल ३ कलियुग मै गोग चहवांश...etc.

(vii) सोलझौ राज बौज री वात, pp. 298a-301b. The story of the establishment of the Solankis' rule over Anahilavāra Pāṭāṇa, from the migration of Rāja and Bija from Todò, to the usurpation of Mūla Rāja. Beginning:—

सोरों सो आया तद सोलंकौ कहाया। सु गुजरात आया आइ
ने राज कीयौ [i] कितरेक दिने निवाला पड़ोया...etc.

(viii) मुहृशौत नैकसोजी री ख्यात ई चेक भाग, pp. 301b-303b.
Another portion of the "Khyāta" by Mūhapōta Nēṇa Sī, containing the two *rātas* following:—

1. रावल् जगमालजौ रौ वात, p. 301b.

2. राव जोघैजौ रौ वात, pp. 302a-303b.

(ix) सुपियारदे रौ वात, pp. 303b-307a. The story of Supiyāra De and Rāthōra Narabada Satāvata. Cfr. chapter (58) in the "Khyāta" by Mūhanjōta Nēpa Si (see MS. 8, above). Beginning:—

न इवद सतावत आसकर्या सतावत । कायलांगै गठ राज करै ।
तठे सांघलां रौ रुङ्ग सुं सांघलै सौहड रो नालेर आयौ...etc.

(x) मूहगौत नैखसोजौ रौ ख्यात रौ अेक भाग, pp. 307a-313a.

Another portion of the "Khyāta" by Mūhanjōta Nēpa Si, containing the *vātas* following:—

1. खैमखानियौ रौ उतपति, pp. 307a-b.

2. दौलतावाद रा उमरावौ रौ वात, p. 307b.

3. मलकम्बर आकृतखौ रौ याददात्त, pp. 308a-309a.

4. साँगमराव राठोड रौ वात, pp. 310a-313a.

(xi) रावल् जख्यासेश वौरमदे सोनगरै रौ वात, pp. 313a-315a.

The same story as contained in MS. 18 (e), and MS. 22 (k), but in a different version. Beginning:—

रावल जख्यासेश जेसलमेश राज करै । हेके दिन रावलजौ बेठो
हंतो तितरे कोचरौ बोली [] तद रावलजौ सोख्योया (नु) बोलाय
पूङ्कौयो...etc.

(xii) राव रिणमलजौ रौ वात, pp. 315a-317b. Identical with chapter (57) in the "Khyāta" by Mūhanjōta Nēpa Si (see MS. 8, above).

(xiii) आलावदौ रौ उतपत रौ वात, pp. 318a-319a. A legend, according to which the emperor Alāva Dī, when a baby, was removed and substituted with Alāvaliyō, the son of a *pījārō*, and afterwards restored to his princely condition by Dhārū, the son of Ādala Rāva Khlei, who obtained as a recompense the fort of Gāgurāṇa. Beginning:—

आंदलराव थोचौ जायक कठोतो रहै [] स अेके दिन रे समीयोये
(sic) थोवसो सांघले रे बेटो सु पागजौ [] ताहशा थोवसो जागोयो जु
चोर तो कोइ लेवे न लेवे आंदल भलो रजपूत कै ।...etc.

(xiv) आठ कहाणियाँ, pp. 319a-331b. A collection of eight short tales of no historical interest, to wit:—

1. साह ठाकुरै रौ वात, pp. 319a-320b.
2. विसनी बेखरच रौ वात, pp. 320b-321b.
3. आसा रौ वात, pp. 321b-323b.
4. पिङ्कला रौ वात, pp. 323b-324b.
5. गम्भवंसेष रौ वात, pp. 324b-326b.
6. मज्ज्वालो रौ वात, pp. 326b-329a.
7. सोणा रौ वात, pp. 329a-330a.
8. मामै भागेजै रौ वात, pp. 330a-331b.

(xv) राव रिपामल खाबड़िये रौ वात, pp. 331b-338b. The story of Rāthōra *rāva* Rīpa Mala of Khābara and his Sodhi wife of Umarakoṭa. In plain prose interspersed with *dūhās*. Beginning:—

माडो गढ गोरौ पातिसाह राज करे [...] ताहरा विजायत रे पातिसाह न् माडो रे पातिसाह रौ रसाल आवे [...] ताहरा माडो रे पातिसाह माझस दोई बुलाया। ते रा नाव। चेक मत के वास। चेक अकल के वास...etc.

(xvi) पांच कहाणियाँ, pp. 338a-343b. A collection of five short and unimportant tales, to wit:—

1. हुंगर जसाकौ (*sic*) तै रौ वात, pp. 338a-339a.
2. फैसै घोरान्वार रौ वात, p. 339a.
3. तमाइचौ पातिसाह रौ वात, pp. 339a-340a.
4. पाहुवा रौ वात, pp. 340a-b.
5. दत्तात्रेय २४ गुरु किया तै रौ विगत, pp. 340b-343b.

(xvii) मुहण्डौत नैगासीजौ रौ ख्यात रौ चेक भाग, pp. 343b-350a. Another portion of the "Khyāta" by Mūhanḍotā Nēna Sī, containing the *vātas* following:—

1. राव बौकैजौ रौ वात, pp. 343b-344b.
2. भटनेर रौ वात, pp. 344b-345b.

3. राव बौकेजी रौ वात बौकानेर मणिध्वौ तै समै रौ, p. 345b.
4. कोधलजी काम आया तै समै रौ वात, p. 346a.
5. राव लौड़े अर रावल सावतसौ सोनिगरै इयाँ दुनौ भौलमाल वेठ झई तै समै रौ वात, pp. 346a-b.
6. सुपियारदे रौ वात, pp. 346b-349a. Fragmentary.
7. पताईं रावल साकौ कियौ तै रौ वात, pp. 349a-b.
8. राव सल्खै रौ वात, p. 349b.
9. [गढ़ मणिध्वा तै रौ विगत], p. 350a.

Notice that No. 6 is out of place.

(xviii) जेसलमेर रौ वात, pp. 350b-351a. A brief account of the short period in the history of Jesalmer going from the attack by Alāva Di and the death of *rāvala* Ratana Si, to the installation of *rāvala* Ghara Si. (Cfr. MS. 18 (i) and MS. 22 (i).) Beginning :—

... जद अल्लावदीन पातिसाहजी सुं लडाई झई (।) रावल रतनसौ काम आयो । गढ़ माहे चोहर हवै । तद मूलराव अर घडसौ चे दोई रतनसौ रा कुवर विष्णै नौसरीया...etc.

(xix) काहड़ पवार रौ वात, pp. 351a-352b. A genealogical legend in explanation of the origin of the Sākhalā and Sodhā branches of the Pāvāras, in which they are traced to Sākhalō and Sodhō, two sons born to Pāvāra Chāhāra of Chahotana by an *apsaras* captured by him. The name of the Sākhalās is further connected with *sankha*, a miraculous conch Chāhāra had bad from the *apsaras*. Beginning :—

काहड़ पवार छहोटग राज करै । ते नुं यवर झई । जु छहोटग सिव रौ वाडी पासे ढूगरौ चेक कै...etc.

(xx) राव रिणामल अर महमद आपस मै लडाई झई तै रौ वात, pp. 352a-353b. Fragmentary. Identical with chapter (44) in the "Khyāta" by Mūhañôte Nēna Si (see MS. 8, above).

(xxi) रिणाधवल रौ वात, pp. 353a-356b. A tale concerning Riṇa Dhavala, king of Dhāru, and two Bhāṭas, Rayana and Mayana. Beginning :—

भाट रथण ने मरण बेवे भाई। स मरण ठोकौये बैसि ने पग
बौद्धलावतौ ...etc.

(xxii) बौंभरौ अहीर रौ वात, pp. 356b-357a. An anecdote describing a love adventure a certain Vijharō Ahīra had with his sister's sister-in-law. In prose, with several erotic *dūhās* interspersed. Beginning:—

बौंभरौ अहीर सोश्टदेस मै रहै। येक दिन ऐ समाजोग
बौंभरो बहिन रै प्राङ्गण थकौ मर्यो...etc.

(xxiii) वैरसल भौमौत बोसल महेवचै रौ वात नै दूषा, pp. 357a-358b. An account of a contest which arose between Rāthōra Vēra Sala Bhimōta of Bīlārō and Visala of Mahevō over a mare, and ended with a battle in which Visala lost his life. Followed by 36 *dūhās* by Khirivō Cādana. The event happened during the time of *rāja* Jodhō of Jodhpur. Beginning:—

वैरसल बौलाडै राज करै। बोसल महेवै राज करै। चु करतो
हेकै दिन बौलाडै ता घोड़ो वैरसलनी ओड़ माहे ढालौ छतो सु घोड़ो
चरतो चरतो महेवै (जाय नौसरी)...etc.

The *dūhās* begin:—

माहेसर महामाय	भौम तणो साचौ भगवत् ।
तो सब कहै सवाय	वधौयो राय वैरसल ॥ ३ ॥

(xxiv) जमादे भटियाखो रौ वात, pp. 358b-359b. An account of the jealousy conceived by Umā De, the Bhatiyāni wife of *rāja* Māla De of Jodhpur, towards a girl slave, and the promise she made never to talk to her husband, which promise she carried out till Māla De died and she burned herself on his funeral pyre. In the story, a Cārapā, Bārātha Āsō, plays an important part. Beginning:—

रावल जांम नवै नगर राज करै। येक दिन ऐ समाजोग रावल
जामजौ सिकार चढोया उता [.] विरतां थकां येक छोकरौ कहौं रौ
पड़ो चंगल माहे नजर आई...etc.

(xxv) सोनिगर्दौ रौ वात, pp. 359b-360a. An account of how Sāvata Si Sonigard had a son, Māla De, from a stone image. Beginning:—

सोनगिरो सांवरसो चिकार गयौ जवौ सु राति स्त्री विना नौंद
न पड़ै ...etc.

Followed by a confuse note accounting for the origin of the Jhālās—the etymology being from *jhālanō* “to catch”—and other Rajputs, and the *dūhō* :—

सोसोदीया बांभणी रा तवड कौयो तेल रो ।
गोदारा जाटणी रा मांगलौयो घोरिया रो ॥

(xxvi) राव लुणकरण रो वात, p. 360b. A very concise account of the fight, in which *rāva* Lūṇa Karāṇa of Bikaner was killed. Beginning :—

राव लुणकरणजी जेसलमेर रो पते करि पाछा पधारौया...etc.

Followed by a short note of 11 lines, on the alliance of *rāva* Kelhaṇa of Jesalmer with the *pātisāha* of Multan, and the conversion of Kelhaṇa's son to the Islam. From the latter originated the Ābhoriyā Bhāṭīs. As a result of the alliance, *rāva* Cūḍō of Mandora was defeated and killed at Nāgōra. The note is introduced by the title: “Vāta rāva Kelhaṇa rō betō ara rāva Rānaga De rō betō Mulaṭāṇa rē pātisāha musala-māṇa kiyā tē rī vāta.”

(xxvii) लाखे पूलाकी रो वात, p. 361a. The same subject as MS. 11 (a), MS. 18 (x), and MS. 22 (S). Beginning :—

नवै नगर पूज राज करै । तठै वाणीयो १ साहकार रहै...etc.

Followed by a short note on Rāja and Bija.

(xxviii) गोगादेनी रो वात, pp. 361b-362a. An account of the looting expedition undertaken by Rāthōra Gogā De against the inhabitants of Mitāsara, to revenge a certain Vānara, who had been insulted by them. Beginning :—

गोगादे वौरमोत थलवट माहे रहै । इक समईयै तोये देस माहे
काळ पड़ौयो [] लोग मऊ नुं चालौयो थो...etc.

(xxix) राजा प्रिधोराज सुहवदे परणिया तै रो वात, pp. 362a-b.
An account of *rājā* Prithi Rāja Cōhāṇa's marriage with Sūhava De, the daughter of Vījhala of Maroṭha. Beginning :—

प्रिधोराज चहवांग दिली राज करै । तद राज करतां वौभक्ते
ओइयो सामियाहै रो नालेर आयो ...etc.

(xxx) राणगदे माटी रो वात, pp. 362b-363b. A biographical note on *rāva* Rāṇaga De of Jesalmer, from his conquest of Pūgala, to his fight with *rāva* Cūḍō of Mandora. Beginning:—

पूगल घोरी राज करै। तडै मूलराज घोरीयां उपरि चहि
आयो [.] पूगल लौवी [.] ...etc.

(xxxi) तुंवरी रो वात, pp. 363b-365a. Identical with MS. 15 (d).

(xxxii) जोगराज चारण रो वात, pp. 365a-366a. A story of how Joga Rāja, a Cāraṇa of Jesalmer, fell in love with a Cāraṇī *panihārī*, and at last succeeded in marrying her. Interspersed with some *dūkhās*. Beginning:—

जेसलदेस (sic) है देस माहे जोगराज चारण वसै। वडै चतुर
हौसनाइक [.] वडा रूपक जोड़ि...etc.

(xxxiii) रावल मल्लीनाथ पञ्च मै आयो तै रो वात, pp. 366a-
367a. An account of how *rāvala* Mali Nāthā of Mahevō married Rūpā De, the daughter of Valhō Tudiyyō, and was converted by her to the *vāmapantha*. Beginning:—

रूपादे वाल्है तुडीयै रो बेटो धेत माहे रघवालो करैत। इतो।
रोडो रो धेत हंतो पालो पूर हंतो [.] स ऊगवसी माटी...etc.

(xxxiv) नरबदजो राजै कूमी नै आँख दौवी तै रो वात,
pp. 367a-b. Identical with chapter (59) in the “Khyāta” by Mūhapōta Nēṇa Sī (see MS. S, above).

(xxxv) कांधिलोत खेतसो रो वात, pp. 367b-368a. A brief account of how Khēta Sī, the Kāḍhalōta ruler of Bhatanēra, killed a Mathena Bhāvadeva Sūri, whereupon the two pupils of the latter went to the *patisāha* Kūvarō (Kamran, the son of Babar) and persuaded him to go against Bhatanēra. It was on this occasion that Kūvarō, after overrunning Bhatanēra, attacked Bikaner, and was encountered and defeated by *rāva* Jēta Sī. Beginning:—

भटनेर सहर कांधिलोत धेतसोह राज्य करै [.] भटनेर माँहि
वडगढ़ा मथेन भावदेवसूरि रहै ...etc.

¹ See for करनी.

(xxxvi) सोहणी री वात, pp. 368a-369a. A love story concerning Sohanī, the wife of Jaṭa Mala Aroḍ, and her lover, Maliyāra.

(xxxvii) राठौड़ राजावाँ रै अन्तेवरी रा नाम, pp. 369a-b. Identical with chapter (46) in the "Khyāta" by Mūhanōta Nēna Si (see MS. 8, above).

(xxxviii) जगमाल मालावत री वात, pp. 370a-b. A short anecdote referring to Jaga Māla, the son of Mai Nātha of Maheyō, and his marrying a daughter of the Bhūtas, and having from her a son, Ujaraṇa, who became the progenitor of the Ujara Rāṭhōras. Beginning :—

रावत मालै रो बेटो जगमाल [1] सु जगमाल दिली चाकरो
कहै ...etc.

(xxxix) कैवरिये जैपाल री वात, pp. 370b-371a. An anecdote concerning Bhāṭī Kūvariyo Jé Pāja, the son of Mahi Dhavalā of Māḍhavō, near Pohakaranya. Beginning :—

कुंवरीयो जैपाल भाटौ महिधवल रो बेटो [1] मा रो नांम
मगोयो [1] भाइ रो नांम देपाल [1] बहिन रो नाम मग्गी [1] गांम
माटुवो (sic) पड़गनै पोकरण रै रहे ...etc.

(xl) दृदै जोधावत री वात, pp. 371b-372a. An account of how Dūdō, the son of rāva Jodhō Rāṭhōra, killed Meghō Narasīṅgha-dāsōta in a single combat. Beginning :—

राव जोधो पौटीयो झतौ [1] वातपोस वावाँ करता झता [1]
राजवैयो याँ वावाँ करता झता [1] ताहराँ चेकै कह्वौ भाटीयाँ रो
वैर न रहे...etc.

(xli) राणा रै कुंवर री वात, pp. 372a-373a. A tale of no interest.

(xlii) पावूजी री वात, pp. 373a-378a. The story of Pābū Rāṭhōra, the son of Dhādhala, his daring exploits, and his death at the hands of Jinda Rāva Khīcī. Identical with chapter (51) in the "Khyāta" by Mūhanōta Nēna Si (see MS. 8, above). Beginning :—

धांधलजौ महेवै रहै [।] सु चे उठै सुं काव अर अठै पाठण रे
तलाव आय जातशौया...etc.

(xliii) पैमै घोरान्धार री वात, pp. 378a-383a. The story of Budha Pāmō (or Pemō), nicknamed "Ghorāndhāra," a chief of Kūḍala, with special reference to his love adventures with a beautiful daughter of a *kandoi*, and the violence used by his son Caṅgō to the daughter of Cārana Māvaļa, which was the cause of Rāṭhōra Mahirelana Dhūharōta's marching against Kūḍala and conquering the place, after killing Pāmō and his son Maṅgō, and capturing Caṅgō. This had had a son from the daughter of Māvaļa, his name Cādō, who was subsequently made a Cārana by Mahirelana, and became the progenitor of the Rohariyās. Beginning:—

कुडल माहे बुध राज्य करै। सु इहा रो वडो राज वडो
तश्वाशौया रञ्जपूत। सु तठे पंमो कुंवरपदे थको धुबीयां करै...etc

(xliv) सिंहासनादेउत्रिंशतिका री कथा, pp. 383a-408a. A prose version of the *Simhāsanadeutrinśatikā* tales into Marwari, different from the version in MS. 15 (A). Anonymous. A few *dūkhās* are here and there interspersed. Beginning:—

परम व्योति प्रतिवंव ते भंडू हङ्ग दौसै साच।
जैसैं कंचन मैं रचित मनि सोभित (*sic*) काच ॥ १ ॥
.....चह्य दिस पुरथारथ प्रवेस कै जेथ इसडो मालव देस कै
तेथ अनौत रहित राजनौत लोकनौत सहित अनेक पुरथ ख्यो रख कर
विश्वामान धारा नगरी कै तेथ महाप्रतापी चवदह विद्या निधान राजा
भोज राज्य करै कै...etc.

(xlv) खीची गङ्गेव नौंवावत रौ दोपौहरौ, pp. 408b-416b. The same subject as MS. 15 (v), but a different work. Also in rhymed prose. Beginning:—

गंगेव खीची काम (*sic*) भडां किवाड़। वेशीयां नडां उपाड़। जिग
कौ सेल कङ्ग वगाय। सुखोयां भंग प्रसंग थाय ॥ १ ॥ वरवा रितु
लामो। ब्रह्मो जामो। व्यामा भरहरे। वौनां आवास करे। नदो टेवां
थावे। सुमन्त्रे न संमावे |...etc.

(xlvi) दीनमान रै फल री वात, pp. 416b-419a. Identical with MS. 15 (c).

(xlvii) पल्क दस्ताव री कथा, pp. 419a-436a. Identical with MS. 15 (q), except for a few differences in the wording.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 23 :—जोधपुर रै राठौडँ री ख्यात .

A MS. of 12 loose leaves, $15\frac{1}{2}'' \times 10\frac{1}{2}''$ in size. Leaves 8, 9, 10, and 12 are entirely blank. The pages filled with writing contain about 50 lines, each line being made of about 40 akṣaras. Very minute Devanāgari script. The text contains some corrections by a later hand, and some short annotations are also added on the margins of the pages. Undated. Apparently, about 150 years old.

The work contained is a summary history of the Rāthōra rulers of Jodhpur, from the origins down to the time of mahārājā Abhē Siṅgha. Apparently, the work was composed either during the last years of the reign of Abhē Siṅgha, or immediately after his demise. The beginning is in a kind of Hindī, but it soon changes into Marwari :—

चेक चंदकला नामे नगरी तिहां सूर्यवंसो राजा नाम उस का
जवनसत (sic) सो अपुचौयो सु राजा कुं बोहत चिंता भई तब चेक
दिन राजलोक सहित वन सेवन कुं चल्या सु दहमजल छरदवार
आये ...etc.

The origin of the Rāthōras is traced to king Javanasata (*sic*), who, having no sons, went to Haridvāra and propitiated the *r̄si* Gotama, who made him father of a son, whom he took out of his spine (*rātha*, whence *Rāthōra*). This son was Mānadhātā. Follows a brief account of the descendants of Mānadhātā, as far as Jē Canda, and then the following pedigree of rāja Sthō :

वरदाइसेन जैचंद रो.....कमधज वरदाइसेन रो.....

स्वेतशंस कमधज रो.....सोहो सेतशंस रो.....

The story of Sihō and his son Asathāna is related at some length in pp. 1a-b, but inaccurately. The conquest of Pāli is ascribed to Asathāna. The account of his descendants consists of only a list of names, but the text enlarges again with Vīrama (p. 2a), and Cūḍā (pp. 2a-b). The account of Jodhō begins p. 3a as follows :—

राव जोधो रौडमलोत रो जन्म सं १४७२ वैशाख सुद ४ राव
रौडमल ने चूक हूँवो जह जोधोजी नौसर्या भं । पुनो मांगसां १० उभो
राष्ट्रो कांम आयो जोधोजी घाटो लोप मारवाड़ आया फोज पाकी गई ।
राणे कूमी मंडोहर तो आप रो आंखो राष्ट्रो । जोधपुर नशवद सतावत
तुं दौयो...etc.

Of Vikò and his foundation of Bikaner, there is no mention. The *khyāta* of Māla De is related at some length (pp. 3b-4b). Follow the *khyātas* of Udè Siṅgha (pp. 4b-5a), Sūra Siṅgha (p. 5a-b), and Gaja Siṅgha (p. 5b). Pp. 5b-6a contain an account of *rāva* Amara Siṅgha, from his contest with *rājā* Karana Siṅgha of Bikaner over a village of Nāgōra, to his death. The account is followed by quotations of commemorative songs. Lastly come the *khyātas* of Jasavanta Siṅgha (pp. 6a-b), and Ajita Siṅgha (pp. 7a-b), with the death of whom (S. 1780) the work ends. The last lines contain the following appreciation of the merits of Abhē Siṅgha, and reference to the *Sūraja Prakāśa* :—

ओर माहाराज ओचमेसिंघजो अजोतसिंघजो रै पाट (*sic*) तिके
वडा बाढादुर ने पडवाड़ा वडा कौवा था सु सूरजप्रकाश यथ में
वर्णाया कै ।

With the above, the work ends, p. 7b. The remaining pages are blank, but for p. 11a, which is partially filled with a very summary account of the life of *rāva* Vikò—which had been omitted in the main narrative—with the dates of his principal conquests, and a mere mention of *rāva* Lūṇa Karaṇa as his successor.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 24 :—वौकानेर रै राठौड़ाँ रौ ख्यात आर्यआख्यानकल्पद्रुम तथा वौजी ख्यात रौ वाताँ ।

A MS. consisting of 281 leaves, of which about 70 are blank. Leather-bound. Size of the leaves 12 $\frac{1}{2}$ " x 14 $\frac{1}{2}$ ". Each page contains 25 lines of writing, of 50-65 *akṣaras*. Devanāgarī script. About 40 years old.

The MS. contains :—

(a) चौकानेर रै राठोड़ी री खात आँच्या ख्यानकल्पद्रुम सिंहायच

दयालदास कृत, pp. 10a-185b. A history of the Rāthōras of Bikaner from the origins down to the reign of *mahārājā* Sirdar Singha (Samvat 1927). Compiled by Āraṇya Śīḍhāyaca Dayālā Dāsa, the author of the two similar *khyātas* contained in MS. 1 and MS. 3, but differing from both of these to some extent, particularly in the beginning and the end. The work is styled "Ārya Ākhyāna Kalpadruma," p. 10a, and introduced by five propitiatory verses, the first of which begins :—

। कवित्त कृप्य ॥ मद जल भंकत मध्यप । जस्त गजमुख सकमा-
मय । ...etc.

Next follow three other verses, recording that the work was composed during the reign of *mahārājā* Dūgara Singha of Bikaner, in the year Samvat 1934 :—

हंस बंस कुल रठवर । समवड विभव सुरेत ।

राज करहि महाधर रचिर । हंगरसिंह नरेत ॥ १ ॥

...

कल्पद्रुम हिंहि नाम कहि । आरियत्रत्त आख्यान ।

हिंदु रकल कुल आदि हित । जहि विध कहे सुनान ॥ २ ॥

संबत सुत गुन रस पूर्णि । भाद्रव सुकल बधान ।

तिथि दादग्र दुधवार तिहे । जन्म गंथ भवे जान ॥ ३ ॥

The introduction continues as far as the end of p. 12a, with explanations of the meaning of the words "Ārya," "Hindū," and "Muśulman," and a few other unimportant subjects. This part is in Hindi. Then follows a genealogical list of the Rāthōras, from Śri Nārāyaṇa (1st) down to *rājā* Jē Canda (252nd) (pp. 12b-14a), and after this the narrative in Marwari prose begins with the last-mentioned *rājā*, the text being almost a faithful copy of the corresponding part in MS. 3 (see above), and continuing so till the emigration of *rāva* Vikō, in Samvat 1527 (p. 19b, corresponding to p. 9a in MS. 3). At this point, the exposition of the history of Bikaner is interrupted by the insertion of four works (*b*, *c*, *d*, *e*), which are described below. The thread of the narrative is resumed only p. 42a, with the *khyāta* of *rāva* Vikō, and from here to p. 145b is identical with the corresponding part in the *Desadarpāṇa* of MS. 3.

The remaining pages, 146a-185b, contain a continuation of the history of Bikaner from Samvat 1901—the year with which

the *Desadarpana* ends—to Samvat 1927. This part, which is altogether new, is compiled on just the same lines as the preceding, and contains a very minute chronicle of the greatest part of the reign of *mahārājā* Sirdar Singh, till about two years before his demise.

(b) जोधपुर रे राठोड़ राजावौं हौ संक्षिप्त हाल राव जोधाजो सुं महाराजा विजेसिङ्हाजी तई, pp. 19a-20b. A very summary historical account of the rulers of Jodhpur, from *rāva* Jodhō down to *mahārājā* Vijē Singhā. Beginning:—

महारावजो औजोधाजो रो हाल लिखते। रावजो औजोधाजो रो जन्म से १४७२ आके १५२७ वैशाख दद ४ गत घटौ १.....रावजो औजोधाजो रथाल बांधौ भोमौया चार तोड़ौया...etc.

Followed by a list of the *parganas* in the Marwar territory.

(c) मारवाड़ रे पट्टों हो विगत खांपवार, pp. 21a-22a. A prospectus of the *jāgirs* in the Marwar State, divided according to the different *khāpas* of their holders (*Cāpāvatas*, *Kūpāvatas*, *Ūdāvatas*, *Meṛatiyās*, *Jodhās*, *Karanotās*, *Karamasotās*, *Jetāvatas*, *Bhātīs*, and miscellaneous). Beginning:—

रावजो औजोधाजो सु साथा जहु सु मिसल ढावो मैं सिरावत सिरदार वा: राव रिडमलजो सु साथा पंठी जिया रा ठोकाया हो याद...etc.

(d) मारवाड़ रे ठिकायां हो पोटियां ने गाँवां हो विगत, pp. 23a-37a. Genealogies of the chief *jāgīrdārs* of the Jodhpur State, consisting of lists of names and a few historical notes in illustration of the same. Beginning:—

पीढ़ीयां ठोकायो चाउवे रे थांप चांपावतां हो अवल तो चाउवो जसोजो बसायो। सु चाउवो पहलां तो सुरजमलोतां रे को पकै तेजसिंघजो सु इणां रे ज्वो माहाराज अजीतसिंघजो आईदानोतां नु' दीयो...etc.

Followed by a prospectus of the villages in each *jāgīr*, consisting of tables giving the names of the villages, the figures of their income, and the names of their holders. Divided according to the different *khāpas* of the *jāgīr*-holders.

(e) जोधपुर रे राजावाँ रो राखियाँ ही नै कंवरी रो बाद,
pp. 38a-41a. An account of the wives and sons of the rulers
of Jodhpur, from *rāvā* Jodhō to *mahārājā* Takhat Singhā.
Beginning:—

प्रथम राव जोधिजो रा मैल । १ जसमादे इहाडो जैतमाल देवावत
रो कवर सुजैजो सौवरशज्जी रो भाता । २ बौद्धं भट्टीयांगी बैरीसाल
चाचावत रो ठिं बेसलमेर रो रायपाल करमसी रो भाता...etc.

Followed by a copy, in Marwari, of the treaty concluded
between *mahārājā* Māna Singhā of Jodhpur and the English in
Samvat 1875 (=A.D. 1818).

(f) बौकानेर रे ठिकाणी ही पोडियाँ नै पढ़ी रो विगत, pp. 197a-
208b. Genealogies of the chief *jāgīrdārs* of the Bikaner State
and summary description of their fiefs, together with a few
historical notes in illustration of the same. For the most part
identical with MS. 3. (b), the chief difference being in the lists
of villages which are omitted in the present MS. Beginning:—

धांप बौका रतनसियोत । मिसल डावी माहलो रा । ठिकाणी
महाजन रे पीडीयाँ रो बाद वा० ठोकाणीं वा गांव चाकरो रो विगत ।
ठिकाणी माहाजन पटो गांव १३५ रो लिधोजै तै रो विगत । माहाजन
ठाकरों रे घर पटै रा कदीम सुं गांव १०८ कदीम सुं है...etc.

(g) जैपुर मै सैव वैसनवीं ही भगडो हृषी तै रो छाल, pp. 211a-
242a. A detailed description of a religious controversy which
was raised at Jaipur by *mahārājā* Rāma Singhā, and terminated
with the expulsion of some *gusānis*, who eventually repaired to
Bikaner and were afforded protection by *mahārājā* Sirdār
Singhā. Containing dogmatical questions, and answers, and
resolutions passed by a religious council (*dharmaśabha*), which
had been appointed to decide the controversy, and many other
documents in prose and verse. Beginning:—

संवत् १८२३ के साल ओसिरदारसिंहजो महाराज थेक बडो
भारो नकसे रो तथा धरमपालन रो तथा सर्वसञ्ज्ञकोकां ने आनंद
देवग रो काज कियो जो जेपुर महाराज बगसे भोजक वगेहे ओका
आदम्याँ रो संगत सुं वैष्णव मत रो भगडो उठावगो सज तेरे सुं
सर कियो ओर प्रणा० तथा चोसठ वगावाय धरमसभा रो तरप सुं
आरों संप्रदायो वैष्णव महंत वा आचार्या रे ठिकाणे मेल्या...etc.

(h) रत्नाम सैलाखा सौतामऊ जाववौ चांबरौ किसनगढ़ इंडर
यौ रौ याददाल, pp. 246a-250b. An account of the seven minor
Rāthōra States following: Ratalāma, Sēlānā, Sitāmaū, Jābhavō,
Āmbajharō, Kisānagadha, and Idara. Beginning:—

याद रत्नाम रौ ॥ जिले रत्नाम है गाव २५० पैदा जाष सात
रौ । पीडो रत्नाम रौ जोधपुर सुं पंचा है । रावजी ओजोधोजी १
रावजी सजोजी २ राव वाघोजी ३ राव गांगोजी ४ राव मालदेजी ५
राजा उद्दिसिंहजी.....६ दलपतसिंहजी ७ महेसदालजी ८ रत्नसिंहजी
९ चत्रसालजी १० वैरोमालजी ११ मानसिंहजी १२...etc.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

MS. 25:—चोसवालूँ रौ पौदियाँ .

A MS. in the form of a paper-roll, 672" long \times 8 $\frac{1}{4}$ " broad. Incomplete at the beginning, and somewhat crumbled at the two margins in the first part. About 30-40 *aksaras* in each line. Devanāgarī script. Written on both sides, but the back-side only partially filled. Age: about 150 years.

The roll contains genealogies of the Osvals, according to their different *gotras*, from the origin of each *gotra* down to the beginning of the Samvat-Century 1800. The origin of each *gotra* is first related in corrupt Sanskrit. Then come the genealogies, or pedigrees, each line containing the names of the sons of each particular individual, and on the left margin of the paper there being a blank on which the name of the village or town, where the individuals in question resided, is written. The genealogies consist of only bare names: dates are only exceptionally given, and they are not more than eight or ten in the whole work.

The beginning, which probably contained a general introduction, is missing. The roll, as it stands now, begins with a series of pedigrees, the *gotra* of which it is not possible to identify. 35 $\frac{1}{2}$ inches below, we have an account of the *Nāhara* Osvals of Mahājana, beginning as follows.—

[महा]जने	ओनाहरगोत्रे कुलदेवाच्चासुंदाभक्ताः सोऽलहर वाक्तव्यः ॥ सा० मेघा पु० स० देवा पु० सा० वक्त पु० संसारा पु० लोला पु० ६ सौधर १ कोल्हा २ गणिया ३ जाषण ४ डुंगर ५ भोजा ६ सौधर पु०... etc.
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Coming down, we find an account of the origin of the *Bhāphāṇāgotra* according to which it was started by Sacū and Yovana, two sons of Śripati, king of Dhārānagara, who went to Jāgalū and were converted to Jainism by *bhattāraka Tilakācārya* of the Vṛhadgaccha. Then begins the account of the descendants of Yovana, as follows :—

साह योवन पुत्र साह सोमल १...तः सोमिल २ गोचपसिद्धो
जातः साह सोमल पुं भोजा तेन सोहिलायामे प्रसादः कारितः
तडाकमपि कारापितः (sic) ततः [?] नागपुरात् श्रीतिलकाचार्यसुरीना
कायप्रतिष्ठा कारापिता संवत् १२१८...

Of the *Bhāphāṇā-gotra* the following 14 *sākhās* are recorded :

वापणा १ टुळ २ योश्वाड ३ झाडिया ४ जागड ५ भोटा ६
सोमलिया ७ वाहंतिया ८ वसाह ९ मौयडीरा (?) १० वाघमार ११
भासू १२ घर्तुरीया १३ नाहटा १४ .

The next *gotra* described is the *Varalabha*, the origin of which is traced to Lakhana Pāla and Go Pāla, two *rājaputras* of Dhārānagara, who in Samvat 1102 went to Mathurā in pilgrimage, and there met Nemicandra Sūri of the Vṛhadgaccha, who converted them to Jainism.

Follows the *Vināyakagotra*, the origin of which is accounted for as below :—

पूर्वं मार्येश्वरीशोचादुत्पद्मौ विनायकगोत्रेः अनेश्वराने औसरस्थौ-
पत्तने समायातो देहदानामा स राज्यमान्यः यासोत् पुत्रार्थी विवाह-
चयमकरोत् वहन् प्रचारन् (sic) कुर्व्व (sic) सति तथापि संति (sic) (?)
जाता तदा लोकपरम्पराया अते यद्य श्रीलहृदक्षाधीश्वरग्रघांन-
ओमुनिश्चरस्त्वरिग्रिया श्रीवियाकोर्त्तिविकाः संति ते तु संतानाद्वायां
सम्बग् विद्विति परं निष्पृहाः किंविज्ञ एहंति यस्तेषां आवको भवति
संतानार्थों संतति प्राप्नोति संवत् १३८५ वर्षे...etc.

Then comes the *Niksatraigotra*, which is described as having been founded by the three Khīci brothers Rāya Malla, Deva Simha, and Cācō, of the family of Lakhamana Rāya, in the year Sapvat 1366.

The last genealogies are those of the *Lohās*, a *gotra* of which the origin is not explained. With these the work closes.

The MS. forms part of the Darbar Library in the Fort of Bikaner.

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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Vacanikā Rāṭhbṛā Ratana Siṅghajī rī Mahesadāsotā rī
· Khiṇiyā Jagā rī kahī.



EDITED BY
L. P. TESSITORI.

PART I:
DIṄGALA TEXT
with Notes and Glossary.

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INTRODUCTION.

The *Vacanikā Ratana Singhaji rī Mahesadāsotu rī*, whereof a critical edition is presented to the public in the following pages, ranks amongst the most popular bardic works of Rajputana. There is hardly any Cāraṇa of ordinary learning and reputation, who has not, in his collection of books, a manuscript copy of the *Vacanikā*. During my preliminary tour in Marwar in the rainy season of 1914, I was able to collect a dozen manuscripts of the aforesaid work in less than a month. The possibility of obtaining a large number of manuscripts was the chief reason which induced me to choose the *Vacanikā* as the bardic work to be edited first, and I lost no time in procuring all the manuscript copies thereof, which were within my reach in the libraries of Jodhpur, Bikaner, Udaipur, and Malwa. Amongst the manuscripts thus collected—some of which were found to be only 30-40 years posterior to the date of composition of the work—I selected thirteen, and it is on these that the present edition is based.

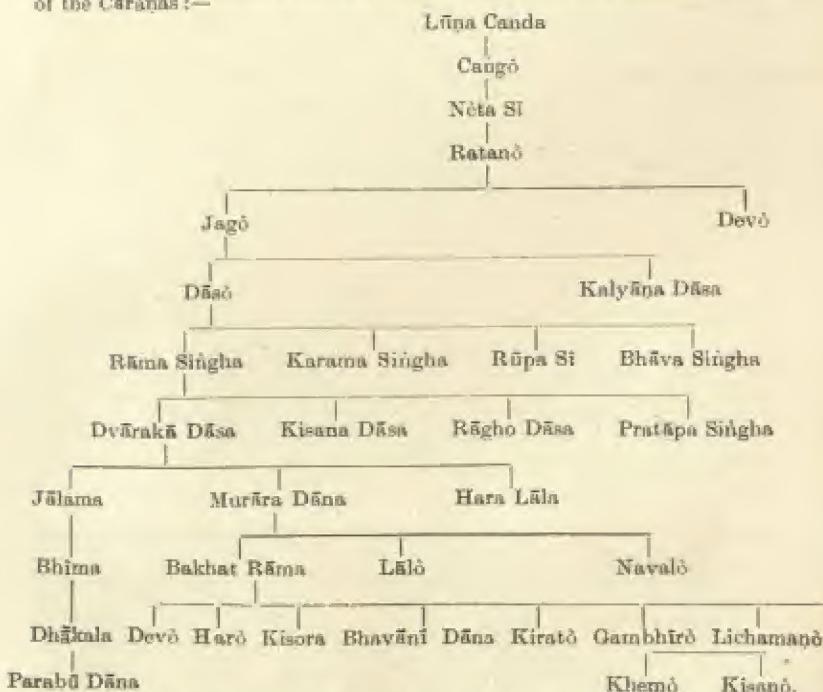
The *Vacanikā* commemorates the battle of Ujain, where mahārājā Jasavanta Singha of Jodhpur, at the head of the Imperial army, made an attempt to withstand the joined forces of Orangzeb and Murad, the two rebel sons of Šah Jahan, who were marching on Agra (A.D. 1658). The fortunes of the battle, as everybody knows, were adverse to Jasavanta Singha, who was defeated and had to retire into the deserts of his country, but none the less conspicuous was the loyalty of his Rajputs, who fought like lions for the cause of their Emperor, whilst the Emperor's own troops gave them only a wavering and doubtful support. Amongst the Rajputs who sacrificed their life for their Emperor on that unfortunate day, and undoubtedly one of the most distinguished, was Ratana Singha, the rājā of Ratlam, in Malwa. He was himself a kindred of mahārājā Jasavanta Singha of the Rāthōra dynasty ruling in Jodhpur, his father Mahesa Dāsa being a grandson of Udè Singha, the "fat rājā" who was sitting on the cushion of Jodhpur at the time of Akbar. It is Ratana Singha's glorious death that our *Vacanikā* particularly celebrates, hence the title it bears.

We are not concerned here with the question of the historical value of the *Vacanikā*—which will be dealt with in the introduction to the English translation,—but only with the literary and philological questions connected with the poem itself, the manuscripts, and the personality of the author, Khiriyō Jagō. The *Vacanikā*, it can be safely assumed, was composed immediately or very shortly after the event it commemorates, i.e. the battle of Ujain, which took place in the year Samvat

1715, the ninth day of the dark fortnight of Vaisākha, Friday. The name of its author, as given in the last stanza of the work (265) and confirmed by the tradition, is Jagō, which is but an abbreviation of Jaga Māla. He was a Cāraṇa of the Khiriyā clan. It is a curious coincidence that another Cāraṇa of the same name and also belonging to the same Khiriyā clan, fought in the battle of Ujain and was killed. The latter was a son of Hada Māla, as recorded in stanza 201.¹ The name of the father of our Jagō is not given in the *Vacanikā*, nor in any other work, so far as I know, and is ignored even by the Khiriyās of Simalakhera, in the Sitāmaū State of Malwa, who claim to be his descendants. But the Bhāṭa *rāvī* of the Cāraṇas who lives at Rāmāsanī, near Billāṛo in Marwār, has been able to supply me the information that Jagō was a son of Ratanō, son of Nēta Si, son of Caṅgō, son of Lūna Canda, and that he had a brother, Devō, and two sons, Dāsō and Kalyāṇa Dāsa.²

¹ His descendants are said to be found at Kāvaļyā and Kharāṛi, in Marwar.

² Here is the genealogical tree, according to the above-mentioned *rāvī* of the Cāraṇas :—



Of the last-mentioned descendants of Jagō, Parabū Dāna lives at Ālanjyā in the Jāvarō State, Malwa ; Devō at Ekalagajha in the Sitāmaū State, Malwa ; Hara Dāna in Vāgara ; Kisora Dāna, Bhavāṇī Dāna, Gambhirō, Lichamāṇa, Khemō and Kisanō all live at Simalakherō in the

From the above-mentioned Cāranas of Semalakhera, their names Kisand and Māna Siṅgha, I have further derived the following information, which represents the local tradition concerning the life of our author. Jagò, previously to the battle of Ujain, was in the service of mahārājā Jasavanta Siṅgha of Jodhpur. He was enjoying the village of Sākarō, in Marwar, which he, or his forefathers, had received in sāsana. When Jasavanta Siṅgha was appointed by Śah Jahan to command the army which was to oppose the march of Orangzeb and Murad, and moved into Malwa, Khiriyō Jagò was with him. But when the Rajputs prepared themselves for the battle and the customary saffron garments were distributed, Jagò was not given his, nor was he allowed to fight. Ratana Siṅgha—it is said—committed him to the custody of Rāma Siṅgha, his eldest son, so that the bard should survive and be able to immortalize the story of that memorable day.

The above tradition is no doubt interesting, but hardly contains any truth. First, as regards the statement that Jagò was in the service of Jasavanta Siṅgha, there seems to be here a confusion with the other Jagò, who was killed in the battle. The name of the latter is given by all the Jodhpur chroniclers in the list of the killed and there can be no doubt that he fought in the ranks of Jasavanta Siṅgha. But our Jagò must have been a servant of Ratana Siṅgha of Ratlam. In a manuscript in the Darbar Library in the Fort of Bikaner, containing miscellaneous bardic songs,¹ I have found three *kavittas*, which bear the name of Khiriyō Jagò and celebrate Ratana Siṅgha's liberality and rectitude.² These were evidently composed by Jagò at the court of Ratana Siṅgha, during the latter's lifetime. Ratana Siṅgha, much as his father Mahesa Dāsa, was a patron of poets, and evidence thereof is supplied by the *Vacanikā* itself, where he is described as coming to meet Jasavanta Siṅgha, surrounded by a throng of bards, Cāranas and Bhāṭas.³ The story of Ratana Siṅgha's not allowing Jagò to take part in the battle, is too similar to the story of Cāraṇa Siva Dāsa, the author of the *Vacanikā Acala Dāsa Khīcī rī*, to be accepted without hesitation. In the last-mentioned work it is related

Sitāmaū State, Malwa; and Kiratō or Kirata Siṅgha lives at Ghopāvaya, in the Devaliyā Pratāpagaḍha State, Malwa.

¹ See *Descr. Cat. of Bard. and Hist. MSS.*, Sect. ii, pt. i, MS. No. 8, p. 25b.

² The first *kavitta* begins :—

गुण गजेन्द्र मैसन
चले कलिकुमा सरोवरि ।
चपत आङ ते गौच
तेचि वदो पग चोचरि । ...

that Acajā Dāsa, the Khicī chief of Gāgurāna, when his stronghold was on the point of being expugned by the Muhammadan besiegers, before making that famous sortie and finding his death in the enemy camp, arranged that his son and heir Pālhana Sī should put himself in safety together with the bard Siva Dāsa, so that in them should survive a revenger of his death and a Homer of his deeds.

After the battle of Ujain, Jagō—according to the tradition preserved at Semalakherā—was rewarded by Rāma Singha, the successor of Ratana Singha, with the grant of the two villages of Alaniyō and Dert, in the territory of Ratlam—which were held by the descendants of the Poet until Samvat 1960, when they were resumed,—and also Ekalagadha and Dalāvadō. The last-mentioned village was commuted with Semalakherō by Rāma Singha, a grandson of Jagō, about Samvat 1784. Jagō is believed to have died at Ratlam, the year is not known, and to have been burned in the *Siva-bāg* cemetery, where the Rājās of Ratlam have their cenotaphs.

The *Vacanikā* was composed in Diṅgala. As is well-known, there are two different forms of language, which the bards of Rajputana use in their poetical compositions, the one called *Diṅgala* and the other *Pīṅgala*. The latter is but the Braja Bhākhā, more or less impure and vitiated by the introduction of Marwari words and the influence of local idioms. The former is the local Marwari, differing from the colloquial only for the elaborateness of the diction and the use of poetical and obsolete words. Diṅgala is therefore practically synonymous with literary or poetical Marwari. I have explained elsewhere¹ that the same consecutive stages which are to be distinguished in the development of the Marwari language, apply also to the development of Diṅgala. In other words there is an Old Diṅgala and a Modern or Later Diṅgala, much as there is an Old Marwari or, to use a more comprehensive term, Old Western Rajasthani, and Modern Marwari. I have fixed the close of the sixteenth century A.D. as approximately marking the end of the Old Marwari or Old Western Rajasthani period, and the beginning of the Modern Marwari. Applying the same standard to Diṅgala, we can distinguish two stages, to wit: *Old Diṅgala*, from the 13th century A.D. to the end of the 16th century A.D., and *Later Diṅgala*, from the beginning of the 17th century A.D. to the present day.

According to the distinction made above, our *Vacanikā*—which was composed about the year 1660 A.D.—falls within the Later Diṅgala period. But it would be a gross mistake if we were to derive from the above the conclusion that the Diṅgala of the *Vacanikā* has more points in common with the Diṅgala of the present day than with the Old Diṅgala of the earlier

¹ *Journ. of the As. Soc. of Ben.*, Vol. X, No. 10, 1914, pp. 375-77.

period. The fact is that linguistic changes and transformations always take place slowly and gradually, so it is no wonder if a work, which dates from the beginning of what we call the Later Diṅgala stage, is substantially more similar to works composed towards the end of the Old Diṅgala stage, than to works composed two or three centuries later. The passing of Old Diṅgala into Modern or Later Diṅgala seems to have taken about 100-150 years to be completed. Only after the beginning of the eighteenth century A.D. we come across works which partake of all the characteristics of the Later Diṅgala period. One thing is certain, that the hiatus in the vocalic groups *aī*, *aū*—which I consider as the chief characteristic of the Old Western Rajasthani in contrast with Modern Marwari (and Gujarati)—had definitely disappeared by the time when our author wrote, and the two groups had been contracted into *ai*, *au*, (*ē*, *ō*).

As regards the other phonetic and morphological peculiarities of the old period, it is certain that some of them had not yet completely disappeared from the language by the time when the *Vacanikā* was composed. Take the case of the -i termination of the instrumental and locative singular, and the conjunctive participle. In this case almost all the oldest manuscripts retain the -i, and though here the -i may be partially explained as a survival of the old traditional spelling, yet it is perhaps also indicative of the fact that at the time in question the -i was still feebly heard in the pronunciation. The same remark applies to the case of the weak -i termination of feminine nouns, like *akhyātī*, *taruārī*, etc., which nowadays end in -a, thus: *khyāta*, *taravāra*. Another archaic feature, which apparently was still preserved at the time of the *Vacanikā* is the samprasāraṇa of i and u after ā, in cases like *Rāmāina*, *ghāu*, etc. An archaic feature still more important from the grammatical point of view, is the occurrence of the -e termination of the instrumental and locative plural, which in Modern Diṅgala and Modern Marwari has gone out of use, and has been substituted by the genitive-oblique termination -ā.

Lexicographical peculiarities in the *Vacanikā* are perhaps less important. The lexicon of the bards has not varied much from the time of Jagō to the present day. There occur, of course, in the *Vacanikā* some archaic words, like *hēvē*, *ghurasa*, *javādhī*, *sāradhū*, etc., which are no longer used nor understood by the modern bards, nor found in the later Diṅgala poetry, but these are only a few. The bards have been more conservative in the matter of lexicon than in the matter of grammar, and most of the poetical and archaic words which were used by them five hundred years ago, can still be used by the bard of the present day, though their meaning may be no longer intelligible to any of his hearers or readers, but the initiated. This fact of the preservation of archaic words in Diṅgala is easily

explained by the existence of the poetical glossaries such as the *Hamīranāmamālā*, the *Mānamañjarināmamālā*, etc., and the large part they have been playing in the curriculum of studies of the bards for the last three centuries or more. A great part of these obsolete words are borrowed from the vocabulary of Sanskrit poetry, and it is chiefly to these that the extraordinary richness in synonyms of Dīngala is ultimately due. The *Dīngala Kośa* of Misraṇa Murāri Dāna of Bundi registers 55 synonyms of "earth," 50 of "sword," 59 of "king," 55 of "elephant," 70 of "horse," 59 of "sun," 45 of "moon," 48 of "fire," and so on. Of course, these are only the most striking instances, and the same richness of synonyms is not found in the case of other words of less frequent occurrence, but all the same they are noteworthy as indicative of the lexicographic resources and tendencies of Dīngala poetry.

The style and form of the *Vacanikā*, as a literary composition, also largely partake of the characters of the old period. *Vacanikās* have long gone out of use in the literature of Later Dīngala, and the one with which we are concerned is perhaps the last noteworthy example which closes the period when such literary compositions were frequent. The work derives its name from that kind of rhymed prose which in Dīngala is known under the term of *vacanikā*. It is a prose governed by no rules except that each phrase or sentence in it, no matter whether long or short, is required to rhyme with the next phrase or sentence; rhymes being generally combined in pairs. Intermixed with the *vacanikā*, in a proportion which may vary considerably, there can be verses of different kinds, usually *dūhās*, *chappaya kavittas*, and *gāhās*. In the present case there is a large number of *chandas* too, but this is an innovation by our author, which, as far as I know, has no precedent in the older examples.

The great classical model, though far from very popular, after which our *Vacanikā* was composed, is a work of the Old Dīngala period, the *Vacanikā Acalā Dāsa Khīcī rī*, by Siva Dāsa, a Cāraṇa. This work has been already incidentally mentioned above. It is in honour of Acalā Dāsa, the Khīcī chief of Gāgurana, and celebrates the heroic death met by him in defending his stronghold against the forces of the *pātisāha* of Mādava, who had invested it. The event happened during the earlier half of the fifteenth century A.D., as indirectly brought out by the existing tradition that Acalā Dāsa had married a daughter of *rāṇḍ* Mokala of Citora, and that the latter was assassinated whilst marching to the aid of his son-in-law on the occasion of the siege mentioned above.¹ Not only the general subject of the glorious death of the protagonist in battle, is analogous in

¹ The date of the assassination of Mokala is given by Col. Tod as Samvat 1475.

our *Vacanikā* and in that of Acalā Dāsa, but the general plan and arrangement of the two works is also analogous. The chief points of correspondence are the description of the council held by the Rajputs before the fight, the immolation of the women in the fire, and the glorious reception met by the hero in the Paradise of Viṣṇu. Verbal coincidences in the diction are not many, but one amongst them is very remarkable, and this is the *āśīsa vacanikā* 78-81, which is a mere bare-faced plagiarism of the corresponding *birudāvalī* in the *Vacanikā* of Acalā Dāsa.

The *chandas* incorporated in the *Vacanikā*, which belong for the most part to the *bhujangi* variety, are imitated from a different work: the *Gaja Rūpaka* by Āḍhō Kisanō. A fragment of this work was brought to light in 1915 as a result of the exploration carried out under my directions in the Jodhpur district. It was found in a manuscript dating from the end of the seventeenth century A.D., in possession of Āḍhō Saṅkara Dāna of Pācetiyyō, a village in the Sojhata *pargana*. The manuscript contains for the most part poems and songs by Āḍhō Cāraṇas of the seventeenth century, and amongst these there is the *Gaja Rūpaka*, which is, however, incomplete, as it does not go beyond the 55th stanza. But this small fragment is sufficient to give a fairly good idea of the whole, and enable us to identify it for one of the models from which our Jagō drew his inspiration. The subject of the *Rūpaka* is a description of the military exploits of rājā Gaja Siṅgha of Jodhpur, the father of the Jasavanta Siṅgha of our *Vacanikā*. So the two works, if not exactly contemporary, are separated by only one generation, at the most. The portion of the *Rūpaka* that is left to us, is wholly in *bhujangi chandas*, but for one introductory *gāhā* and three *dūhās*. The extent to which Jagō utilized this work can be guessed from the parallel passages quoted in the Notes to the Dingāja text below.

Another source, though probably indirect, is to be found in two poems in *chandas* in honour of rāvū Jēta Si of Bikaner, composed about the year 1536 A.D. Two manuscripts of these works are preserved in the Darbar Library in the Fort of Bikaner. One is by Vīthū Sūjō and the other is anonymous. They are both in the *pādharī*¹ metre and composed on the same lines, the main subject of both being the night battle in which rāvū Jēta Si defeated Kamran, the son of Babar. But the account of the battle is only a small part of the poems, much space being devoted to a genealogical sketch of the ancestors of Jēta Si and to a description of the Rajputs and horses in his army. It is especially in the description of the horses that we find a close correspondence between the *Vacanikā* and the two *Chandas*, but not less remarkable is the correspondence in the

¹ In the manuscripts the metre is called *pāgharī*.

description of the Mugals, which is likewise common to all the three works. Striking as these correspondences are, however, they are not perhaps sufficient to prove that Jagô had a direct knowledge of the two Bikaneri poems. He may have received his inspiration through some intermediate source. Imitations and plagiarisms have always played an important part in the bardic literature since the earliest times, a fact which is not at all surprising in the case of hereditary poets, who transmit their literary profession from father to son.

Quite independent from the *Vacanikā*, and apparently of later composition, is another poem in honour of Ratana Singhā, which, if inferior to the *Vacanikā* in excellence, is not much inferior to it in renown. This is the *Ratana Rāsō* by Sādū Kumbhakarana, the work alluded to by Col. Tod in his "Annals of Marwar."¹ It is in *Pingala* and it contains an account not only of the battle of Ujain, but also of the other feats of Ratana Singhā—amongst which the slaying of an infuriated elephant at the Imperial court.—as well as of the feats of his father Mahesa Dūsa, his grandfather Dalapata Singhā, and his grandfather Udè Singhā. From the fact that the particulars of the battle of Ujain differ in the *Vacanikā* and in the *Ratana Rāsō*, it would seem that Jagô and Kumbhakarana wrote independently from one another, therefore the poem has no particular interest for us here.

Though the term "Vacanikā" may seem to indicate a composition of rather humble pretensions, yet our *Vacanikā* is as elaborate in form as any of the poems of the highest repute.² In this respect it differs from the *Vacanikā* of Acaja Dūsa, the form of which is comparatively rude and uncouth, and from all similar works of the Old Dingala period. Elaborateness of form is one of the characteristic features of the bardic poetry, however, and the *Prithī Rāja Rāsō* by Canda, with all its variety of metres, is perhaps the earliest and most classical example thereof. But in more recent times the predilection for musical and elaborate verses has grown stronger and stronger, and poets have no longer been satisfied with verses prosodically correct nor with the ordinary rhymes, but have sought other devices for making their verses more exquisite and harmonious. One of these devices is what the bards call *rēnasagāi*, a term which literally means "affinity of words." This is obtained by making the first and the last word in a verse begin with the same letter, like in the example following:—

गुरुदेव सुमत्ति समापि गुरुं, Vac. 5.

¹ Routledge's edit., Vol. ii, p. 38.

² In dūkh 265, at the end of the *Vacanikā*, the work is called "Rāsō," but such a designation is improper, whereas the title of "Vacanikā" is not only the correct one, but also the one which is confirmed and consecrated by the tradition.

Naturally, the use of the *vēnasagāi* was merely optional in origin, and it was considered as an ornament of poetry which was desirable, but not strictly necessary, but in the course of time it has become little short of a rule. In the *Vacanikā* there are not perhaps more than a dozen verses, in which the rule of the *vēnasagāi* is not observed. Not only this, but there is also a tendency to make all the words in a verse begin with the same letter, like in the examples following :—

गुणपति गुणे गद्धोरं, Vac. 1 ;

दिग् मो रहियाँ राज रहेसी, Vac. 67 ;

वडाला वै हि विह वौराधिवौरं, Vac. 109.

Another artifice which is used to produce a musical effect much admired by the bards, is the internal rhyme, or repetition of the same syllables several times in the same verse. This is well illustrated by the example following :—

मारण मरण करण रण माधौ, Vac. 59

As alluded to above, the present edition of the *Vacanikā Rāthōra Ratana Sīnghājī rī Mahesadāsotā rī* is based upon thirteen manuscripts, chosen from amongst a total of about thirty manuscripts collected. I have tried hard to trace the pedigree of each of these thirteen manuscripts and ascertain the degree of their dependency on the archetype and on one another, but have been unsuccessful. The reason of the failure is to be sought partly in the great number of manuscripts in existence, and partly in the peculiar conditions under which bardic works are handed down, subject to every sort of alterations by the copyists who generally are bards themselves, and often think themselves authorized to modify or, as they would say, improve any text they copy, to suit their tastes or ignorance, as the case may be. The thirteen manuscripts mentioned above are the following :—

B: A Jaina MS. borrowed from the Jainācārya Candra Vijaya Sūri of Pāli, consisting of 11 leaves, of which the 1st is missing. 10" x 4½" in size. Each page contains 15-16 lines of about 50 *akṣaras*. Written by Pandit Jñānalābha for the use of Pandit Prema Canda at Billārō, in the year Samvat 1755. The colophon reads :—

इति ओशठौड़ ओशतनजो रो वयनिका संपूर्णमिति ॥ संवत् १७५५ वर्षे । मितो चैत्रवदि ८ दिने । लिखतं ओबोलाडा मध्ये । शुभं भवतु । पं० ज्ञानज्ञाम लिखतं । पं० प्रेमचंदपठनार्थे । यादृशं पुस्तकं दृष्टा (sic) etc.

The MS. writes often *ai* for *ai*. Fairly correct.

D: A Jaina MS. belonging to Cāraṇa Jogaji of Dhāḍhāriyō, in Marwar, consisting of 185 leaves of which many broken and loose. Incomplete at both the beginning and the end. Size of the leaves $11\frac{1}{2}'' \times 8\frac{1}{2}''$, number of the lines in each page 29, of the *akṣaras* in each line about 25. The MS. contains a collection of *vātuś* in prose, and a few poetical works. The *Vacanikā* occupies pages 65b—75 of the MS. Though the *Vacanikā* is not the last work in the MS., yet after it a note is inserted containing an index of the works in the MS.—which are 18,—and the name of the copyist, as well as the date and the name of the place where the MS. was written. The interesting portion of the note is given below :—

... लौषतं पंडीत धनराजजी तत्भाई देहदानजी तत्भवीज
उद्देचं तत्भाई बलराम तत्सोष पंडीत गुणचंद लौपीछतं बलूदामथै
संवत् अठाई से चोरोतरा मासे पागण सूट ५ दीने ...

F: A MS. belonging to the *Pustaka-Prakāśa* Darbar Library in the Fort of Jodhpur. It consists of 192 leaves, of which the last 19 are blank. Size of each leaf $10\frac{1}{4}'' \times 7\frac{1}{2}''$, number of the lines of writing in each page 21, number of the *akṣaras* in each line 14-18. The MS. is about 100 years old and was probably written under mahārājā Māna Singha. It contains: (1) *Rasikapriyā*, *kavi Kesava Dāsa kṛta sañkā* (from p. 1a to p. 156b), and (2) *Vacanikā rājā Ratana Mahesadāsōtā ri Khariyā Jagājī rī kahi* (from p. 157a to p. 180a). The handwriting is clear and beautiful, but the text is not very correct. Again the text has an omission from stanza 140 to stanza 148.

G: A MS. belonging to Cāraṇa Āsiyō Rāma Dāna of Sonānō (Godhavāra), originally consisting of 120 leaves, but now incomplete, especially at the beginning and the end. Size of the leaves $6'' \times 8\frac{1}{2}''$, number of the lines in each page 15, number of the *akṣaras* in each line about 30. About three-fourths of the MS. are written in a very accurate hand by some Jain copyist, and only the last pages are in the current Marwari script. The MS., besides the *Vacanikā* and a few miscellaneous bardic songs, contains also the *Rāma Rāsō* by Mādhava Dāsa. This was copied at Bikaner in the year Samvat 1808. The *Vacanikā* was copied in the same year, therefore probably also in the same place. The colophon at the end states that the copy was made for the use of Bāraṭha Hirade Rāma. The text of the *Vacanikā* is incomplete in this MS., one leaf—the 6th—being missing.

I: A MS. belonging to Bāraṭha Rudra Dāna of Indokali (Nāgōra), originally numbering 99 pages out of which 21 at the beginning and a few others in the middle are now missing. Size

of the leaves $9\frac{1}{2}'' \times 6\frac{1}{2}''$, number of the lines in each page about 30, number of the *akṣaras* in each line about 22. The MS., omitting a few minor songs, contains: (1) *Karitta thākurā Sera Singhajī rā* by Ādhō Pāhāra Khā (pp. 25b-27a), (2) *Vacanikā Rāthōra Ratana Mahesadāsotā rī* (pp. 27a-38a), (3) *Phutakara gīta* (pp. 38a-79b), (4) *Karitta mihārājā Abhē Singhajī rā*, by Khiriyō Bakhatō (pp. 79b-90b), (5) *Virada Sinagāra mahārājā Abhē Singhajī rō* by Kavyiyō Karani Dāna (pp. 90b-95b); and (6) *Jhamāla Devī Singhajī rō* (pp. 95b-97b). The colophon at the end of the *Vacanikā* gives the date of the MS., and the name of the place where it was written:

इती श्रीवचनका संपूरणं । लोष्टुं वारट क्षतराम रामदाचन
रौ (?) स ॥ १८८१ रा आसोज वद १२ मांव चूडासर मधे ॥

The text of the *Vacanikā* has two gaps, the one from st. 152 to st. 242, and the other from st. 245 to st. 265. Writing careful, but incorrect.

J: A MS. belonging to Vyāsa Mithā Lālā of Pāli, now consisting of 118 leaves, $8\frac{1}{2}'' \times 6''$ in size. Incomplete at both the beginning and the end, many leaves having gone lost. Marwari script. Each page contains about 16 lines of 13-15 *akṣaras*. The MS., besides other minor works, contains: (1) *Dholā Māravāni rī cōpāi*, (2) *Ratana Mahesadāsotā rī vacanikā*, (3) *Karuṇā battisi*, (4) *Māna battisi*. The *Vacanikā*, occupies the pages 59a-84a, and 85b-95b of the MS. The colophon at the end of the text reads:—

इती श्रीवचनका राव राठोड़ रा[ञा] श्रीरतन महेसदासोत रौ
जगे खिड़िये सं ॥ १७६६ रा मीति आसोज वदि १४ पुरी कौवी
लिथी[तं] स[वा]इशाम लोषी मथेन रायचंद रौ पोथी रौ नकल उतारी
कै गड जोधपुर लोषी ...

The copy was therefore made at Jodhpur, in the year Samvat 1799, from a MS. belonging to Mathena Rāya Canda.

N: A Jaina MS. from Nāgōra, presented to me by Pannā Lālā Bākalyāla, Secretary of the Bhāratīya Jaina Siddhānta Prakāśini Samsthā of Benares.¹ Fragmentary. It consists of 74 broken leaves, each of which measures $8'' \times 11\frac{1}{2}''$ in size, and contains 34 lines of 22 to 28 *akṣaras*. Some of the last pages are decorated with pictures representing scenes of the

¹ See "Progress Report" for 1915, in *Journ. of the As. Soc. of Ben.*, Vol. XII, No. 3, 1916, pp. 60-1, MS. R. 1.

life in Rajputana, as described in the text of the works contained in the MS. These are the following:—(1) *Jalāla Gāhāni rī vāta* (incomplete), (2) *Sadaivacha Sāvalingā rī vāta*, (3) *Gūdhārtha*, (4) *Risālū rājā rī vāta*, (5) *Rāthōra [Ratana] Mahesadāsōta rī vacanikā* (incomplete, going only as far as st. 137), (6) *Gorā Vādala rī cōpāi* (incomplete), (7) Fragment of a *vāta* in prose. The first two works were written at Nāgōra in the year Samvat 1808, and the third in the year Samvat 1809. The text of the *Vacanikā* was therefore probably copied in this same year. Amongst the graphical peculiarities of the MS there are: the writing of *i* for *ī*, *o* for *ō*, and *d* for both *đ* and *r*.

P: A Jaina MS. belonging to Vyāsa Mīthā Lāla, a Puskarṇī brahman of Pāli. It consists of 102 leaves, 6" x 8" in size. Each page contains from 11 to 16 lines, of about 22 to 30 *akṣaras*. Incomplete at both the beginning and the end, a few leaves having gone lost. Written by different hands for the use of the Osavāla Sāha Mahesa Dūṣa of Rīṇī, the original possessor of the MS. The first pages were written by some Rāma Candra, pupil of Amarañgagāṇī, in the year Samvat 1726, at Rāṇī; others by somebody else at Lūnakaraprasara; the *Vacanikā* which occupies pp. 24a-42a was written at Navahara (Nōhara) in Samvat 1748, by Mathena Daļapati. The colophon runs as follows:—

रतन ओमहेसदासोत राठौड़ रो वचनिका संपूर्णा संवत् १७४८
वर्षे पोहशुदि २ दिने किखितं इलपति नवहरस्याने । शुभं भूवात् ।
महेसदासपठनाथ् ।

The MS., besides the *Vacanikā*, contains many small miscellaneous works, which it would be too long to mention. The text of the *Vacanikā* has undergone several corrections by some later hand. In the case of these corrections, I have always stuck to the original reading, when legible.

R: A MS. borrowed from Ratlam, through the kind interposition of the Diwan Sahib. It consists of 108 leaves covered with writing, 6½" x 5¾" in size, bound into a volume. It contains three works, to wit: (1) *Virada sinajāra mahārājā Abhē Singhajī rō*, (2) *Vacanikā mahārājā* (sic) *śri Ratana Singhajī rī*, and (3) *Kavitta mahārājā Abhē Singhajī rā Kharijā Bakhatā rā kahiyā*. The text of the *Vacanikā* occupies pp. 17b-60b. The MS. looks about a hundred years old, and the readings are generally coinciding with those in **S**. Each page contains 12 lines of about 16 *akṣaras*. As regards the graphical peculiarities of the MS., it is to be noted that *i* is commonly written for *ī*, double consonants are written as single, and *ē*, *ō* are constantly written with only one *mātrā* over the line.

S: A MS. belonging to the private collection of Khiriyò Mäna Siñgha of Semalakhera, borrowed through the kind interposition of the Diwan of the Sitamau State, Malwa. It consists of 82 leaves, of the size of $10\frac{1}{2}$ " to $6\frac{1}{2}$ ". Most of the pages are blank, and only a few are filled with short sporadic notes or songs, whilst the chief work contained in the MS. in the *Guna Vacanikā mahärājādhīrāja mahärājā* (sic) śri Ratana Mahesa-dāsotā rī, which occupies pp. 11a-37a. Each page contains 11 lines of writing of 26 to 32 *aksaras*. The text of this MS. contains almost the identical readings as R, and it is clear that both MSS. are referable to the same source. Only S is apparently somewhat older and more accurate. The MS. writes *ī* for both *ī* and *ū*, spells *i* correctly, but writes *ē*, *ō* with only one *mātrā* over the line.

T: A MS. borrowed from the private collection of Cāraṇa Lalasa Müjò of Tolesara, in Marwar. It consists of 125 leaves, of which some have got loose and broken at the margins. Size of each leaf $13'' \times 8\frac{1}{2}''$, number of lines in each page varying from 20 to 35, number of *aksaras* also varying from 18 to 35. Written by different hands at different periods between Samvat 1839, or possibly some years before, and Samvat 1873 (marked on one of the loose leaves). The MS., besides short and disconnected songs, contains the main works following:—
 (1) *Guna Viveka Vāratā*, by Gädana Kesava Dāsa, (2) *Hari Rasa* by kari Isara (copied in Samvat 1839), (3) *Gita tātakō rājā Gaja Singhaji nū*, by Bāratha Goyanda Dāsa (copied Samvat 1839), (4) *Guna Vacanikā* (copied Samvat 1839), (5) *Amara Kośa* (copied Samvat 1864), (6) *Bhāṣā Bhūṣana* (copied Samvat 1862). The colophon at the end of the *Vacanikā* reads:

इति श्रीवच्चिनका संपूरणं ॥ लिखतुं प्रौढित रागतः । वास आंग-
 दांस ॥ संभूदानश्रीवच्चनारथं ॥ संवत् १८३८ रा मिगसिर सुद १३ ।
 गांव झूडौयो माता श्रेष्ठीजौ सुधांन ॥

The MS. writes *i* for *i*, *ā* for *ū* (as in *jyā* for *jyū*, *nā* for *nū* etc.), distinguishes *l* from *t* by a dot underneath, and writes all double consonants as single.

U: A Jaina MS. borrowed from a *yati* in Udaipur, through the kind interposition of the Jainācārya Vijaya Dharmā Sūri. It consists of 12 leaves, which contain 22 pages filled with writing, the number of the lines in each page being 15, and that of the *aksaras* in each line 40-50. The MS. is very incorrect, but all the same valuable on account of its age, it having been written in the year Samvat 1760. The colophon reads:—

इति श्रीस्तनवच्चिनका संपूर्णः । संवत् १७६० वर्षे भाजवा वदि ५

दिने भगुवासरे ॥ सकलपंडितश्चौरोमणिपंडित श्री ५ श्रीकांति-
विजयगणि तत्त्विष्यभावचारचिया भेदजौ लिपिब्रह्म ॥ श्री ॥ श्री ॥

The MS. has no sign for *r*, but writes always *d*. The copy was evidently made by one who could not understand the text, as blunders like mistaking of *bha* for *ta*, *da* for *ja*, *ca* for *ra* and vice versa, are very common. Also *i* is very frequently written for *ī*.

V : A MS. belonging to the Darbar Library in the Fort of Vikanera (Bikaner), borrowed through the kind interposition of the Vice-President of the Council, mahārāja Bhērū Singhaji. It consists of 289 leaves, $6\frac{1}{4}'' \times 5\frac{1}{2}''$ in size, but many leaves here and there seem to have been cut away. Each page contains from 12 to 18 lines of 12 to 20 *akṣaras*. Written almost all by one and the same hand, but in a hurried and inaccurate way. The MS. contains, besides short works of a miscellaneous character, the three main works following:—(1) *Kričana Rukumanī rī vela*, by Rāthōra Prithī Rāja, (2) *Ratanañī rī vacanikā*, and (3) *Jalāla Gahāñī rī vāla*. The *Vacanikā* occupies the pages 163b-183a of the MS., but is incomplete, as it does not go beyond st. 175. Of the two other works mentioned above, the one bears in the colophon the date Samvat 1757, and the other Samvat 1753. It is clear that the fragment of the *Vacanikā* also must have been copied about the same time.

The present volume has been printed at the joint expense of the Darbars of Ratlam, Sitamau, and Sailana, the three Rāthōra States in Malwa which trace their origin to the hero of our poem, Ratana Singha.

L. P. TESSITORI.

अथ वचनिका

राठौड़ रतनसिंहजी रौ महेसदासौत रौ
खिड़िया जगा रौ कहौ।

॥ गाहा ॥

गुणपति गुणे गहोरं
गुणयाहग दानगुणदिव्यं ।
सिधि रिधि सुधुधि सधोरं
सुखाला देव सुप्रसन् ॥ १ ॥

॥ कवित्त ॥

सुमरि विसन सिव सगति
सिद्धिदाता सरसचो ।
वाखाम् कमधक्ष
एहविशाजा क्षवषत्तो ।
बलि जेहा चक्करै
ज्ञाया निगि वंसि बरेसुर ।
खागि खागि सौभागि
वंस क्षत्रोस तथा गुर ।
गजराजदिव्यं भाँजगा गजाँ
उमै विरहाँ उद्गरै ।

१) GNP गवपति, P गुण, PUV = प्रादक, J दोषवग्न, (F)GJ दुषिरिहि (रिधिसुधुधि), T वृद्ध समापि (ditto), INU तुदि (तुधुधि), U सरोर, S सरोर (सधोर), P सुंडाला, RU सुंडाला.

२ वचनिका रा० रत्नसिंहजी रो० महेशदासौत रो० ।

कुलभाषण घरै प्रगद्यो कमंध
रत्नमल्ल रिणमल्ल रै ॥ २ ॥

दलपति उदित्याचिह्न
माल गड्डेव महावल् ।
वाषा सूजा जोध
कमंध रिणमाल अण्डुल् ।
चूंडा वौरम सलूख
साख तेरह अजुआला ।
क्षाढा तौडा क्वाच
ज्ञामा कमधञ्ज हथाला ।
हिंदुआगा तिलूक हिन्दू विहृद
घृहङ्क आसा सौह धन ।
ते पाटि अकै महिराया तन
रूप भूप अतौं रतन ॥ ३ ॥

॥ छन्द हण्डाल ॥

रठराया भाषण रतन
करतव्य भारथ कम ।
नरनाह जे मुख नौर
ग्रहवन्त ग्रानगहौर ।
ससमत्थ सुर सकञ्ज
गजदिव्या भौंजया गच्छ ।

२। All चम० R सुमिर, GJTU मकनि, G बालाचां, R पोद्दव० DFPR SV छवा, J छया, All जिष, P विरद्ध, R रत्नसौत.
३। PSV चोंडा, T चांडा, FITV छात, FPSUV हिंदुआग, FRS आसो,
GRSU तिष (ते), SU छवौ (छडै).

वचनिका रा० रत्नसिङ्गबी रो महेसदासौत रो ।

३

पित मात तारण पक्षव
सिंगार तेरह सक्षव ॥ ४ ॥

॥ कुन्द चोटक ॥

गुरुदेव सुमति समापि गुराँ
भुच्यपत्तिव जेम रत्नम् भयाँ ।
पित जासु महेस नरेस पर्ह
गठ बेठि लियो जिणि देवगिरं ॥ ५ ॥

कलि साहि तयौ यहि खाग करा
धंसे चठि लौध बलक्क धरा
सनमान करे सुरिताण सहे
जालोर पटै गठ दीध जहे ॥ ६ ॥

केवियाँ दल् तगडल् बेणि किच्चा
दन सासण लक्ख गजिन्न दिच्चा ।
कमधञ्ज कणैगिरि शाज करे
विधि ब्रेणि गयौ खग क्रौति वरे ॥ ७ ॥

तिणि पाटि रत्नम् महेस तयौ
घण थाट लियाँ तपतेज घणौ ।
मजराउ जिछौं जगि आपमला
भुज पूजै साहिजहाँन भला ॥ ८ ॥

४ । T जो रिखदाँष, GNPV करतव, PV पाल, U तेरए, PV चाल .

५ । P कोड (बेदि), RS लौशा .

६ । N विड (चठि), JRS जेण (लौध), U भूमि चहि जे नव लच धरा,
I चुहताँष, JRUUV सहो, FT लौध (दौध) .

७ । V केबोर्ध, F मारि (जेण), DJRUV दिन, NT दान, FP दत, G इस
(दन), I दल (दन), DFIJPRST लाल, RS कणेवद .

८ । F वे (निणि), J लौयै, DNT जिचाँ .

॥ दुहा ॥

जोवत मित हुइ साहिजहाँ
दिल्लौवै सुरिताण ।
राति दोह अन्दर रहै
नह मण्डे दीवाण ॥ ६ ॥

धुम्भ छबै सारी धरा
सहर दिल्ली पड़ि सोर ।
मुहिम हूंता त्वाँ मण्डबै
ज्याँ सहिजादाँ जोर ॥ १० ॥

गुजरधरा मुराद यहि
विजडौ तोलि दुवाह ।
माथै क्षत्र मंडाहिबै
जइ बैठौ पतिसाह ॥ ११ ॥

धर पूरब सूजौ धयो
दिखणौ खरौ दुगाम ।
साहिजहाँ दारा सुकर
त्वाँ सिरि कोपै ताम ॥ १२ ॥

६ : DFGINU घन, FG छोय, LJ छव, ST छबै, PRV छबै, D छबो, N दिल्लीबै, D दोली रो, J चुलताण, DIJRU दिवम्, RT रंदर, DU अंदर, U मांडे ।

१० : DIPTV हुइ, DNPUV छबै, T छट, I छोय, F सच्चा नदपि (! महर दिल्ली), IRU मुराद, DPV तिहाँ, T जाँ (त्वाँ), N चोर (त्वाँ), PRSTV मांडियो, N जिहाँ ।

११ : GP गुजर, JT मुराद, GINRT दुजडौ, J धुवि (तोलि), DIJ मंडाय नै, GJRS दोय ।

१२ : All साहिज, T सहिजादो, RTU दुखारा, S दारा, U कोप्यो, T चोजे (कोपे) ।

वचनिका रा० इत्यसिङ्गंजो रो महेसदासौत रो ।

५

हिन्दू ताम इकारिचा
सिङ्ग जसौ जैसिङ्ग ।
किचा विदा कुरिम कमंध
चे वेवै अरडिङ्ग ॥ १३ ॥

दिचा वधारा देख दे
हैैवर बल इसत्ति ।
पतिसाहो थाँ ऊपराँ
युँ कहिचौ असपत्ति ॥ १४ ॥

खुजा दिसि जैसिङ्ग सभि
दूजो मान दुबाह ।
पोतो साथै परठिचौ
पूरव धर पतिसाह ॥ १५ ॥

सहिजादो विडं सामुहो
येक जसौ अग्रभङ्ग ।
माँडग असपति माँडिचौ
ओधकलोधर चङ्ग ॥ १६ ॥

दल्वादल ताबीन दे
हिन्दू मुखलिमाण ।
चगथै जसौ चलाविचौ
जुध मण्डग जमराण ॥ १७ ॥

(१३) DFINV जीम, J जेक (लौम), IS चौहजसौ, T साहिजिसौ, J कोरम, S कोरम, N येंट, R वेडवे, DIN अटिंग, F अरिंडिंग.

(१४) FRT हैमर, V हयवर, DGPUV इव, N दिव, DNPT लपरै, T था-

(१५) DNP दूजे, DFGPU सजि, I दे (मनि), U पोता, J दिच (धर).

(१६) All साहिजादो BFGT दुज, F दुक साहिजादो, G मांसुहै, D जिसौ, FJN मंडियौ.

(१७) DJNPV चक्षे, GT चक्ते, U चिकतै, I चक्षे, U चलाविचौ, S चलाविचा, PS माँडव, T घण जांय (जमराण).

६ वचनिका रा० रत्नसिङ्गजी रो महेसदासौत रो ।

॥ इन्द्र भुजङ्गी ॥

जसौ हालिजौ आगरा हँति ज्याराँ
किअां साहिं रा उम्बराँ सब लाराँ ।
कमस्याँ वडाँ कुरिमाँ साथि कीधाँ
लजाथम्भ सौकोदिच्छाँ लारि लोधाँ ॥ १५ ॥

हाँडा गौड़ जादब्ब भाला हटाला
वले वंस इत्रीस साथै वहाला ।
गाँड़ी नालि गोला चलै पौज मञ्जं
धरा दोम आधोफरै ऊहि धञ्जं ॥ १६ ॥

चरावाँ निबावाँ किचा घटू चमौ
पवै माहिजै बाट बैबाट पमे ।
हलीलाँ हिजै सम्य पौजा॒ इसत्तो
प्रिथो सकु लग्ना केहे देसपत्तो ॥ १७ ॥

वहन्तो इसो पन्थि खोपे वहोरं
नदो हेम थो ले चलौ जागि नौरं ।
कताराँ कठडे चलै खूग काला
वहै वादला जागि भादब्बवाला ॥ १८ ॥

१५। NS चालियो, JT आगरै, GIJNRST कमराँ, DFPV संव, IRS चव, U कोर्टमाँ, F थाड (साथि), U संग (साथि), DN लीधाँ (कीधाँ), INP साथ (लारि), FGRSV संग (लारि) ।

१६। FNRTV आदम, DGIJNPUV बोम, R आधोफराँ ।

१७। DIN साथ (यह), PV साथि (यह), D चलै (रिजै), FIN संग, T संफ, U संव, J पौज (सम्प), U ज्ञार (संग), FGJN ज्ञानी, J पिथो सगलो जाँथि को देसपत्तो ।

१८। PU वचन्ता दसा, J ले चले हेम ना, N ले चलौ हेम चा, FGJRSU ना (थो), DJRS चलै (चलौ), PV कतार, U कठडी चलौ ज्ञा काल, J वडा (चलै), U °वालं ।

वचनिका रा० रतनसिंहजौ रौ महेसदासौत रौ । ७

पटो चाम के जायि सामन्ज पटुं
प्रियमो गिरी थूब कोजै पहडुं।
वहै ऊपटी थडु राठोड़वाला
नदो सोखिनै नौर निवाया बाला ॥ २२ ॥

वहन्ता॑ तुर्हा॑ पाय पायाल॑ वाया
द्विले रजा रैया उडे बोम क्वाया ।
चलन्ता इसा मोर तौरं चलावै
पैखो जौवता चिमा जाणै न पावै ॥ २३ ॥

माधि साहिजादो विन्हा॑ राउ मारु
कमे चालिक्का अम उज्जेगि सारु ॥ २४ ॥

॥ दूहा ॥

खेड़ेचौ दरकूच खड़ि
आयो गठ उज्जेगा ।
पातिसाह सूं पाधरै
कोइ जरोका लेगा ॥ २५ ॥

२१। DJ फुटो, NP गिर, N उबडां, U ओपहै, FGNP आउ, DIPR
SV थडो.

२२। DG बहने, G तुरे, DIPU तुरी, GIT बायो, DPV रेबो, GJNPU
बोम, GIT बायो, T कडता (जौवता), FIJPTV जाणे, S जावा,
RS after जाया insert the following couple of verses:

धरा सेम (S मेर) धूजे दिगे धू धड़के ।
चडे लंक चके डरै चार चके ॥

२३। N विन्हा, PV विहां, JU बिङ्ग, IRST विन्है, DFG दुङ्ग, U आप
(औम) ।

२४। I चाया, T थडे (नद), सो, JN पाधरो, P साहिजादो विचां चासुचौ
(पतिसाह...) ।

८ वचनिका श० रत्नसिंहश्री रो महेसदासौत रो ।

बन्धव रत्न बुलाविचौ

जसै रचया रिखजङ्ग ।

साहि झकम छलि साहि रै

आयौ खडे अभङ्ग ॥ २६ ॥

गठपति मिलै उजेशिगठ

राजा जसौ रत्न ।

राम लक्ष्मण राठवड

किर दुरजोघ करह ॥ २७ ॥

हसतिमार भेलौ झचौ

कालौ दलौ किंवाड़ ।

भागा पडिगाहण भड़

पिडि अग्याभङ्ग पषाड़ ॥ २८ ॥

कालै अजुआलौ किचौ

चावि दलौ अविअट्टु ।

चारण भाट चगाहटाँ

गुणिघण अट्ट गरहु ॥ २९ ॥

पतिदिल्ली जोधाशपति

घजवड यहे सधीर ।

करण भौर भारथ करण

वीर मिलै वरवीर ॥ ३० ॥

१९ । FJ रथण, U रैण, TU बुलाडियौ ।

२० । I उजौर, T लक्ष्मण ।

२१ । J इयतरंध, DFJ भेला झवा, TU भड़ (दलौ), FJNRS किमाड़, FPV पिडिगाहण ।

२२ । V उजवाला कोया, BIN अविहट, UV चगाहटे, FJTU आठ ।

२३ । N अग्याभङ्ग ।

वचनिका रा० रत्नसिंहजी रो महेशदासौत रो ।

८

॥ दुहा वडा ॥

वे भाई विशदाल
बौरंगसाहि सुराद वे ।
हैवै पति भेला झाचा
बुध मण्डण जमजाल ॥ ३१ ॥

कटकां बिञ्जै ज्ञार कूच
गड़गड़ चम्बागल् गुड़ै ।
हड़वड़ भड़ ज्ञार हैवराँ
चटिच्या पौरस चूच ॥ ३२ ॥

वहसहि हिलै वहौर
पाइक ओटक पड़तलाँ ।
मिलवा किर चालौ महण
नवसै नदि ले नौर ॥ ३३ ॥

डाकौ जमडाढाल
वे वे तरगस बन्धिआ ।
तुरकौ रहवालौ तुरक
चटिच्या चामरिच्याल ॥ ३४ ॥

३१ । P सुरादियो, GN वे (वै), V ज्ञवै (वै), JRU रम (वै), JR चिसे (चैवै), G दीचै (दैवै) ।

३२ । J विलै, T दुड़, U दुहा, BDPV ज्ञवै दुड़, G चोय दुड़, U वे वरि, T चंबालग, DPUV ज्ञवै (ज्ञर), T ज्ञार हड़वड़ भड़, N हैवराँ (है०)
DN पर्सिर, P पर्सिर ।

३३ । DFTU चलै (चिलै), J चोये (चिलै), G चोय (चिलै), GIJSU पायल, U उड़ा, T पहतरा, DIRS कज (किर), F चू (किर), J चोय (किर), IV चाला ।

३४ । BFGPUV तरकम, PSV बांधिआ ।

१० वचनिका रा० रतनसिंहजी रो महेसदासौत रो ।

गुच्छर तथा गरुह
ताइ मिले दिखणौ तथा ।
सेन उजेगौ सामुहा
सालुलिया दलुहर ॥ ३५ ॥

रचि पौजाँ रौद्राल्
हैंवर नर वहता हसति ।
माँडगा इन्द्र भड़ माँडिचौ
वादल् किर वरसाल् ॥ ३६ ॥

वागाँ करे वगाउ
सिर यरि धरि मुँकाँ सुकर ।
जमदड खग कसि पति जवन
जिगमिग नगाँ जड़ाउ ॥ ३७ ॥

आया बाहिर क्षेम
बैसि गजाँ मेघाडंवर ।
चगथा वे ढुलते चमर
हौर जडित क्षच हेम ॥ ३८ ॥

खलि काझल खम्बाल
तुरहि मेदि नफेरि चहि ।

११। BGPV गूजर, DGJT मिळिया, PV मिल्लो, T सालिलिया, J बधुहर ।

१२। BNPU बडाल, DFRTV हैमर, BDINPV भड़ रंझ, BDFJN PUV किर वादल ।

१३। J बागे, BT चुकरि, BLV जिगमिग, FGV नग, BP नगा ।

१४। FIRSTU मेघाडमर, DGIT चकता, N चकचाँ, B चकता, BTU वल्लता, I ढुलता, JNP वल्लते ।

वचनिका रा० रत्नसिङ्गनी रो महेशदासौत रो । ११

आरोहे चैराकियाँ
भिलिया पश्च भुकाल ॥ ८८ ॥

गजहाजाँ आग्राज
गाज ज्ञाये चम्बागलाँ ।
फौजाँ धज नेजाँ फरहि
वहता हौंजरि वाज ॥ ८० ॥

पड़तालाँ पाताल
वहताँ तुरौ वजाडियौ ।
उड्हो रजो क्षायौ अरस
किय भाँखौ किरयाल ॥ ८१ ॥

धंचास्व दव धोम
खेहास्व ढम्बर खरा ।
बमते रौद्राइग कियौ
बोम विचालि बोम ॥ ८२ ॥

बुदा ज्ञाये जिन्द जौव
मिग खग आमूमे मरै ।
मारगि वहते मांडियौ
दाणव प्रलै दईव ॥ ८३ ॥

८८ । J रहि, R चमाल, F रोदाल (चमाल), FGJ तुरि, DFGV चंबाल (नपेर), BN आहडै, J आरहि, FJ(N) असि चैराकियाँ, B अयि चैराकिये.

८० । DPV आग्राज, F खौग्राज, T चौचे ।

८१ । FJU पड़तालि, FGJU पाताल, वहते, FGJ तुरे RSTV तुरे, IJRSU उडे, INRSU रज, DJPV कौथो, I कौ, T करि ।

८२ । RS ढमर, F चुरां, BGRSUV बदायण, BGJUV बोम ।

८३ । GRSTU जटि (जिन्द), DFNPRSV आमूमे, J आलूमे, FGJNU मंडियौ, BFIRST प्रलै ।

१२ वचनिका हाँ रत्नसिङ्गजी दो महेसदासौत रही ।

धर सारौ पड़ि धाक
पुर तर गिर कौनै पहट ।
हैकंप उर नाशिंद झच्च
चक चारूँ चढ़ि चाक ॥ ४४ ॥

सेन इसा सुरिताखि
धगधे चडे चलाविवा ।
उल्लिखा इल ऊपरै
बल्लिध मुरच्च जायि ॥ ४५ ॥

गुँडलिंगौ रज गैण
हैकंप धर डेरौं झच्चाँ ।
सहितादा दरकूच सुं
चाया खुडे उनेण ॥ ४६ ॥

॥ गाहा चौमर ॥

दल दिखाधि उतर देठालै ।
देश दुर्छ दिक्षा देठालै ।
दुर्ज बाजार भंडा देठालै ।
दामिय गजी भजाँ देठालै ॥ ४७ ॥

४४ : T उच्चठ, DNV झवौ, PST झवौ, FI झवै, B झव, BV चारौ, DFGPT चारै.

४५ : BRS रसौ, PNV चकचाँ, IT चलावियो, U चलावियो, FJRS अपरौ, S wanting.

४६ : BD(FI)PV रंधि लियौ, T गूँडिवियौ, J गुधलियौ रवि, DN रैष (रैष), (J)RS खुदाहम ले चरचडा (सहितादा दरकूच रूँ), TV चो, U wanting.

४७ : U चिलै, T चंडे (दिक्षा), I भजाँ गजाँ.

वचनिका रा० रत्नसिङ्गजी रौ महेसदाशौत रौ । १३

निषट विन्हे दल आया नैड़ा ।
तर्ह सुर्ह सति आया नैड़ा ।
नौबति सोर घड़ि धुवि नैड़ा ।
नालि निहाउ गाजिया नैड़ा ॥ ४८ ॥

॥ दूङ्ग ॥

जैरंगसाहि सुराद इम
मिले लिखै फुरमाग ।
राजा राह म रोकि तू
साहि लगै दे जाग ॥ ४९ ॥

राड़ि म करि इक तरफ रहि
आगै पौक्ते आव ।
जोइ दिलो पिरि जाइस्या॑
परसे बसपति पाव ॥ ५० ॥

जसवंत सुगे जबाब जब
आगा कहिचौ चेम ।
मो थाँ आडौ मेलिचौ
कहिं जाग थूं केम ॥ ५१ ॥

४८ । DGIT दुङ्ग (विन्हे), FPV दोर, BN दुष्ट, B धुनि (धुवि), FT वाजिया ।

४९ । NV वे (एम), DT चवे, B व॑, BDGIJNRSV चिलि, F लिलि
भैले, T लिलि भेले, GJ लिलिया॑, U लिलियो॑, D रहि (तुं) ।

५० । V आगला, BDFGI(J)N(V) जावल्ला॑, BDSTV परचि, FJ परसा॑,
U फरस्या॑, N फरसण ।

५१ । DFGU तुवि, I लिले॑ T आगै, P आगलि, JPV आडौ था॑, FGUV
आवला॑, J जाव, V दाँ ।

१४ वचनिका राहि रतनसिंहजी दो महेसदाखौत रही ।

॥ कवित्त ॥

सुगि जबाब जसराज
तेड़ि सित्ताब महामड़ ।
सुर बलू सारिखा
जिसा गोवरधन अपड़ ।
बोंद घड़ा वानैत
तेड़ि माहेस तिचारी ।
पौथल कट उदिल
जिसा मधुकर भूमारी ।
जगराज रघा गिरधर जिसा
पूँछि जसै मोर्टा पहाँ ।
उमरो नरो असपत्ति सुँ
कहै जाव कारुं कहाँ ॥ ५२ ॥

ये आखे उमराउ
राजि जितरौ कुँग जाखै ।
मतौ वखत तपतेज
राजि सूरिज हिंदुआखै ।
तुम सहि जोधाँ क्वाव
जोध सारा इम जप्पै ।
तुम सिरहर दुइ राह
साहि सोबै करि धप्पै ।

११ : T करि (सुषिं), P सित्ताब, NV जिसाँ (जिसा १), T थां (थं), कौसां, J कोसाँ ।

बचनिका रा० रतनसिंहजी रो महेसदासौत रो । १५

कमधर्त्ता चाज माहेस कौ
कहिजै औ दूजौ करन ।
जुधवन्य खिचो भ्रम जायगह
राजि वले तुझौ रतन ॥ ५३ ॥

॥ छन्द विअकतरौ ॥

राजा जसवंतसिंह रचण रण
ताम रथण तेड़ियौ लिमै तण ।
बैठा बे आलोच बहादर
सुं पतिसाहाँ सूचण समहर ॥ ५४ ॥

सूरिजमल गंग वाघ सलक्ष्माँ
पाटोधर चाडण जल पक्ष्माँ ।
मोहरै चक्षौ किंचा रियमल्लाँ
चंपाँ कूंपाँ जैत अचल्लाँ ॥ ५५ ॥

धुरि गोदो बौठल कर घृहड़
आडा साहि मणिया अवड़ ।
निजडा इय सूजौ केहरि तण
किलेवाँ घडा करण रण कराकण ॥ ५६ ॥

५३ । FIU रम (व'), T यो, All जति, BJNPRSV दिंदर्णणे, U जोधाने,
RS चिर (सहित), T छो, U चो, GT सगला (मारा), All जंपे,
GJ दोय, कमधर्त्ता, BDFIPSV किंचियो, BDPV रयो (छो), I
चां, F बलि, J जिम, FGRU पूछो.

५४ । T जाहमन, U तरै (ताम), FU चो, N सुर, V भ, BI सुषवण.

५५ । U रम (रम), T गरेव (गंग वाघ), N चटकाँ.

५६ । D गोदा, N गोविंद, BFJRST माहिया, BD(N)TV करै (करण),
GIJRSU place the third and fourth verse after the last
verse in the next stanza.

१६ वचनिका राम रत्नसिंहजी रहे महेसदासौत री ।

बलू दलाउत सहितौ बेटो
हर ऊदिल अविनासौ हेटो ।
जोधा हरौ रुप जैतारण
रियमालौ जोड़ै धरियो रण ॥ ५७ ॥

कमा हरौ गिरवर रिया कालौ
पौशलिया जैविलि प्रैंचालौ ।
उदौ जगौ किआ वे आगै
जोड़ि करण जैता कल आगै ॥ ५८ ॥

धरियो आणी मुहरि गिरधारी
हैवै दल हेडऱण हजारो ।
विशदा तणौ मौड़ सिर वाधौ
मारण मरण करण रण माधौ ॥ ५९ ॥

अखा हरौ चाढण जल अकलौ
सोनागिरौ आगलि सलकलौ ।
भाटो सुरताथौत सुजालौ
किलतै मकहर रघौ कलालौ ॥ ६० ॥

५१) BDP सरियो (सहितो), V भरसइ, NPU धारिया ।

५२) GJTU insert before the present stanza the couplet following:

बंधव रासौ बेळ महावल
आर्हौ मुहि पाड़यो वहौ खल ।

IN पौशलियो, G पौशल यु, J पौशल कु, DPV पौशल या, T पौशल
इम, BZN जैमल (जौवलि), BFPV मुंचालौ, U चदा अगा, IT जोड़े,
U लुकु, G अुध (जोड़ि) ।

५३) N धरो, V धरि, DNPV धरिया, J ते (तिर), BFIPRT रिच ।

५४) G अर्हे, U राखद लल (चाढव अल), G लक्ष्यां (अकल्ष्यां), N पक्षां
(अक्षां), NT सोनिवरो, V सोनिविरा, JT between the second
and third verse in the present stanza, insert the couplet following:—

केसवदास तणौ गज केहरि
आयो मान कालिचाँ असमरि ।

वचनिका रा० इतनसिहुओ रो महेसदासौत रो । १७

बीजा हो साथै इल सबल
भाईबस्य भचीन मुजामल ।
महि लज्जड़ौ खुरसाण मंडोवर
चड़ियो वडां सहस यहि असिमर ॥ ६१ ॥

हेरा पूठि चंदोन दिवारे
सभियो गोल विचै सिरदारे ।
त्वा॑ माहे जसराज मजनतन
जोधा इरो॒ माण दुरजोधन ॥ ६२ ॥

सुजाउत मधुकर मोडे॑ सजि
कमंधज राज तणा जतनाँ कति ।
वे भाई यहि छाग बहसे
यैं अम्बर लागा ऊससे ॥ ६३ ॥

रिया रामाइगा जिसौ रचावा॑
लड़े॑ मराँ चंद नाम लिखावा॑ ।
जसवंत बोम बोलियो॑ ज्यारा॑
तणा॑ माहेस अरज को लारा॑ ॥ ६४ ॥

६१। N ई (चो), PSV रयो (हो), BFIRST लोहड़ो, J लोहड़ो, G अड़िया, JT before the present stanza insert the following couplet of verses :—

जदहु॑ जेव भालियो॑ (T भालियो॑) असनरि
आधारै॑ दिग्नो॑ मुजि॑ (T मुजि॑ दिग्नो॑) अंवरि॑ ।

६२। DPRTUV सभिया॑, V मजनतन, DPTV दुजोवर, S दुजोवर, U दुजोरथ॑ ।

६३। GNRSU गोडे॑ मधुकर, BIPTV सभि॑, FT इम॑ (ई॑), J दु॑ (ई॑), DFPV लागा॑ अवर॑ ।

६४। FGJ जेस॑ (जिसो॑), BI रचावर॑, मरव॑, लिखावर॑, GJT सिंष॑ (अस॑), U आरै॑, लारै॑ ।

१८ वचनिका रा० इतनसिहुजी रो महेसदासौत रो ।

जोधाँ धर्मी बणा दिन जीवौ
दल सिंहगार वंस चौ दौवौ ।
दे सोबौ पतिसाहि मूझ दल
सबलौ लाज मरण कलि सबल ॥ ६५ ॥

मरण तथौ सोबौ दे मो नूँ
टौलौ राज धरा कल तो नूँ ।
सारौ थर भोगवि दिन साजा
रिण आउगौ मूझ दे राजा ॥ ६६ ॥

रिण मो रहियाँ राज रहेसो
कमंधाँ कोइ न बुरौ कहेसो ।
कन मरतै दुरजोध गयौ कमि
चौकम कालजवन आगै तिमि ॥ ६७ ॥

राजा किसन दाज करि रहियौ
दाखव तिको पछै पिरि दहियौ ।
हार जौप वाताँ हरि हाथे
विडँ पतिसाहि सरिस हाँ वाथे ॥ ६८ ॥

साहि तगा गङ्गा दल सारे
धड़ खारौ भङ्ग खग धारे ।

६९ । JTU रो (चौ), RS घर (चौ), JP दल (बल).

७० । T शुं नां, BJ भो ने, FJ दोको (दोलो), PV बच (बल), J भव (बल),
N यड (बल), T तुं नां, BJ तो ने, DG चावध (चावजो), P चाविगौ,
RS भो नूँ, F भो ने.

७१ । N लाज (राज), RST बुरां, T दुजाय, RS डजाय, BN जमन,
PRST आगल.

७२ । F जिको, GIR जीन, U जीयथो चरि रे चायि, BI ल्हां (हँ), J छयां,
U रे पतिसाहि हुं चायीहुं चायि .

वचनिका रां रतनसिङ्गजी री महेसदासौत रौ । १६

औरंगसाहि दिसौ आखौ इम
बुध करिस्या कैश यागडव जिम ॥ ६६ ॥

आहिव वाहि वहाडि असिमर
महाशन ले जाओ मधुकर ।
मतौ दिडाइ मिले रांड मारू
सोख रतन कौधौ खग सारू ॥ ७० ॥

ताम जुहार किवौ खग तोले
बौजै भवि मिलस्याँ हसि बोले ।
जोवै तिके भवां घरि जावौ
आवै खगि मो साथै आवौ ॥ ७१ ॥

कालै मरण मनोरथ कौधा
लाज मरण भास्य मुजि लौधा ।
आप तयै देहै फिरि आयौ
जोध जडागि मिलैगिर जायौ ॥ ७२ ॥

६६ । BI तथौ, DFJRS भांकू, T भांजां, U दल बांकू, G दल सांकू. All MSS. भांकू T भांजां, NU भांकू भावरौ. BI भांकू गाँव, U चोधारे, G दिसा, PTV आचै, RS. आचा.

६७ । FPRS आहिव, U आहवे राह करीस आसुंवर, BDNPTV दिडावि, DRS करे (मिळे), J कौचौ.

६८ । T करे (किचौ), RS जोबौ, FIJRSTU जिके, FRT आवौ (आवै), G तु चाय मो, U तो मो चाय, VI चाय मो, B चाय मो, T चाय न्हा, J जिके चाय हैवि.

६९ । JRS तथा (मरण २), FG सुनि भारव भर लौधा, U वडी भुज भारव लौधा, N सरण मनोरथ लौधा, RS तथां डेरां, J आचल (जडावि).

२० बचनिका रा० इतनसिहुजी जो महेसदासौत रहे ।

करि चैंग पाँन सिनान महाक्रित
बड तौरथ मधि दौध विपाँ वित ।
सपत धात चौरंग लिखमौ सह
बग्गे चक्ष रैखा सरहौ बह ॥ ७३ ॥

देवाँ दरसि परसि जाइ दारै
पूजा करि हेरे पाधारै ।
होम कराडि भगाडि विपाँ छद
जयि आवाहन खर इसठ जद ॥ ७४ ॥

करि भुजाई चाडि कड़ाला
विधि विधि सह भोजन बड़ाला ।
पाँति रचौ चौसर पैंचालै
कवि रजपूत पोखिया कालै ॥ ७५ ॥

॥ दूहौ ॥

तुचिठलवाला व्याम व्यु
चन वित किलै अपार ।
दिल प्राई आसौस दे
कवि जम्मै जैकार ॥ ७६ ॥

७३ । PGJN याक, BRSU यात, RSU नभि, T विचि, BDFNPRSV दिथि, DGPV लिखमौ चौरंग, BGJPTV अचि.

७४ । V रन (जाइ), BRS डेरा, JRS कराव भगाय, B जिमाडि (भगाडि), DPV आरावण.

७५ । FJ रा (घड), RSU रचे, DFPV पूचालै, T पांचालै, G पैंचचालै, U उंचचालै, V पामौथा (पोखिया).

७६ । DJRSU जिम (भू), T अा॒, JSU जीमै केवार, G wanting.

वचनिका रा० रत्नसिङ्गजो रो महेसदासौत रो । २१

॥ गाहा ॥

गाजे दारि गयन्दो
वाजे नौसाथ जैत सिर वाजा ।
सारिख इन्द समन्दो
क्षाराजा राज काइमो ॥ ३० ॥

॥ आमौष वचनिका ॥

काइम कमन्य
लिद भजावन्ध
मौजां समन्द
आचार इन्द ॥ ३८ ॥

दुरजोग माग
अरजगाह वाग
भुजबली भौम
सुराति सौम ॥ ३६ ॥

खट भाख जाग
तप तेज भाग
विप्र गज पाल
लौला भुजाल ॥ ४० ॥

३६ । RV भाजा, S भाजौ, RSV वाजौ.

३८ । FS place the fourth verse in the place of the third and
vice versa.

३५ । BNPT दुजोष, S द्रजोष, J दुंजेष, G दुरजोष.

४० । DIJND शो.

२२ वचनिका रा० रत्नसिंहजी रो महेसदासौत रो।

वीराधिवीर

हेली हमौर

मधुकर सुनव

किरतब्र क्रम ॥ ८१ ॥

॥ वचनिका ॥

बासठि हजार फौजां रा भाजगाहार ।। छखण्ड खुरसाण रा
बिधूंसगाहार ।। मैमन्त हाथियाँ रा मारगाहार ।। पतिसाहीं
रा विभाड़गाहार ।। पतिसाहीं रा पड़िगाहय ।। गजराजीं राजान
कौ गजवाग ।। अदिसाल ।। विजाइमाल ।। लखदौचय ।।
जसलौचय ।। राजान कौ राजा ।। तपै महाराजा स्थय ।।
तिथि बेला कपूर बौड़ा भाइयाँ उम्भरावाँ कवीसुरीं कूँ दिच्य ।।
दिवाया किच्चा ।। सभा रूप कैसा ।। औसा छन्नीस वंस वगाउ
करि बैठा राजेसुर ।। साहिवखान भगवान अमर बोलिया
बहादर ।। बाठ जसराज जैसा कवेसर ।। तिजारा कौ बाड़ी
फूल पागर ।। जल कमल हंस का वगाउ ।। जागे मानसरोवर
सौरस्म की लहरि आवै ।। जवाधि जलहर सूर्योजया गाया ।।
रक्ष राग सुखाया ।। राजा महेसदास का जाया ।। इन्द्र सा
निजरि आया ।। ॥ ८२ ॥

८१। BDN करतब्र ।

८२। १ JT लोहपदार, ४ BDFGIRST [रा], ६ BFP [राजान], J राजा
मजराज के, R मजराजीं राजीं के, ८ T सवाइमाल, ९ GSU "देशप,
१० "केयथ, ११ T राजावाँ के राज, १२ BN प्रतपे, FGJNNU रायबृ
ष्टार, १३ T राजा रैसाक (after बेला), G मजराज (ibid.) GRSU
भाई, V भाईया नु, GS उम्भराव, U उम्भराव, V उम्भरावाँ नु DIPTV
[कवीसुरी], RSU नु (कूँ), GLJ नै, T नै, १५ U कसाखेक, J कैसा
दोसै नै, १० T कुप कुप (before साहिव"), GJS मजराज सारोचर
अमर गंगावत सारोचर (गिरधर), U अमर गंगावत गिरधर, BEJNU
[बोलिया बहादर], १८ J गिरधर जसराज जैहा कवेचर लाँ रा निजरि
मयब कैसा, GU सारोचर (दैसा), R सरोका, N जिसा, १८ U रो,
१० R रा, ११ F गुचौयण गुण गावै, १५ F कुवावै, १८ DGPTV [का]

वचनिका रा० इतनसिहुजो रो महेसदासौत रो । २३

॥ चन्द्रादूषणौ ॥

चैसा वंस क्षत्रीय दरमग्नि उम्भरा
सामन्द चन्द दिङ्गन्दक आरिख इन्द रा०
जोधाँ रा विचि जोध विशाजै ज्यारका
परिहाँ खाँगीवन्य कमन्य मध्याउत मारका ॥ २४ ॥

॥ वचनिका ॥

तिथि बेला दातार भूम्भार राजा इतन मूँछाँ कर घाति बोलै । १
तरुभास तोलै । आगै लड्डा कुरखेत महाभारथ हङ्गा । २ देव
दायव लड़ि सूचा । आरि लुग कथा रहौ । वेदव्यास वालमीक
कहौ । सु तौसरो महाभारथ आगम कहता उजेणि खेत । ३
अग्नि सोइ गान्धसौ । पवन वाजसौ । गन्धवन्य क्षववन्य गजराज
गडसौ । ५ हिन्द् असुराइग लड़सौ । ६ तिका तौ वात साकावन्य
आइ सिरै चडौ । ७ दुइ राह पातिसाहो रो फौजो अडौ । ८
दिलौ रा भर भारथ मुजे दिया । ९ कमधज मुदै किया । १० वेद

११ । GINPRS जमरा, DV दुहिंद (V दुरंद) चारचै, P कमंध चारचै, B
जोधा विचि जोधार, GJ वासीवंध, U बंधे पाव.

१२ । १ FGRSU निव वार, BDIJNU शालि (वालि), २ BIN कल्पा व्य
(after तोलै), G क्षू डाकुरे (*ibid.*), T कहै वे डाकुरी (*ibid.*), ३ ले
आगै चौ तो, T छाँगै, ४ F वाल, ५ DEJ चो (चू), T चो, G चो तो,
RS चो चो तो, BI तौसरा भारथ, PJ चायो (after महाभारथ), RS
तौ (*ibid.*), T चागम चो, G चागम चौ, DP लूं (after कहता), U जे
(*ibid.*), १० DIP जागसौ, ११ DFGTV क्षववंध गजवंध, S क्षवधारी,
SU राजा (after गजराज), DPUV पड़सौ (ग०), J लड़सौ, १२ JS
उसराज, R तुरकाज, U दूसलमान, J लड़ि मरसौ, १३ T चो (विका),
DPRSV [तौ], NT चाकावंधो, १४ FGIN दोष, D को, १५ IT
भरभार, F मुजाँ, P लिया, १६ BIN वेदव्यास, DPRST वचाया,

सासच बताया सु अवसाय आया १५। उनेहि खेत धारा तौरथ धर्मो
रो० काम खिचो रो० धरम साचबोजे १०। लोहां रा चोह सेकाँ रा
धमड्हा लोजे १८। खाँडीं रो० खाटखडि भाटभडि डगडाइडि
खेलोजे १८। पातिसाहाँ रो० गजघडा भड़ा औमड़ा मारि
ठेलोजे २०। पातिसाहाँ रे० क्वच घाउ कौजे ११। पुरजा पुरजा
जह पड़ोजे ११। तो० वैकुण्ठ चडोजे १३। कूँ वारठ जसराज
१४। हाँ महाराज २५। महाराज रा० मनोरथ औमहाराज पूरे २५।
चलिथाति ऊवरे २०। महाराज रा० मुँहडा आगे लड़ी १८। टूक
टूक झइ पड़ी १८। इतरा माहि साचोरा मक्कोक २०। गाहिड़ रा०
गाडा ११। फौजीं रा० लाडा १२। काल्ही रा० कल्स १२। सतो० रा०
नालेर १४। साढूल रा० साढूल १५। भगवान् अमर बोलिथा
बहादर १५। बासीं गोलीं सर्दीं रो० मारि लोपि हाथिथाँ रे०
कुम्भाथले खगकरा बजार्डी १७। गज ढाल पाड़ी १८। पातिसाहाँ

RST [ए], BINPU रो०, F रो० नो०, १० BNPRSV रा० (रो० १),
NPSTV रा० (रो० २), DPF याच दीजे, P याच लोजे, G जम जम
चाग कौजे (after साचबोजे), १८ U रो० धमाधम लोजे दीजे, GRS
लोजे ने दीजे, J दीजे ने लोजे, F दोजे (लोजे), १८ D चडाचडि,
१० BDGINPV गजघडा, FI [भड़ी०], DPV [भड़ी० औमड़ी०], B
[औमड़ी०], N औमाडि, J गज़ माजोजे उभड़ी मा०, T गज़ मारि
औमड़ी दे०, U भरो० [भड़ी०], ११ DU रा०, P रो०, RS नु०, BU इचो०.
B करोजे, I बाल्लोजे, १२ PTV पुरजो० पुरजो०, BUV छोर, DFINR
छोर, १२ RSU [तो०], V वरोजे, १४ T काँ०, I कुँ छो०, FGPUV
करो०, १२ GU [तो०], S औवैकुण्डनाथ, १० BN लगरै, १८ FGT रे०, T
सुंचडे आगा, N लडी०, १८ BPUV छोर, DFIN छोर, N पड़ी०, १०
TV इतरै, T माँ०, GJRT बोलिथा (after साँडे०), S बोलिथा०, DIU
साचोरो०, ११ DU रो० माडी०, ११ GJST(U) कुंवारी बडा रा जाँ०, DU
रो० लाडी०, १३ U रो०, १४ NU रो०, १५ DU साढूलसौर, P नाढूल०,
१६ I भगवानदास, PU बोलिथो०, १७ T कहे० छे० ढाकुरा (before बाल्लो०),
BNPV बाँध, P गोली०, B बोलिथा०, GTU गोल्ली० सराँ० बाबा०,
DNPRSV रा० कुम्भाथली०, T जाइ (before गज़०), U चगभाइ०, F
भाड (गज़०), V चगवराली० बजादिथा० विंडाइथा०, D बजादिथा०, F
बजाड०, १८ I बाल्ली०, J मेजा (after बाल्ल), F पाड०, G याजसाहाँ रा०

वचनिका रा० इतनसिङ्गबो रो महेसदासौत रो । २५

रा खासों भग्नां जाहाँ घग्नां आडाँ खुण्डाँ जाइस्याँ ४८। रुक पिचाला
पीचस्याँ पाइस्याँ ४९। चाचर विहगिस्याँ विहगाइस्याँ ५०। रिख-
खेत रै विखे रक्षित्वे बाणासि मतवालाँ व्यू घमताँ यकाँ इथिचाँ सुं
टला खाइस्याँ ५१। महारुद ने लिर पेस कराँ ५२। अपकर्ता
वराँ ५३। देवता स्थावास कहिसो ५४। बात रहिसो ५५। इतरा
माहै बोलिचो गिरधर गङ्गाउत ५६। शाउताँ पति राउत ५७।
पातिसाहाँ रा नर हैंवर कुञ्जर घडा पकाड़ा ५८। चन्द जस नामो
चाड़ा ५९। इतरा माहै बोलिचो साहिचो कुम्भासो ५१। सुरधरा
रो अग्नो पाखो ५२। माहैरै तो भगवान्दास वाघौत कहता ५९। २६।

नर हैवर कुञ्जर धधर पाड़ा (after दाल पाड़ा), ४८-४९ omitted in
D, ४८-४९ omitted in V, ४८ T [जाहाँयधाँ], F [आडाँचाढ़ा],
N भिंडां भाड़ि जाइस्याँ, U भंडा भाड़ा, F जास्याँ, N आवस्याँ, ४० P
रज्ज (रक), BFJRT योसाँ, F पावसाँ, J ने (after पीचस्याँ),
४०-४१ omitted in N, ४१ F चाचरो, J ने (after विहगिस्याँ),
४१-४२ omitted in I, ४२ T मतवाले व्याँ, U जिम, G [चकी] T साँ,
४२ omitted in BDP, ४३ BT महादेव, B [ने], T नाँ, RS नृं,
BFNRU करस्याँ, ४४ omitted in F, BNRU नरस्याँ, ४५ BN आर
कुग्र (before बात), U अुग्र, ४६ TV इतरै, (B)। इतरो बात कहता,
J इसी बात, DFJPTUV मैं (काहै), P बोलिया, JRSU गिरधर चप्पो
रो भगर राडांड गंगावत, ४७-५० transposed to § २०, between
५ and ६, in GJN, ४८ T कहै वे बाकुरो (before पाति), V नूं (रा),
J नराँ हैवराँ कुञ्जराँ, NT [हैवर], DJPRU [घडा], ५० GJNV
[जस], F लग (जस), ५१ NPT इतरै, T नाँ, DFIUV मैं, N बात
करता [काहै], ५१ BDGFITU सुरधर, BDNPT को, ५२ T कहै वे
बाकुरो माईरे आमिलो नालिक वे भावँ, F आगै (after तो), U
बाघानत, FJ नूं (before कहता), G आगै जो (ibid.), RS आगै इ
(ibid.)

॥ गाहा ॥

अवसाय मरण स्वगधारा
 सामि कामि भज्जाचै देहा ।
 सोचत चित नितनितं
 प्रामोजै पुनरेहा ई ॥ ४५ ॥

॥ वचनिका ॥

सु औ बड़ौ अवसाय आयौ । ऊडै इह किलकिला ज्यू
 फलधाराँ विचि उडि पड़ौ । पातिसाहाँ दो पौजाँ सूँ लड़ौ ।
 महाभारथ करि मर्हा० । बगड़ौ जोधाय जलला कर्हा० । इतरा
 माहै बोलियौ रासौ कुंचर । दूसरौ मधुकर । जलाबोल
 रिखसमन्द माहै असि जिहाज धर्हा० । किलम्बौ घडा मारि पारि
 कर्हा० । मर्हा० तौ अपकर्हा० वर्हा० । नहौं तौ जिवतसिम्म डइ
 उवर्हा० ॥ । चाठठ कहै बाप हो बाप ॥ । बाप है जोडै अतुलौबल
 भलौ चाडियौ बाल् घमल् ॥ ५ । महाशाज विमाह है आगम महळ

४५ । JT मरयौ, U कालेयं भंजीय सटोरो, V भंजाये, D भंजोजै, R भंजीयत, GSU तुचित, N पाईजै, BDL पाईयै, T पाईयै तौ, R पारथत, S पावैयत, DGLJRS [ई], B हि (ई) .

४६ । १ T सो, F सो नो, U आ० तौ, B सो [ओ], N अबड़ौ अबड़ौ, RS सो
 यो तौ महाभारथ दो [आगम S] अवसाय, ..., २ RS चेकरहूं (before
 छडै), TU कहा०, J किलकिलै, T आ०, FRS जिम, U डक
 (ज्यू), ITU विचै, V विचि विचि, U उडि उडि, D उपड़ि, F
 छुटै ३ JT omitted, ४ D कर्हा०, ५ J तौ (before बगड़ौ), RS
 नरसमन्द (बगड़ौ), J नै, BIU जोधायौ, BGI जजहौ, DF कजहै, G
 has a gap from this point to stanza 98, one leaf being lost,
 ६ BFNTV इनरै, DFIUV यै, T मां, B बाल कचरा० (माहै), N बाल
 करना०, ८ P जचोल, DPV ९ समुद्र, J यै, T अम नको, १० IRS किलमां,
 ११ J जीवा० (नव्हा०), DPV तर (तौ), T कपरां, १२ RS अतरा माहै
 (before बारै), RSU कहियौ, PRSV [ओ], १३ DJ जोडै, J भजां,

धमल् खम्माइचौ कीजै १४। पिण चौ महाभारथ रा० आगम १५। अेक वार सुरां पूर्णं अवसाणसिध खिचिचाँ रा० वडा राग माहै वडा दूहा गवाडौ १६। व्यं सुरां पूर्णं रा० चाचराँ रा० केस चण्णाइ नै ऊभा झै १७। पौरिस चै १८। सौंग नहमगढ चडै १९। काइराँ रा० थडा० पडै २०। विहायै सातलोक थौ० स्वगलोक जाइस्या० २१। सुरां पूर्णं खिचिचाँ रौ० वात सुगौ २२। आपणौ हौ० केइक सुणसौ २३। वाह वाह वारठबौ भली कहौ २४। मन रौ० लही० २५। झकम किचा० २६। जाँगडिये वडा राग माहै दूहा० २७। परिजाऊ दूहा० २८। वेगडा० सहि धवल रा० दूहा० २९। अेकलगिड वाराह रा० दूहा० ३०। मुझ मारवणि रा० दूहा० ३१। राउ दियमनै रा० दूहा० ३२। राउ अमर रा० दूहा० ३३। किलिचाणमनै राइमलौत रा० दूहा० ३४। कारण रामौत रा० दूहा० ३५। तेजसौ डुंगरसौहौत

DNRU धवल, १४ BT आगमि, DNU धवल, BV खंभारलौ, J करारेज, १५ RST [पिण], JU नौ० (after चौ), T चै० (after आगम), U आयो० (*ibid.*), १६ RSU अकरतु० (U चौ०) अवसाणसिध सुरा०... J अकरतु० सुरा० परां खिचिचाँ रा० वडा राग मै० दूहा० दिवराहो०, NV रा० (after पूर्ण०), BV वडै, BI [वडा०], १७ V जिम, JU खिचिचाँ० (after पूर्ण०), UV चरणाष, P चपचवाइ, U चोद, I आय जाय, D रचै, १८ BINR चोस (चौ०), १९ INSU यडा० (धडा०), F धडै, D दडा० PTV दौया० (धडा०), २१ PU शतलोक, LJPRU रु०, T चौ०, BDF नै०, JNUV जास्या०, F जाययो०, D जासौ०, २५ IR तुण्या०, PU सुखस्या०, २६ DIN [चौ०], F केचेक, J केचेक, B केटेक, D कोटक, RS केटक आपणौ पता० तुण्यो०, J तुण्यो०, २७ JT चौ०, २९ BINRS लियो०, T जाँगडोयो० नु० झकम कीया०, ३० BDINRS जाँगडियो०, BIN चै० (after जाँग०), V वडै, J मै०, ३२ JPV omitted, ३६ BDFNTV वेडवै०, BIJ धवलै, F धवलै, RS सुरज (वा० S) सपीत रा० दूहा० (before वेगडा०...), P तेजसौ० डुंगरसौहौत रा० दूहा०, ३०-१ omitted in V, ३१ JST मज्ज (मुझ), F गज मुजावत, ३२ T वेगडै० राउ वरजंग रा० कू००, RS राघा० सोकलै रा० दूहा० (after ३१), ३२-३ omitted in P, ३३ omitted in DFTV, JU अमरा०, ३४ BNU कल्याणदास, ३५ P करत, J करणै, U रामावत, J जैता कू०पा० रा० कू००, T खेमलै पता० रा० कू०००

रा दूहा ४६। जैमल पता रा दूहा ४७। जैत चूंपा रा दूहा ४८।
प्रियोराज जैताउत रा दूहा ४९। गाँगा डंगरौत रा दूहा ५०।
अखेशज सोनिगरा रा दूहा ५१। नगा भारमलौत रा दूहा ५२।
अमर धरमाउत रा दूहा ५३। सोभा साचौरा बौकमसी रा
दूहा ५४। अवर हौ छोस वंस अवसानसिध खिलियाँ रा दूहा
गाया अर सुगाया ५५। ८६ ॥

॥ दूहा ॥

मारु भड़ चटिया मकर
करिवा भारथ कत्य ।
इग बडाला वजियाँ
सको सचाला सत्य । ८७ ॥

जसवंत चौरंगसाहि जब
वेद कतेब वचाडि ।
वे क्षमपती वहसिया
रचि बोजै दिन शाडि । ८८ ॥

- ४६ J जैमल पता रा दू०, T राज अमर रा दू०, ४७ J प्रियोराज जैताउत
रा दू०, T तेजसी डूंगरसीधौत रा दू०, ४८ J बौदा भारमलौत रा दू०, ४९ T
चक्षवाण (कैताउत), J नगा भारमलौत रा दू०, T खरनमल दाई रा दू० (after ४६), ५० BDPT गाँगे, BT डूंगरसीधौत, IP डूंगरसी, J
तेजसी डूंगरसीधौत रा दू०, RS भोपत गोपालदासौत रा दू०, ५१ NPV
सोनिगरै, RS नगा भरमलौत रा दू०, J करब रामावत रा दू०, ईसर
धरमावत रा दू०, ५२ BDNPNUV जगै, JRS अखेशज सोनिगरा रा दू०
TU ईसर जौबाउत रा दू०, (after ४२), ५३ DFPU चमरै, RS अहौया
अमर जाम राघवलौत रा दू०, J सोभा साचौरा करमसौहौत रा दू०, T
करब दानेपरी रा दू०, भोपत गोपालदासौत रा दू० (after ४६), ५४
BDFNP सोभे साचौरै, BI सोभा सा० रा दू० बौकमसी रा दू०, D
विरमसी, J अचलदाम छोचौरी रा दू०, T गोगे साबू रा दू०, सोभसी
रत्नमाउत रा दू०, (after ४४), ५५ V बोजा हौ, FT खरां पुरां (छोस
वंस), RSU परजाक (before दूहा), NU [कर], JT ने (कर),
५६ J गिङ् (भड़), IJPTV वाजिया, BN बडाला (सचाला),
५७ T अमरक, FPV चौरंगलै, J जदि, PR बेड, V बज, JU पानिसाह
(इव०), JST रघे, FT बियै, BDJRS बीयै,

वचनिका रा० इतनसिहुनी रो महेसदासौत रो । २६

सिलहाँ खाना ऊघड़ै
बहु भड़ कहै दुबाह ।
कटकाँ विझूँ छँकलूँ कालू़ल
ज्ञै सनाह सनाह ॥ ५८ ॥

दलसिगगाह विरोलदल
दावानलूँ दनालूँ ।
दिव्या जसै चौरंग दुखा
क्षोडौ गज कम्बाल ॥ ६० ॥

॥ अथ शाखिचाँ रा वखाण ॥

। कन्द मुजङ्गौ ।

उरु चोढके सास अभ्यास आयो
वडा चूह पूतारिचा पौकवायो ।
गंडाँ मारि वेसारिचा नौठ गञ्ज
रुधामाल पेरे करै भाडि रञ्ज ॥ ६१ ॥

तिक्काँ चोपडे तेज सिन्दूर तन्न
वइरुहाँ वगाचै घणूँ स्थाम त्रन्न ।
नाडौ भोडिचाँ अड़ लमा निहकै
जटाजूट सद्गाह जे कोड जड़ ॥ ६२ ॥

५८ । RS कसे, V कठके, J विल्ले, DT दुङ्ग FINTU छद कलूँ ।

५९ । PV विरोचि०, DI छोडै, R छाडौ ।

६० । NS चोरै, DJPV चौरंग, FT चरी (चरै), BIRV पूतारिचा, T पाता०, N भूच, JNU वेसारिचा, F वेसारिचा, RS बेडारिचा, BIP बडे, T कोडि (भाडि) ।

६१ । S वयंड, V वय्या नेष अवर स्थाम..., S याया, F यड़ा, P यर्ण, U तन, PT चानि, BIN चूच (स्थाम), BNRSV लामा, T संबारिचा [जि], J काजि (कोड) ।

३० वचनिका रा० इतनसिङ्गतो रौ महेसदासौत रौ ।

कसे पाखराँ चमराँ जूह काला
वणै जागि पाहाड़ हेमझवाला ।
धजाँ पावि नेजाँ गर्जाँ सोस ठहं
मायै उडुच्यं जागि गुड्ही महस्तं ॥ ६३ ॥

पटे ऊपटे महधारा पटालं
खल्कै गिराँ मेर थौ नीर खालं ।
प्रलै काल कब्जाल कूटा पटालं
क्रमै डारगा कारणामूल कालं ॥ ६४ ॥

लुडै छाकिच्चा काल ज्यू ढाग लगे
पखै पार ताणै जिके लोह पगे ।
सभै भाड़ि उप्पाड़ि चैसा सनहुं
गठाँ पाड़ि चेहाड़ि औहाड़ि गहुं ॥ ६५ ॥

कुलं अडै चहै गिरं गच्च काला
मंहै इन्ह जागे घटा मेघमाला ।
फवै बग पन्तौ चागि दन्त फौज्जं
गजाँ वाजि बौजं खिंवै सोस गच्चं ॥ ६६ ॥

६७ । I पाथरे चमरे, BDNPUV चामरां, U कालं, V चेमत, JRSU लाल (सौस), DPRV कहौये, BPTUV गूड्ही.

६८ । J(N)U उमठे, JP पटाला, DFS गिर, BV तौ, S ता, J रूं, BIN जाँवि (नीर), JP खाला, BP पटाला, U छाइचं कारण, BP काला.

६९ । PV छाकिये, D छाकियौ, T ज्याँ, BDNPTUV लगे, J लगा, BDNPTUV यर्या, J यरा, S चर्के, BN इया SV गर्द (गर्दी), D गर्दे.

७० । ITUV कुलाँ, BINTU आड, BDIJNTU गिरां, TU कालं, मालं, FPV लिले (रंडे), RS घटा जागे, PV चहै (जागे), V मेहकाल, BDFNPV रखौ (पन्ती), DT चहै, RS चगा, RS गर्ही, FP वाग (वाजि), BFIJNT बौजाँ, J खिमे.

वचनिका रा० रत्नसिंहजी रो महेसदासौत रो । ६१

कपोलं गजाँ चोलं सिन्दूर कैसं
बोपै इन्द्रधनुङ्ग जैसा अरेसं ।
तिचाँ माहि ऊमी वगै रेख तासं
पवै उपरै जाणि फूलौ पलासं ॥ ६७ ॥

दली रोल दन्ताल जैसा दुगम्मं
अमं चालिचा सामुहा जाणि जमं ।
रजौ ऊमटै बोम नू रोसरता
धुचाँधार चारक्तिवचाँ घतधता ॥ ६८ ॥

रजौ थोम सुं वौंटिचा गज राजै
वडे अगडे जाणि रोंकौ विशाजै ।
भयाणङ्ग मैमोत सोमन भार
कमै जाणि आधी निसा अनकार ॥ ६९ ॥

इसा गज घण्टाल घण्टा अपारं
तिगहे लोक कोतिका देखन वारं ।
दुवै पौज पञ्चे गिरं गज ढागे
उमै जाणि आडावला खेत आगे ॥ ७०० ॥

६५। GIJN कपोलौ, U कपोलै, DFRSV गजै, DU चैसा, J जाँले (जैसा), RS अध (मर्हिं), J अकि, GIJRS अपरां.

६६। RST जमा०, GJ जमौ, GIJT सामुहा चालिया, RS अमडै, G अमडौ, FGIJRT सू (नू), D नै, BINT धुचाँधार, J धुचाँधोम.

६७। GI राङ०, BDFINPUV वडौ अनडौ, GI विराङ०, DT सोमोत, (F)PV सोहंत, GJ भारौ, BDIP जमौ, GJ अनधकारौ.

६८। RS असौ, RT वाजि (गज्ज), S वाजियं थोर धंटा, BDFPV कोमिय, RST कोगत, BD देवंति, (F)NU वेसै लिवारं, F दुचे, I दुने, R दुके, JS दोङ्ग, G फोके फावि (फञ्चे गिरै), PT लिरै, N लिरे, U जले (गिरै),

३२ वचनिका रा० इतनसिहुनी दो महेसदासौत रो ।

॥ अथ घोड़ाँ रा वस्त्राण ॥

॥ कन्द भुजहौ ॥

अरेको बहा खे० गरु गात अहा
बगावै कवी कत्य औहत्य बेहा ।
नलौ जन्ममे जासु वालाय नकहु
उलटु कटोरा वगौ चन्न अकर्ण ॥ १०१ ॥

उरं दास सारोख चौड़ा अलझा
भिड़चर्चा बाहु जहु वे पक्षत भझा ।
पुड़च्छी चिर्ची तोक पै कम्ब पूरा
संयामं विश्वै हाम पूरन सुरा ॥ १०२ ॥

जलं अङ्गुली मुक्तव पौचन जब्बं
उभै जोङ्गि राजीव नासा उच्चबं ।
सलौयाम चक्षुत अक्षुते सरोमं
गिणै कान वे सारिखा सौहमोसं ॥ १०३ ॥

१०१ : JRSU जांव (जासु), BJT वार्षाणि ।

१०२ : GJV उरा०, GRS तुच्च, G पय, FP संयाम, BEJU पूर्णि ।

१०३ : BNTU जला०, BJP(T)V पौचनि, BDGLJNTV अङ्गुली, P अजबं,
GRS चक्षु, DJ गिणै, RTU नासा०, FPV निषं ।

वचनिका रा० रत्नसिङ्गजी श्री महेशदासौत श्री । ३३

विड़क्की वगै दमचो केचवालो
भड़ौ भूप राजौ झचै रूप भालो ।
जंगमं पसमं मुखंमल्ल जेहो
दिपै जागि आशीस साहीस देहो ॥ १०३ ॥

विशा रेह तेजाल वहा विड़क्कं
कबाणं गुणं डायि भल्लै कुरक्कं ।
भिले रामवाणं मुठो वाउ भक्कै
चतुर्बाह रा रत्न न्यू पत्था चक्कै ॥ १०४ ॥

धगो उप्परै लूँय वारन्त धज्जं
गिरावै जिके आटुआ॒ पायि गज्जं ।
अपा आदकै अप्प काया अपारं
घसै धोम सान्धा जिके पूलधारं ॥ १०५ ॥

सुगे हाक सान्धा गज्जं दन्त सेखै
खगो भाटि घाटो विचै डायि खेखै ।
करावै हुच्छां टूक पै घाउ कत्तो
दिके अनन्त पाडै गज्जं चाडि कत्तो ॥ १०६ ॥

१०३ : B विड़क्कं, U °ग, R दुमचा, S °जा, T झचै, DGJ TU जंगमं पसमं,
F भिले, R °माल, FU जेहो, RS जास (जागि), FU देहो ।

१०४ : F वहा देह (विशा रेह), BJ विड़क्कं, BFGJTU कबाणं गुणं, BG
मालै, B कुरक्कं, BG भालै, FGIT चतुर्बाह, BFGRS न्यू, T पत्था
BG चक्कै, DPUV omit the last two verses, whereas F inserts them after the first two verses in stanza 107.

१०५ : FGIIJRS जपरा॑, NV आरंति, DJ जवारंति, RT गुडावै (गिरावै),
NV जिको, T वष (वष), BD FGIIJNRSUV चाप, J कपरा॑,
°धारा॑ ।

१०६ : BDIPRTUV चुच्छै, BN दांत, B येच्छै, I मेलं, GU चहाँ (चगाँ),
I चाडे, चेलं, R विचाँ, P(T) दिको ।

॥ अथ सूराँ पूराँ चिरदाराँ रा वस्त्राण ॥

॥ कृत्यं सुन्नक्षी ॥

तुरो लार कीचा कसे जौया तङ्गं
बगावे सिरी पाखराँ सारवङ्गं ।
समै वंस क्वचौस हिन्दू समत्यं
करेवा महासुर भारत्य कत्यं ॥ १०५ ॥

धुआँ घारगा चित्त चैसा सधौरं
बडाला बहै विह बौशाधिशौरं ।
पड़े आगि मै उड़ि जेहा पतकुं
आफालै आयो उपरा धारि अङ्गं ॥ १०६ ॥

जतै काल नूँ चालि सूँ भालि जूटै
तरुचार ज्याँ तेज रा ताप चूटै ।
मरेवा करै कोड भारत्य मन्नं
जियो मेल्हिये पञ्जलै भालि तन्नं ॥ ११० ॥

पड़न्ताँ दिक्कै आभ यम्मा प्रचण्डं
खलाँ मारि खमो कहै खण्डखण्ड ।

१०५। JT कौधा, ST छहे (कसे), U तुंग, DPV तुंगा, F चिर, BN इचो (चिरो), I इसा, U असौ, PV चारवंगा.

१०६। S धुर्ष, N धुवे, BI धू, BDT चौत, P चात (चित्त), UV छंद, PR बंद, FR ST चां, P छूद, J चेसा, RST जेही, BJNPUV जपरै.

११०। GI जाता, JN जै, FG जाट, BIN चू, BGIJNU जात, INRS मेल्हिया, JRV प्राज्ञै, DJPTU omit the last two verses.

वचनिका रा० रत्नसिंहजी रो महेसदासौत रो ।

३५

मरन्ना न धारै महातुङ्ग माया
करै काच सौसौ जिसी टुक काया ॥ १११ ॥

सदाई लगै खाग नै त्याग सुरा
पर्है जे प्रथीनाथ भूपाल पूरा ।
परन्त्री न भेटै गऊ विष पालै
चलै राह वेदो खिचौ ब्रह्म चालै ॥ ११२ ॥

इदो पश्च जौपै महासुर जेहा
जगच्छेठ जोधा हशमान जेहा ।
न भालै अली जौह नाकार नालै
चुड़िवा खिचौ ब्रह्म आचार जालै ॥ ११३ ॥

समत्या इसा ऊँडलौ आभ साहै
गजाँ दना तोड़े रिमाँ घाट गाहै ।
प्रचारे यहे वाघ रैया पछाड़े
भिड़न्ना गजाँ भौम जेही भमाड़े ॥ ११४ ॥

न भागै चिके तुङ्ग भागै न भारै
सरोरौं हुआँ खण्ड पिण्डाग साहै ।

(१११) N पढ़ते, BIJNRS आंभा, (B)I दहाँ (चहाँ), BINV चहाँ, RT मनै (महा), BINRT नोह (जुह), J जोध, G शुर, D महातुषि धारै न माया, BDF(RS)T जिसी, DJPTU omit the first two verses.

(११२) BUNP जो, T चाँ, J वे, FR(S) पेहोजै, U भुजाला भूरा, FPV ब्रह्म (विष), G वेदोज, FT वेदो ।

(११३) BP पांच, D जगजुध, V जुगजूध ।

(११४) DJRS समर्थ, S उडले, (D)R उडलौ, T दांत, RS उतारै (प्रचारै) BDINP(V) जेहा ।

३६ वचनिका रो रत्नसिंहजी रो महेसदासौत रो ।

॥ अथ सुगलाँ रा वस्त्राण ॥

॥ कन्द सुजङ्गी ॥

बलुङ्ग दुखहुं हठालं बंगालं
चकट्या इसा चालिका काल् चालं ॥ ११५ ॥

भयाखड़ चौवा जिके रोम भूरा
पखै पार बीवा हिलै थाट पूरा ।
प्रलम्बा मुखौ रक्ष चक्षौ परक्षौ
मुजाँ जम्म बेहा बलौ सबभवहौ ॥ ११६ ॥

मरोड़े गजी कन्ध ओड़े मरहं
रहचै जिसा सिङ्ह मुक्कौ रवहं ।
कसौसै गुगं चौकटड़ौ कवागं
बलौ भौम बल्धाँ कलौ पत्थ बागं ॥ ११७ ॥

करा दुच्छरा मेच्छ ले मह कक्कं
हजारी मुहरी बायि कै बौरहकां ।
गिरं कन्ध अन्धा झिदै अगिच्छानं
मरे मारि जागौ जिके अभिमानं ॥ ११८ ॥

११९। BGINT भाजै, GJRST चरोरे, T छोरे, G(T)U बलडौ, FJV
बलडा, GU दुचडौ, T दुकडौ, PV दुचडां, J दुचडां, FG(T)
चडाला, FGT बंगाला, F(G)RS चक्षे, FGT चाला ।

१२०। (BD) जिको, BDJN भूरं PV जिके (जिकै), F जिके, BIT चुच्छा, BI
चुच्छ (चक्ष), GIJ चुले, DPUV जिचा, BN जिचो, DGJN जिचे ।

१२१। RS इसा, NV गुचो, P गुचे, JR गुचो, RS बचे, J बचे, GU जिचा
(बचाँ) ।

१२२। RS बरं दुबरं, G बरो दुबरो, DTU दुमरा, BD च्छे, PRS
हजारं, J सुचे, DIP सुचो, FRS सुचे, RS बाज लै (बाजि नहै), BIN
बिराँ, R बिरं, S बहं, GJ गिराँ, AII MSS. रिदै, NU चमचालं,
BDUV जिरैं, RS इसा (जिके), J जके ।

वचनिका रा० इतनसिहुनी रो महेसदासौत रहे । ३७

उंधे पाथडे कालरूपी असल्लौ
बोले पारसौ चेरसौ गळवल्लौ ।
कहे पञ्च निवाज वाचै कुराण
कुण्डात्रम रत्ता कसन्ना कवाण ॥ ११६ ॥

खुशकाँ चवाकाँ तरंमाल खावै
भलौ चौज प्रित्यौ जिके मन्न भावै ।
जहौ वाप नैलङ्घ जामा जङ्घावै
वरे अज्ञ अज्ञेक धार्द वयावै ॥ १२० ॥

प्रिथौ रा लिछै भोग चैसा प्रचण्ड
ख्याँ मारि डग्है जिके नव खण्ड ।
इजारीसदी पञ्चसदी विसदी
जग्ज्येठ जोधा मिलै नामजदी ॥ १२१ ॥

परम्भोम धंसै जिके आप प्राण
वडा चुड रा बन्ध जायै विनाण ।
इयै मारि पाँडे पंखौ बोम छँता
सांहे चालि सूं जागवै काल सृता ॥ १२२ ॥

११६। RS चेरसौ पारसौ, J चारसौ (चेरसौ), PV पांच, DP कुण्ड, BDJN PV रत्ता.

११७। RSV चुराक, BRSV नवाक, DFGIT नता०, T चायै, RSU जिका०, I जिर्कौ, J जकौ, T भायै, J जायै, RS वरै, J अकै (अङ्ग), D omits the last two verses.

११८। U चागै, T चांडै, G चलां, N विसदी (विं), G जिकै (मिलै), FPTU omit the last two verses, whereas B inserts them together with the six subsequent ones, in the middle of stanza ११९.

११९। BDV परम्भुमि, BV चाषै (धूंसै), D नाजौ, IJ प्राङै, BJV रो बुदि (रा बन्ध), IJ विनाणै, J बदी काल जै जागवै, FPTU omit this stanza.

वचनिका राँ रतनसिङ्गजी रो महेसदासौत रो ।

जलै आप है रोस जैसा तुच्छनं
त्रिया मात्र जागै धर्णी कामि तम्हं ।
सबहाँ जिके वेध धानकू साधी
बलड़ी इगै बड़डी बाल बांधी ॥ १२३ ॥

कसै हाथलौ टोप मोजा कमलं
जमहाठ बामै जिके खाग ढङ्हं ।
गुपती कतो सक्कि गहा गुरजं
कसै आवधी चौसक्कि भुज्जा कलं ॥ १२४ ॥

भुथाणं कवाणं तुच्छाणं सभलं
मिलै मौरजादा इसा भुज्जमलं ।
विन्हे फौज फौजाँ धर्णी चववाहं
सभै सार आवड लौधाँ सवाहं ॥ १२५ ॥

विन्हे साहि राजा विन्हे नेत बाधै
बर्णी फौज देखे धर्णी सोह बाधै ।
जेजैकार जौहा इरी राम जयै
असव्वार छार्हा मुँकाँ पागि अयै ॥ १२६ ॥

१२३। N जेचा, GIJR काज (कामि), DU सबद, (F)J सबदे, BI जकू, N जिके, F(I)NPUV कंबड़ी (बंगड़ी), INT मात्र (बाल), V बलोवंत कवड़ी मारै बाल, FPTU omit the first two verses.

१२४। BPV जावडां, BINU आवधं, JN बचौस, BI बचौसे, T बचौसा, DFV जाम बचौस.

१२५। F भुथाणे, J भुथाणं °आ °धर्ण, GRSU जुहू, F विझं, U विझी, RT omit the last two verses.

१२६। F विझं, DFINU चाहिजादा, G °सादा, T °जेता, BPV नेच, G देच फौजा, DN धर्णी (वृ), LJ चीम, N जोम, U फौज साधे, IP जाम (राम), BDFGTUV जंये.

वचनिका रा० रत्नसिंहजी रौ महेसदासौत रौ । ३६

दियो हाथ दाढ़ी दिठं गाड इक्खे
इलस्ता इलस्ता इलस्ताह अक्खे ।
उजेयो महासुर हैयाट आणे
जुड्हेवा चढे देव दगाव जाणे ॥ १२७ ॥

चक्रत्यां कमन्धां रचे वीरचाला
वगे जाणि भारत्य पारत्यवाला ॥ १२८ ॥

॥ दूहा ॥

केरव ज्यूं आयो कमंध
पाण्डव ज्यूं पतिसाह ।
याँ हरि नाम उचारियो
वाँ रहिमाया अलाह ॥ १२९ ॥

अकबर इर तुनिटल आजन
कमंध दुजोष कस्त ।
ओरेगसाहि सुराद वे
राजा जसौ रत्न ॥ १३० ॥

१२७ । B दाढ़ी, PV चढे (दिठं), F चडै (ditto), U चढे (ditto), D चढा (ditto), BIN चढी (ditto), गज (गाड), BIPR अल० अल० अल०, T वे (वै), G भारत (वैयाड).

१२८ । (J)BS चमणे कमंधे, G मंडे (रचे), D मिळे (रचे) जोर, NPV फारद भारतवाला.

१२९ । FGRS जिम, T इयो, B राम (नाम), V उचारिया, BDFGJNV उवा, T उवा, U उवा.

१३० । IT दुजोष, RS इजोष, JN दुरजोषन, G दुजोष, JRS रन (वै), V चडे.

४० वचनिका रां रत्नसिङ्गनी रौ महेसदासौत रौ ।

॥ कवित ॥

हिन्दुआगा तुरकागा

करगा धमसागा कड़करै ।

सभि कबागा गुण वाग

दलां प्राइम बल दवरै ।

भड़ भिड़क्क गज लुच्च

बड़ा चतुरड़ कसम्मै ।

सिन्धु सह रवद

नह नौसागा निहस्सै ।

चबवाह साहि दोइ राह चडि

सभि फौजां दोरै समथ ।

विचि भगड थगड मगडे बडा

करिवा भारथ चेम कथ ॥ १३१ ॥

साख साख मिलि भाख

लाख लाखीक लसकार ।

आरि चक्क नव खगड

हिलै फौजां गज डमर ।

कसमस्सै कोरम्म

सेस नागिन्द सलम्मलि ।

१३१ : G चुरमांध, (D)NV कद्दो, U रचो, BI इच्छो, T कर्मचै, U वौष
गुष कवांष, BDINUUV दच्छो, FTV भडां, FV भोड जग जोध (जुध),
U बडा, F जोध रचति, V जुध रचत (बड़ा चै), J यवद, T नवद,
(नह), BN दुर, D हुर, T वे G सके फौज, DV दुरै, I दोने, JRST
वे वे, G वेर, FITU भंडा भडां, G घड भंड, RS घडां भंडां, T दैरै
(भंडै), J भंडोवर (भंडै वडा), T कुर (भंड).

वचनिका रा० रत्नसिंहजी रौ॒ महेसदासौत रौ॒ ।

४५

सात समंद गिर आठ

ताम भर मेरु टलटुलि ।

करि कोप दलु॑ प्रारंभ कहर

धेखिहर आगे बरे ।

माँडियौ मुगले मारबे

रिण औरंग जसराज रे ॥ १३२ ॥

॥ वचनिका ॥

इयि भाँति रा घोड़ा असवार आगि ब्रजागि माहे ऊहि पड़े । ।
 सिर पड़ियै लड़े ॥ । हाथियाँ रे दात चड़े ॥ । हिन्दू मुसलमाण ॥ ।
 नरसमन्द खुरसाण ॥ । आरि चक्क नव खुरड प्रियौ रा जगजेठ जोधार
 जमदूत राजिन जोगिन रूप करि उजेशि खेति नह हैंवर धेखिहर
 चौदन्त छाया ॥ । चतुरङ्ग घोजाँ बौहरङ्ग वाना कियि भाँति सू॑ विशाज-
 मान दीसे ॥ । जागे अदार भार वनासपतो रित वसन्त मिलि धुलि
 रही ॥ । दीठाहौज वणि आवै ॥ । न जाइ कही ॥ ॥ । हो भाई भाई
 अेकयि रित रा कासु ॥ ॥ । अेकयि दीहाड़ि क रित नव रस निजरि

१३१। GR आच (भाच), J आच (ditto), GNT झुरम, G समंद चात, ।
 आभ (मेर), DITU करि (करर), GJ करै (ditto).

१३२। १ NT [रा], G जिके (after असवार), N इतरा ठौड़ (ibid.), DJ
 मे, ST मी, २ DFNRNU पड़ियाँ, ३ BGSU दायो, FJNU दावि,
 DGRS invert the order of १, २, ४ RU रजपत (अमदूत),
 RS काया नाया रो आस परहर (before उजेशि), BFLJNU आय
 (before चौदन्त), ० BIN बजरंग, GU इष, N किष किष, = RS
 जांदौजे, BIJNUV [रित वसन्त], BIN [मिलि], ६ FI दोडौ, BDJ
 NR चौ, १ [चौज], १० DFG पिष (before न), RS चो (ibid.),
 (D)FIU जावै, ११ DGJRST [चो भाई भाई], FUV दो चो, N
 भार दो भाई, BEJNTU चंके, G वणावौजे (after आसु), १२ DFT

४२ वचनिका रा' स्तवसिङ्गती री महेसदासौत री।

आवै १। कहि दिखावै किथि भाँति १। आरावां आतस भाल् १।
उन्हाला प्रलै काल् १। सर काइर सुका १। सुर धीर निवाणे जल्
ठुका १। कहि दिखाई उगति १। आ तौ योखम रित १।
मदधारा वसती घकां गजहमर नौसाला गाजे १। बौजली आँकुस
विशजे १। योध चाचिग वौरधणा दादुर बोलै १। मुगल लाल
ममोला सा निजरि आवै १। वरिखा रित वरणी १। सरद रित
कहणी १। रिंग समन्द माहै सुर कमल विकसि विराजमान झआ
१। चन्दा जेहो चन्दवदनी व्यपक्षरा सोलह कला सुधा नेह सम्पूरण
उदित झई १। कैसौ १। जैसौ आसोज कौ पूनिम सरद रित जैसौ
उजली १। फौजां ऊपरां ऊजलां भालां रा डमर भलुलाट करि
जगाजोति जागौ १। जागे वरफ रा टुक हेमाचल पहाड़ माथे
विरजमान झआ १। हेमत रित जागौ १। सिंहिर रित जागौ १।
सुक रहिल वागौ १। काइरां नूं ठगिल लागौ १। हाथ पग घुञ्जे
घड़धड़ १। उर दाँत हाड गोडा खड़खड़ १। इग्ना भाँति सूँ

थेके, BN थेक, GRSUV दिन, । मै. G माँचि, T माँचै (before र),
V नदरि (निजरि), १३ DF(RS)TUV दिखाई, DFJT दण, DJT
रुं (after भाँति), G हुं अहोज, १६ NT मावर (काइर), १७ V चर-
वीर, N मरजल, १८ F(G)IS उकत, १९ T कढी (after रित), T
वरिखा रित लागौ (between १८ and १९), २१ RS मोर (after
चाचिग), २२ BDNRS [ममोला], RS आवै मामोला, BN आवै
मामोला दिखावै, २४ GJS वणौ, २५ FG नै (before सरद), RS आवै
[तौ] (*ibid.*), T दिमै (*ibid.*), २६ NU विकसि, T विचाले (विकसि),
२७ F इंमार (कला), RS सिवगार (after कला), B(N) मसुद, FJ
TV [उदित], DRS उदान, G उदीनमान [झई], JV कै(after झई),
२८ (I)U जिसो, DRST [जैसौ १], G जागै (जैसौ १), FGRSV री,
२९ GIJRST कपरि, BIT [कलालौ], BIN करलौ (करि), BNU
लागौ (जागौ), IT [जगाजोन]. ३१ RS जागौजै, GNTU देस? प॒
मा॑ व॑ रा॒ ह॑ वि॑, DGRS कपरि (माँचि), D हु टूक. ३२ T आवै,
३३ IJ लहिर, ३४ DJ नै. ३५ GNU [चाड], T after ३५ inserts
the following: दिमै वसंत रित कहणो। जैजों पंचवरणो सोइं बनराश
जाँधि फूळो हैं। चोल सुख कौथा है। सो जाँकै मूलाल माहै गरकाव

बचनिका कहौ॒ कृ॒ दित सहौ॒ १८० । नव॒ रस॒ कहि॒ दिखाइ॒ १९० । सरस॒
वौरे॒ बौरस॒ किया॒ १९० । रौद्र॒ रौद्रस॒ किया॒ १९१ । अपकरा॒ सिङ्गार-
रस॒ किया॒ १९२ । नारद॒ हासरस॒ किया॒ १९३ । काइरे॒ भैरस॒ बौभैरस॒
किया॒ १९४ । सुरे॒ सान्तरस॒ चदमुतरस॒ किया॒ १९५ । दूषियाँ॒ करणारस॒
किया॒ १९६ । वैकुण्ठ॒ सुं॒ लिखमो॒ सहित आप॒ विसन॒ गुरङ॒ चठि॒ आया॒
१९७ । कविलास॒ सुं॒ सिहुवाहमो॒ चखौ॒ सहित इंसर॒ त्रिखम॒ चठि॒ आया॒
१९८ । इन्द्रलोक॒ सुं॒ तेचौस॒ क्रोडि॒ देवता॒ सहित इन्द्रायो॒ अपकरा॒ रै॒
जूलै॒ इन्द्र॒ औरापत॒ चठि॒ आया॒ १९९ । नव॒ नाथ॒ चौशासी॒ सिड॒ अनेक॒
पहुँच॒ पलचर॒ यौध॒ चौसठि॒ जोगयो॒ बावन॒ बौर॒ जवत॒ किन्नर॒ गण॒
गन्धप॒ सहित दिखि॒ नारद॒ आया॒ २०० । वौरे॒ डाक॒ वाया॒ २०१ । विमाणे॒
बोम॒ छाया॒ २०२ । साकणो॒ डाकणो॒ मिलि॒ मङ्गल॒ गाया॒ २०३ । बौबति॒
नौसाथ॒ दिग्गतुर॒ वाया॒ २०४ । देवासुर॒ देखवा॒ लाया॒ २०५ ॥ १३३ ॥

कौया॒ वे॒ दैसे॒ है॑ । नौबति॒ चौधुराम॒ गाइजै॒ है॑ । सो॒ जांके॑ बफताल॒ धमल॑
मंगल॑ राय॒ बारजै॑ है॑ । १८० BINU॒ दची॑, DGRS॒ बचनिका॒ कहौ॒ दृ॒
विध॒ [G भानि॑] लौ॒ ल...॑, १९० NP॒ दिखाया॑, १९० PTV॒ [चरस॑],
१९१ BINT॒ नारद... (see १९१), १९२ D॒ सिष्मार, BINT॒ काइरे...
(see १९२), १९३ GP॒ चाल॑, BIT॒ रौद्र... (see १९१), N॒ सुरे॒ बौरे॒
बौभैरवर॒ कौया॑, १९४ G॒ [भैरस॑], BIT॒ अपकरा... (see १९१), N॒ रौद्र...
(see १९१), F॒ दूषियाँ... (see १९१), V॒ सुरे... (see १९१), १९५ RS॒
सुरज॒ सुरा॒ लात॒ चदमुत...॑, F॒ काइरे... (see १९१), N॒ चपकरे...
(see १९१), T॒ between १९१ and १९५ inserts the following:
साकणो॒ डाकणो॒ मिलो॒ बौमरस॒ कौया॑, १९६ FN॒ सुरे... (see १९१), V॒
काइरे... (see १९१), T॒ वस्त्रपरे॒ करवरस॒, T॒ मधुतुम्बज॒ सांतिरस॒ किया॑ ।
नव॒ रस॒ किया॑ (between १९६ and १९७), १९७ GT॒ चा॑ (रुँ), S॒ ता॑,
GRST॒ आप॒ लि॒ लि॒ स॑, १९८ BDGIPU॒ कैलास॑, G॒ चा॑, I॒ ता॑ S॒ तो॑.
U॒ चित्र॒ क्षपरि॒ चढि॒ है॑ चाइ॑ रेखर॒ रिषम॒ चढि॒ आया॑, I॒ चमुंद॑, १९९
DG॒ चा॑, I॒ ता॑, S॒ तो॑, I॒ देवसुरा॑, DJPV॒ चाई॑ (after इंद्रायो॑), JPV॒
चाय॑ (रै॒ भल्लै॑), F॒ चहित॒ (ditto), the order of १९८, १९९ is
inverted in GI, १९० DFJ॒ डाक॒ वाया॑ (after बौरे॑), V॒ चैवपाल॑
डाक॒ वाया॑ (ibid.). GJRSU॒ चेनाल॑ (ibid.), DGUV॒ [रिषि॑],
१९१ BINT॒ चलाया॑, १९२ D॒ विवाणे॑, the order of १९२, १९३ is inverted
in FGRST, १९५ B॒ देखां सुरा॑, JV॒ देव॒ दायव॑, देखव॑.

॥ दूहो ॥

सभि चारावा समसमा
समासमा सभि सुर ।
समासमा दल सालुले
चहै चैबाला तुर ॥ १३३ ॥

॥ दूहा बडा ॥

वहै गोला सर चाग
आन्होसान्हा ऊकले ।
ऊडन्ते ऊडाडिचौ
चामचि असमाग ॥ १३४ ॥

सर सुर दानव नाग
धर हर सुरभुवणी यथा ।
विडती लागौ बरसवा
गोला सर गैकाग ॥ १३५ ॥

जागि पलै रिणजक
ऊडै सर सान्हा अगनि ।
गड़ी सवावा गणगिच्छा
नाखिचमाल निहङ्ग ॥ १३६ ॥

१३४। G सभि चरावा, NP चहि, BP चैबाल, R(U) चमालज.

१३५। RST अन्हो सम्हा, DIJPRV ऊडाडिया, BPU आराबा।

१३६। All MSS. except T मानव (दानव), GS °भवना, P सुरभुवण, V सुरभेला, B सुर चौपे भुवन, GJN गोले, DU गोलो।

१३७। GRS गोलो (सान्हा), T चौपे अक्षत (सान्हा अगनि), DGIRSU जांवि (भाल).

वचनिका रा० रतनसिंहजी रो महेशदासोत रो । ४५

चमशाला चै चूर
वेगाला तेजौ बडा ।
पड़ता॑ धर भेला॑ पड़ै
सर गोला॑ नरहर ॥ १३८ ॥

सुन्दालिम करि खोध
वसुधा ऊपरि वाजिचा ।
कागि गडा॑ सिर लोटिचा
जाणि कबूतर जोध ॥ १३९ ॥

पड़े लड़े अग्रार
अड़े चड़े सान्हे अगो॑ ।
कर्मधे कावलिचे किंचो॑
आहिव घोर अंधार ॥ २४० ॥

भौक अगो॑ खग झाट
सिर उर माथै कुरमा॑ ।
वहतो॑ को॑ दल वाहतो॑
वैकुण्ठवालो॑ वाट ॥ २४१ ॥

१३८ । DPRSV छै, G(U) लोर, F छय, GRSU वेगाला, D भड़॑ (बर॑).

१३९ । BI(T) बडै (बड़ी).

२४० । JRSU मांचो॑, D चांमा॑, BDJPTUV कमधं, BJPT(U) कावलिया॑.

२४१ । G चिर (चर), TU चपर (चर), D पर, R चर, D(G)S मानिल,
(माँचे), (G)P वहतो॑ (%तो॑), T वहते, R विहता॑, कोधो॑ (की दल),
वेहता॑.

४६ वचनिका रा० स्तनसिङ्गजौ रौ महेसदासौत रौ ।

वश्वर सूर निगेम
भास्य मध्य रौतौ भरौ ।
आवै जावै अपक्षरा
अगि अरहट घडि जेम ॥ १४२ ॥

बौरंग जसौ आगाहि
जूटा सुरिज राड ज्यै ।
यहमा अन्धारौ गैयहमा
मेह किचौ रिण माहि ॥ १४३ ॥

॥ वचनिका ॥

इगि भाँति सु तौर पौहर दल जूटा १ । खेंग नर हाथौ खुटा
२ । चौथा पौहर लागा ३ । भूम्भाऊ वागा ४ । बौरङ्गसाहि पाति-
साहि रा तपतेज अपदबल दईव रा अवतार जिण आगै जमराहौ
विमुहा खडे ५ । तिणि सु० तौर पौहर हाथूके महाराज जसराज हौ
लडे ६ । तिणि वेला उजेणि बौरखेत रा भूम्भार राड राठोड़ जोशा
रिणमल बोलिछा ७ । ठाकुरो सतरङ्ग रौ ख्याल मसिहाओ ८ । राजा
राखो ९ । राजा राखिचै बाजौ रहै १० । आपे तौ अगौ वाँटी हस्वल

१४१ । P भारचि, GRSTU भनि, V जुषि, PV घड़ ।

१४२ । DGRS जिम, RS(T) यथा (पद्धत १), T जर (जै०), BD(J) खें, T दौया (किलौ). Between this stanza and the following one, RS insert 14 *rasāvalī chandas*, beginning: चौंदु चौं
जुइ । चुंडु चेस चइ... etc. These are not found in any other
MS.

१४३ । G जर (after पौ०.) २ V जूटा, ४ T भूम्भार, P भूम्भारा चाल
बागा, ५ PV जोरावर (after नपतेज), BI अपार (अपदबल), DI वस्त्रदेव (दईव), T दैव, RS रीण, GRSV चौ (after राजौ), P
विमुहौ, V विमुह, ६ P दाढ़काँ, U दाढ़काम, D सु० दाढ़काँ, BV ताँर,
I इतरे (चाढ़के), ७ G वार, ८ G जि (before डा०), BDGIRS बाकुरे,
V बाकुराँ, GRT चौ तौ (before सतरङ्ग), १० IJRST राखियो, S

वचनिका रा० रत्नसिंहजौ रो महेसदासौत रो । ४७

किचा तठै बन्धेज किचौ हीज कै १। साहितर्हा जौवतौ ही मूळौ
२। औरझसाहि पातिसाहि हळ्यौ ३। सामि सूं सङ्गाम करणा
४। मारणा नै मरणा ५। ओढ़ी वाढौ ६। जसराज काढौ
७। वागी झालि जसराज वलिया ८। भारथ रा भरभार रत्नागिर
भलिया ९। १४४ ॥

॥ दूहौ ॥

किचौ उनेशौ कमधजे
बिन जौवत नित धाडि ।
नुडि सुरहै वलियौ जसौ
रहै रत्न मभि राडि ॥ १४५ ॥

॥ वचनिका ॥

तिणि वेला नौबति नौसागा तोग भण्डा सामिध्रम सोवा हिन्दुस्थान
रो सरम भुजे आई १। तिणि वेला रा आइचौ काला पच्छाड़ सोभा
वरशौ न जाई २। महाभारथ ऐ विखे कन कहैजै ३। किना
लङ्घापति कुमैया कहैजै ४। ऊनला वारह आदीत मुखकमल ऊगा
५। मनोरथ पूगा ६। भितिलाज रा भोड़ बाधा ७। अवसाग जाधा
८। १४६ ॥

रहचौ, १ BT बाँडिया, DI बांट, G छचा (किचा), I छचौ, V कौ,
RS चरवल चचौ कर बंडिया, T तौ (after तरै), DJPV दंध, I तौ
(after बन्धेज), J कौधौ, RT कौयाइज, १२ G राजा राजौ आ॑
(before साच॑), १४ DUV करणौ, १६ DJV बोडौ, १५ JT जै
(before जसै), १८ JP UV बालि (झालि), १९ G दिल्ली (भारथ),
RS मुखभार, DU भारथ (भरभार), DP भेलिया, B भिलिया, U लिया,
१४१। V कमधजां, GIJU जुरहि सुरहै, V जुध (जुडि), भषि ।
१४६। १ T इव भानि रुं, DJV वेज, DV सोवा (सोवा), २ U राजा (रा
आइचौ), कौ (after पच्छाड़), ३ DRS राजा (before झन), ४ JP
TV क, G कि, DU के, G लंका दै विचै (लंकापति), ५ GJT मुखकै,
BDI [मुखक॑], T लङ्घलि मु॑ जाषह वारह आ॑ ज॑, D लज॑ मु॑
कपरै आ॑ ज॑, J क॑ मु॑ बारे लङ्घार आ॑ ज॑, ७ D तै शुह बाधौ,
८ D लाधौ.

॥ कवित ॥

कहि प्रणाम रवि ताम
धानं ग्यान ह मन धारे ।
धसै धोम विचि धार
वस्या वैकुण्ठ विचारे ।
तजे मोह चडि सोह
लोह बोहाँ जुध लेवण ।
ताणि मूँक ऊससै
जाणि पाण्डव अरज्ञा ।
ऊळसै रोम पौरस्तु अति
यहे यक्षाङ्गा गैं वर्ण ।
खठौ सरीर ऊपरि रत्न
तृठौ सौस पलञ्चर्ण ॥ १४७ ॥

॥ दूङ्गा बडा ॥

मसतकि बौधे मोड़
धारे भुज हिन्दू धरम ।
मेह घडा दिसि मळपिचौ
रत्नागिर राटोड़ ॥ १४८ ॥

१४७ । I करण, BIT दिये चरि (ग्यान ह मन), BDIPUV धारौ, RS धरण,
T रथ (धोम), BDIPUV विचारौ, IS जोह (सोह), T लोह
(ditto), PV बाहाँ (बोहाँ), DFLJV जुध (जुध), T विचि (ditto),
J अरज्ञनह, DI ऊससै (ऊससै), DIPV पलञ्चर्ण, RST गैं वर्ण ।

१४८ । D धारे (बौधे), I धरे भुजा०, P बडा०, I पर (दिचि), B विचि (ditto).

वचनिका रा० सतमसिहुओ दो महेसदासौत रहे । ३६

जोधा रिगामल जान
सौसोदा हाहा सको ।
चबमेरा भाला चम्भङ्ग
रात रात्रा रात्रान ॥ १४६ ॥

बेलौ सहि विरदैत
जेठी गोवरधन जिसा ।
करनाचल आगावर कन्है
वह जानौ वानैत ॥ १४७ ॥

बटौ जावलि बाप
रासौ दैगाइर तणौ ।
गञ्जकेहर दिया गाविचो
तोडिवा खल ताप ॥ १४८ ॥

चमरौ भूप चगाहि
बोठलिचा जावलि बले ।
वधिचा साचौरा विडगा
मुहरि धगौ दिया माहि ॥ १४९ ॥

खित पुडि साहिवखान
हशमल्ल ज्यू जैता हरौ ।
उगि बेला लागौ चरसि
वंस वधारगा वान ॥ १५० ॥

१५१ । JP सौसोदा

१५२ । PV बोला, JU बोला, U जोडो (जेडो), T गोचर०

१५३ । BDGPU बेटा, IP आलम, RS तणै, B चैमपर चरि (दिष्ट).

१५४ । DU बोडल चू०, J बो० चू०, T बोडल ने जैमल, T विडगा (वधिचा), बिनै (विदग) ।

१५५ । PT जिम RS जेम, G लागै, F आगै (लागै) ।

५० वचनिका ई॑ इतनकिहुनो रो॒ महेसदासौत् रो॑ ।

करय॑ मरण॑ पह॑ काल॑

राँग॑ रमण॑ रिया॑ रुक॑ रस॑ ।

वहमंहि॑ नाम॑ वैग्राउत

जिम॑ ईसर॑ जसराज॑ ॥ १५४ ॥

दुलह॑ रथय॑ दुभाल॑

सुरा॑ पूरा॑ जान॑ सहि॑ ।

जैवै॑ बह॑ दुलहिणि॑ हुई॑

धज॑ तोरण॑ गजठाल॑ ॥ १५५ ॥

क्षिलते॑ मझरि॑ कङ्गाल॑

वाहे॑ तोरण॑ वाँदतौ॑ ।

गौ॑ काल॑ कुम्हाँ॑ थल॑

काल॑ गन्हाँ॑ सिर॑ काल॑ ॥ १५६ ॥

चेकणि॑ चोटि॑ अथाग

बुड़ो॑ सु॑ अम्बर॑ बहसि॑ ।

जैघै॑ साबल॑ वाहतौ॑

नर॑ है॑वर॑ धर॑ नाम॑ ॥ १५७ ॥

१५३ । DFJPV रिय (राय), S रामायण (रमण रिय), F रामन रिम .

१५४ । B रमण, TV सुनि॑ (सुचि॑), JPUV चिवै॑, PV चट, all MSS. except RS चम॑ (चम॑²).

१५५ । FJ(PV) छाचाल, R काल॑ गौ॑, PV जमर॑ (कुमर॑), P जल॑ (चल॑).

१५६ । BGPV झ॑ (झ॑), T स॑ DEJ चा॑, RT चौघै॑, PUV सामल, T फादिब, RS कुमर (है॑वर).

वचनिका हाँ इतनसिहुंजी मौ महेसदासौत रौ । ५१

कूटा सहि को जोध
नह मारू ज्युं गाहराँ ।
वहताँ सिर वाहे वधे
खग हाथलाँ सखोध ॥ १५८ ॥

गावै जोगणि गौत
जड़ै सह सान्हा अखत ।
वेद भयै नारद बहम
पूर्णै अछर प्रबोत ॥ १५९ ॥

चणि वाजिच बण भाउ
घमघमि अपहर घुघरा ।
वामा वौरामस तथा
नाराजिचाँ निहाउ ॥ १६० ॥

ठालाँ सिर भासाल
वामा वरिचामाँ तथा ।
मलृतौ निसि गाजै गजर
घण घावे घडिचाल ॥ १६१ ॥

१५८। FRT जिम, S जेम, U आ॒, B वाधे (वाहे), S सकोध .

१५९। G आंहा, T अग्नि (अखत, cf. १३७), JPV एषै, D पषै, T पाष, BDGRU अपहर, D प्रीत .

१६०। J वाजै (वाहे), S नाराजिचे .

१६१। F वाजै (गाजै), S गरज, P बहर FP गाजै (वाहे), DJ वाजै (ditto).

वचनिका रा० इतनसिहुजौ रो महेसदात्मौत रहे ।

वाजै इसै विवागि
खग ठालौ सिर खाटखडि ।
रमै महारिण रुक रम
जोध दण्डाइङि जागि ॥ १६२ ॥

खहगि करे रिण खौज
वाहै करि हाकाँ विहद ।
गङ्गाना गाजै मुरज
वाजै मुरजाँ वौज ॥ १६३ ॥

कमनाजल रिण काल
जैत कलोधर जैत जिम ।
सारो पहिलौ सुचउत
पड़िजौ लड़ि ग्रौचाल ॥ १६४ ॥

१६१। F दाले, B खाडिखडि, V सूर (कक), GU देहेदड, T देहेचलि,
RS दडीदड़ ।

१६२। P छहर, B बोहर, T बोहलि, J गढाने, RS गाजै गढाने, T
गाजै बिरदासौ, U बजदाना, RS भुजै. Between this stanza
and the next, RS insert the six *dūhās* following:—

जमजेडी जमरांण	बेजडहथ बाया हरो ।
मह पुर तर लगं गयो	सारो धार दुगांण ॥ १ ॥
रहचै मैगल रोइ	राखै जग नामौ रोइ ।
खूजौ खूरजमाल रो	खग पुचनौ चौसोइ ॥ २ ॥
जुह भांजण खल जोर (S जोध)	चाढा पचपंडव झवा ।
सोइष आनै भुकारमल	कालौ भुकन किचोर ॥ ३ ॥
मांकल सूर भचोइ	मधकर का आयाहनक ।
जुड़ कपड़े किसीर जुध	जोत चिके चव जोध ॥ ४ ॥
प्रभारा धडा (S धणा) पचाड़	नर दर के बाहे चनड़ (R न०) ।
दे चत उजवासो इके	भालौ भालावाड़ ॥ ५ ॥
रहचै खल रिमराह	सुन बौड़न अवसालमिध ।
खण्डभंग खग पुचनौ (RS यो०) अजय शौड़ करै गजगाह ॥ ६ ॥	

१६४। BDGJV चू, U जै, BDJ पहिलौ, F पहिलौ, R वैकौ, U भड़
(चड़ि), B(F)J(V) झुचाल ।

वचनिका रा० इतमसिहृजौ रो महेसदासौत रो । ५३

पाड़े प्रिसुय अपार
जमौ आखाड़े अनड़ ।
गोवरधन माथे गहणि
धामा जागर धार ॥ १६५ ॥

एल खटा पतिसाह
कर आवध वाहै किलेव ।
माइहथे मरि मारिचौ
रिया गोदौ रिमराह ॥ १६६ ॥

भुलाली खग भाड़ि
बेटा॒ विञ्चं सहितौ बल ।
खिति पड़िचौ मोटौ खिचौ
आधौ दल ऊडाडि ॥ १६७ ॥

ठाहेवा मञ्च ठाल
जसवंत कलि॒ मातै जुड़णि ।
पाठोधर पड़ि ऊपड़े
समहरि रायीसाल ॥ १६८ ॥

भवसि घडा बलि॒ भालि॒
वामग्य व्यू॑ वौठल वधै॒ ।
उतवंग जाइ बच्छंडि अड़े॒
पग सातमै॒ पयालि ॥ १६९ ॥

१६१ । T गोवरधन, BT साथि॑, RS ऊपर, T गरड (गढ़), B खोमा, T धमा.

१६२ । BPT करि, R किलम, G जगि (मरि), TU गोदै.

१६३ । T साथि॑ (सहितौ), RS पूरो॑ (मोठो॑).

१६४ । F ढाहे बज जिण, T जसमत, तानै॑ (मातै॑), RS omit this stanza.

१६५ । G तिष वेळा॑ रिय ताल, FRST जिम, PU उतमंव, U [जार] ब्रह्मदै॑, R चंबर (अ॑), सातवै॑.

५४ वचनिका रा० इतनसिहुजी रो० महेसदासौत रो०

बहु सुगल्लौ विरदैत
खागौ खगडूरतौ खलौ०
खार्चा० खुन्दालिम तथा०
वाने गौ० वानैत ॥ १७१ ॥

घणा अहिरण घणा घाउ
सान्है चाचरि० साचवाँ०
वाहै० साहै० बौठलौ०
खाडौ० खडिराउ ॥ १७२ ॥

जिम रावणा भुंभार
कमध्ज रामाइण करे०
पाल॒ तथा॑ वाह॑ प्रल॑व
पड़िकौ॒ विरद पगार ॥ १७३ ॥

आहवि॒ चितदिनि॑ ईम
पाल॒ हरै॒ जाविलि॑ पिता०
भिडै॒ गज॒॑ भमाडिचा॒
भीम तथा॑ परि॒ भीम ॥ १७४ ॥

गोकल॒ जगौ॒ गरोठ
करि॒ विझ॑ वाज॒ केसउत॒ ।
माल॒ हरै॒ तुष्ट माँडिचौ॒
ख्के॒ व्याकारौठ ॥ १७५ ॥

१७०। RS चार्गा॒, D चार्गे॒, BPT चलौ॒ (तथा॑), G(P)UV जो॒ वाने॒,
RS बौ॒ वानी॒, DF जौ॒ वानौ॒ ।

१७१। RS जिम (घण २), S चुच्चाँ॒, BFGRS चाँडा॒ ।

१७२। FRST रंगव, D(J) चरो॒ (तथा॑), J)RS पाह॒ प्रसव (चार्चा॑
प्रल॑व), FP यवला॒ (प्रल॑व) ।

१७३। DFJTV चरो॒, R तथा॑, S तथा॑, DGU भिक्ताँ॒ ।

१७४। F करै॒ विचारै॒, D करै॒ वैङ्ग करै॒, GU वाह॒ (वाजू॒), RS रिष॒ (तुष्ट) ।

वर्णिका रा० रत्नसिंहजी रो महेशदासौत रो । ५५

बालै मधौ बङ्गालै
खेला दल् खाँडा खच्छिं ।
धीर हरौ रिय खड़हड़ै
जिम होलो खग भालै ॥ १७५ ॥

व्याहवि मधौ आगाहि
पडिआलै वाजै प्रवंग ।
जायि खँडौवन जालिवा
भटकौ कटकौ भाहि ॥ १७६ ॥

बौश्ति खाग बजाइ
बन अरितर बाले बडा ।
गौ मधुकर कणिआगरौ
सुरिज जोति समाइ ॥ १७७ ॥

विठ्ठले किचौ विसेख
ज्यु॑ पौथल जैतै जिझौ॑ ।
यहैतै ऊरिला पाहिचा
आठ असुर गज चेक ॥ १७८ ॥

१७५ । T बोले, P बचै (बालै), T चलै. DJ चला दला ।

१७६ । DEJP धीर (मधौ), DU पौड़ीलमि, P पड़ीलमि, J पिड़ालमि,
T पिड़ि लहियो मानो प्रचंड, B बाजै, BDU प्रवंग, RS भडके ।

१७७ । P अस तरवारे बडा, T विर्हडे नर वालौ बडा, B बोनिमरौ (कविं) ।

१७८ । FJ जे, P जो, T जां, RS जिम, D [ज्यु॑] पौथल ते जैने, BP
(RS)T जैता, RS चरै (जिझौ॑), J दल कपाहिया ।

४६ वचनिका रा० इतनसिहूनौ रो महेसदासौत रो ।

वहा वहा गज वाज

किलंबी दल तगड़ल करे ।

खाना खयि खाना खलै

जुङि पड़िचौ जगराज ॥ १७६ ॥

सुंगलाली करि चौर

गिरधारी गाहै गजाँ ।

चडिचौ खगधारी चडे

रम्म इथी गठौड ॥ १७७ ॥

खलै करे वे खण्ड

कमधज चन्दनामौ करे ।

मरण मनोरथ पूरि मनि

पौथल पड़े प्रचण्ड ॥ १७८ ॥

१७९ । R किलमौ, T खांडाँ (खावा), DJU खल (खयि), F खज (ditto), T खिलि (ditto), (D)F खानी (खानाँ), FT खिलै (खलै), BU जुङ (जुङि), T जगराज ।

१८० । D विदियौ (चविचौ), चडे (चडे), T रथ ।

१८१ । F कौशी (करे), BG(SU) वि वि . After this *dakha*, RS insert the following :—

भर भीजन्तौ (R जण) आलौह मोहण जगलावत महर ।

वाघ कलोधर वाजियौ मुसहर जाणि (R जांचक) चौह ॥ १ ॥

And U the following :—

मारै सुखल मौर सुमठाँ चिर दीन्हौ सका ।

वलो (sic) मेहङ्गीया मुकज्जा वरै अपहर चौर ॥ २ ॥

वचनिका रा० इतमसिहुबौ रो महेसदासौत रो । ५७

तोडे खगि तुरकागा
रिल पड़ि ऊपडियौ बघौ ।
भाटो भला भमाडिया
जेसलगिर जोधागा ॥ १८२ ॥

जुधि जाये जमरागा
मतवाला ज्यू मल्हपियौ ।
भगवानौ भालै भिड़गा
चाले गौ चड्हचागा ॥ १८३ ॥

१८२ । RST चल (चल), DFJT भवाडिया, RS उजालिया, B कचाडिया.
After this stanza, FJP insert the six spurious *dahas* which are given below. B inserts the same after stanza १४३, and it is noteworthy that in the last-mentioned MS., the six *dahas* are not included in the progressive numeration, but numbered separately from 1 to 6.

पाढ़तो (P ^० तो) पंडवेम	कचलावत अवसरण सिध ।
जुहियौ जष जष ज्जुबौ (F ^० ज्जौ, P ^० जुबौ)	मुहियौ नही मचेम ॥ १ ॥
चालि भयो चडकेह (B क ^० , F ^० च)	किलेबौ ऊपरि काप करि ।
पडियौ रिल पूचाल जिम	केहरियौ कटकेह (F ^० च) ॥ २ ॥
धांधक बेच धिचागि	जसवत ने सरसौ जह ।
फोजां भाँझा फइलिया (P ^० फोया)	कन्छालै जिम आगि ॥ ३ ॥
दुमलण मिर दोडाह	देतो (B ^० तो) भलौ (B ^० ला)
पाल चरै कौधा (FJ ^० धो) प्रगठ	दिक्षाडियौ (B ^० पिया, F ^० लियौ) ।
दाहि जिव (F रि ^०) गज डाळ	केह मिर (F जव, B जिम) कोयाह ॥ ४ ॥
भारथ भलौ भमाडिया (F भवा०)	किलेबौ (P जिव वा) दह (J सिरि) नड़ल करे ।
चरि माथे औनाह	दहो राधामाल ॥ ५ ॥
दल भागै (F ^० गो) मंडियौ दहौ	दहौ खग भाठां दुरत ।
	पोहित जाँवि पहाह ॥ ६ ॥

१८३ । DRS मतवालौ, P लै, FT जिम, DS दोय (च्यू), R जव (ditto), DFGJPRSTC गौ चाले

५८ वचनिका रा० इतनसिहुनी रहौ महेसदासौत रहौ ।

घण घाचे घमचालि
चूमाला औच चालयो ।
आप तणा तण अरिहरी
इडिचा भली इडालि ॥ १८४ ॥

ज्ञाया सको हैरान
नर सुर कर देखै निवड ।
रतनागिर आगै इवद
भिड़ि पाड़े भगवान ॥ १८५ ॥

विचिच्छां दिचा विकाइ
भालै हयि भगवानिचै ।
जायि कि वाग विधुंसिचा
राँग तणा कपिराइ ॥ १८६ ॥

हाथां पूरे हाम
पाड़ि खल्ली सगतीपुरी ।
भगवानौ भारथ करे
वैकुण्ठ गौ वस्त्राम ॥ १८७ ॥

१८८ । GPU घम (घष), D अहिरण (घाचे), B चूमाड़ि (घमचालि), D घष घाच (ditto), T विशाल (ditto), JPU चूमालै, DGR चूमालौ, T चमलालौ, BJP घयै, D घई, R औचौ, T घलौ (आप), D आपणौ [लणा], RS तणौ, T इल (तण), D उवर (भली), B इडालि, P इडालि, T इचालै.

१८९ । DP निहव, BG निवडि, U निहरि, F निजर, J निहच.

१९० । B बीचि, R दियै, RS भाला, B नियौ, U ज (कि), DRS(T) विधुंसियौ, R रावण रो, DT तणौ, S तणौ, U तणौ कपि तांदृ.

१९१ । GT घाचै, RS पूरव, पाढ़े, FJP घगां (चलौ), R घल, S घम, GT सकतौ०, FU सगतीपुरी, DGRST गौ वैकुण्ठ

वचनिका रा० रत्नसिंहजी री महेशदासोत री । ५६

चइचौ अमलौमाण
असुरी सुं भारथि अमर ।
करतौ घाउ कटारिचाँ
चटाँ लटाँ चडचाण ॥ १८८ ॥

अगिचालौ अगवोह
पचहजारी पाडतौ ।
अनुचालै भारथि अमर
सोभा वौकमसोह ॥ १८९ ॥

जुध करि पिरिचाँ जेम
सादाउत अवसाणसिध ।
कर वाहे गाहे किलंब
अमर गयौ सुगि अम ॥ १९० ॥

१८८। BDFGPRSU आयौ, GJPS अवलौ०, P अमर (अमर), R नठ,
(नठौ), U चर्दा॑ (ditto).

१८९। BPT अधिषाळा॒, BT पादिषा॒, FR उजवालौ॒, F अभेतौ॒ (अमर)
P अमर (ditto), RS सोभौ॒, F मरसौ॒ (सोभा) .

१९०। BEJPT पदिषौ॒, U पदिषो॒, D पदिषौ॒, चादानम॒, BRS भाँते चर्दा॑
(अवसाण॒), D कमलौ॒ (किलंब). After this stanza, D inserts
the following :—

सरि सादलां सकाज	पांचांवता अणभंग पहे ।
विध विध चोरी वाज	विचत दलो वौच वीठलौ ॥ १ ॥
जोध करै रिधांग	वौडह दज भाजे विचत ।
पाड़े पांचावर पिसुण	आसादै अणभंग ॥ २ ॥

and RS the following :—

सरि सादला॒ सकाज	विचत घड़ा विच वौरवर ।
वध वध नाँसे वीठलौ	बोज तणी॒ पर वाज ॥ ३ ॥

६० वचनिका राँ रत्नसिंहजी रो महेसदासौत हो ।

चेकणि हगे अनेक
किसनाउत मातै कल्पि ।
मरण तगै दिनि मारकै
बोठल किचौ विसेख ॥ १६१ ॥

अरिहर अविआठाह
खग झाटी भाजण खचौ ।
गौ भारथि गांगा हरौ
गिरधर गञ्ज आठाह ॥ १६२ ॥

अगिचाँ चठि असड़कु
रत्नाउत भाजि रवद ।
पाठोधर पड़ि ऊपड़े
समहरि रायासिङ्क ॥ १६३ ॥

मल्लपि गयौ कुल मौड
जाडै दल लाडा जिहौ ।
सार तगै भर साहिबौ
रीदौ सिर राठोड ॥ १६४ ॥

(१६१) T माँ किलंब, PU तगौ, T बजि (दिनि), JU मारकौ .

(१६२) PT अरिहरि, B आवि आठाह, RS इतो (भाजण), T वाहण (ditto), UF places this stanza before १६८, and DRS before १६४.

(१६३) P अरसोम, U अगडीग, BT रत्नाकिर. After this stanza, RS insert the following :—

ओध जोधाँ छल जाग मांवल्लको अवसांविष ।
लाजौ तष वेलाँ लडव गरधारी गेवाम ॥ ॥

(१६४) BT चिर (कुल), GJPU लाडे, P साहि (सार), JP भरि .

वचनिका ३० इतनसिङ्गुजो रो महेसदासौत रो ६१

पाखर सहित पवङ्ग

सिंकुर नर ठाली सहित ।
भिङ्गते साहिव भाँजिचा
जैत हरै करि चङ्ग ॥ १८५ ॥

निच वंस चाडे नुर
करे महाजुध कुंभउत ।
वगडो धग्गो विशाजिचौ
सुर सभा विविं सुर ॥ १८६ ॥

चारण ग्रहि चौधार
सत्रु मारण अवसाणसिंध ।
वागो हारण वैशुल्त
सिरदारां सिरदार ॥ १८७ ॥

इयि सावलि करि छाँस
जवनां ऊपाडै जसौ ।
चिंचिका भारण चौहटै
वादो जाखि कि वंस ॥ १८८ ॥

१८९ । DRS पर्मंग, B भिङ्गते, BPTU भजि०, DF चरौ, FJPU रिं
(करि) ।

१९० । TU निज, D चावच, J चविया, U तुरा०, FGT अभा०

१९१ । T आचाह० (आवमाण०), U आवध सबल (ditto), T चाव चिंडा-
रण, G चावकत, JBS सिरदार० After this stanza, T inserts
२०४, २०५.

१९२ । TU चिंडा, J इंस, PT ऊपाडै०, FJT चवियो०, T चेळण (भारण),
R चौहटै०, J वंस०

६८ वचनिका रा० इत्यसित्प्रजो रो महेसदासौत रो ।

चौधारै करि चूर

विचित्र उपाड़ै वैश्वलत ।

गल् पल् भरि हंसवरमयम्

ऊच्चा निपत ग्रिघ हर ॥ १६६ ॥

वाहि वडा गज वाज

रोहड़ कलि राजा इतन ।

जीवत मिति वाजौ जुड़े

जौपि गयौ जसदाज ॥ २०० ॥

इल डोहे दरियाज

हैवै वहि हृदमाल रो ।

जोड़े रियमालाँ जगौ

रहिच्छौ खिडिच्छौ राउ ॥ २०१ ॥

भाँजन्तौ गज भार

सारै आषलतौ समरि ।

पड़िच्छौ रिय खिडिच्छौ प्रचंड

पाड़े प्रिसुग अपास ॥ २०२ ॥

१६६ : DT चौधारां, RS चूरधारां, T उपाड़ण, BT गलि, GU वरिमयम्, R हंसवरमय, S हंसमयम्, B हंसमयरिमयम् (*sic*), D गल् पल् भेरवरमयम्, T लंसां गरदं, BFJPTU निपति ।

२०० : D वजा वडे, RS वडे, T किलंबां इल नंडल करै (रोहड़...), DRS जुड़ण ।

२०१ : J हिवै, R चमै, S वडे, F हृदमालउत, रियमालां BJSTU खिडिच्छां ।

२०२ : T पाड़े रिय पड़िया, RS omit this stanza. D substitutes the following :—

जलेसौ आसदास	अनि पड़ भारे कपड़े ।
विश्वसौ चामर विरुद्धियो	विश्वसौ चामर वास ॥ १ ॥

वचनिका राँ इतनसिहुजी रो महेसदासौत रो ।

६३

कलूहै सुत किलिच्चाण
भौमाजल पाड़े भड़ी ।
पिड़भुइं कमंधां पाखतो
रहिछो भौम्भय राण ॥ २०३ ॥

खिति वि वि खमड़ खलौह
कमंध राउ करतौ किलेंव ।
विजड़ाहथ वलिशाउ रौ
दासौ गयौ दलौह ॥ २०४ ॥

मेहालौं सिर मार
देतौ पह आगै दलौं ।
कैलपुरौ भारथि किसन
जाह गौ जिलिच्चार ॥ २०५ ॥

इवतौ मैंगल हाथि
करतौ मुख हाकौ कहर ।
कुम्भकरण सिर केविच्चाँ
भाटौ गौ भाराथि ॥ २०६ ॥

१०३। T करि दैकष (कलूहै तुत), BJP पढ़ि. RS omit this stanza.

D substitutes the following :—

सत चमधाराँ मेव	परम तणौ पर पूजियो ।
संकर को रांमेव वर	देव छवो लड़ हैव ॥ ॥

१०४। T खंड वि कंड, FJ विचि (वि वि), R वि, BPT कमधज, T चार्के (करतौ), T दुजड़ा॑, BT चलिराम, T दुरगो (दासौ), JP दुवरो.

१०५। B खेकालाँ, D मेहाराँ, BP मारि, T पेलाँ (चारी), PS चावल, U दले, F दिली, S दुरन (दलौं), B केलिरो, T सर तबे भर चादियो (केलपुरो...), F जाडौ, D गौ जाढाँ, RS गौ जाडे, BGT जिलचार.

१०६। (B)D गौ भाटौ, FJP insert stanza १०८ before the present one, T places the present and the following stanza

६४ वचनिका राम रत्नसिङ्गजी श्री महेशदासोत रो।

अरि भञ्जगा असि हौस

राजा कलि राजड़ तणो।

तुम्हि जूटौ जेसा हरौ

दुजड़ी वैखोदास ॥ २०५ ॥

between १६५ and १६६. RS after the present stanza insert the following:—

भोजनो गज भार	कसुरां चेहरवतो अभंग ।
बौको समहर बाजियो	नरवरदास निडार ॥ ५ ॥
सोसोदियो सुजांग	भागो नह भावहर हरौ ।
लहियो आडे जोडे	रण रावत रदरांग ॥ ६ ॥
खांगी मंडल (RS छो) स्तुर	रत्नो कमधज खपसो ।
विडतो सुर वंधव थणो	खांडरता खल खुर ॥ ७ ॥
इसर कुंभो अम	साच्चोदा वंधव सगा ।
भारथ जूठा भोजउत	ओड़ी नाहर जेस ॥ ८ ॥

१६६। BFT भोजण, JT अरि (असि), BT उरौ (तणो), J जूठा, BJ दुजड़ी, U दुवड़ी, P दुजड़, PG दुजड़ी, T दुरास । RS omit this stanza. D substitutes the following:—

अरि भोजौ अयबोह	मूरग जगतावत सकर ।
बाध कलोधर बाजियो	समहर जांग क सौह ॥ १ ॥
अरि इश चेसर अम	धज नेजा खग ठहतो ।
बौर तणो रिप बाजियो	नाहर नाहर जेस ॥ २ ॥
कमध करण चिचत (sic) कांग	कैव वह जदा चरौ ।
रत्न तणो छल दूक चथ	दद बायो हर राम ॥ ३ ॥
फोनगरौ सोम माथ (sic)	आमो ने सुंदर अभंग ।
विडता स्तुर बायांगिया	मंषदहता मतसौम (I "माप) ॥ ४ ॥
धहधड़ बाडे धार	चेत कलियो चगताथ ।
बैषो जूढ़वत नडे	पड़ उपड़ पूवार ॥ ५ ॥
इसर कुंभो अम	साच्चोदा वंधव सगा ।
भारथ जूठा भोजउत	जाहि नाहर जेस ॥ ६ ॥
झरंभ मांग कठौर	समहर यामलदासउत ।
बहवडते बहवदियो	स्तुरां स्तुर सधोर ॥ ७ ॥

वचनिका रा० इतनसिहुनी रो महेसदासौत रो । १५

रूपाभत रिमराह

मुँहतो सोबल मारको
विडतो देसै बोइवर
सुपह अनै पतिसाह ॥ २०८ ॥

पञ्चाइग दल मूर
पैठो इसर कौ प्रगट ।
हिवै यट हाकोटिचाँ
अग्नी चडावै ऊर ॥ २०९ ॥

धारो मारि घडाह
देतो गौ पैलो दलो ।
चौरंग देला चाँदउत
भाऊ कमंध भडाह ॥ २१० ॥

१०८ : FPT धारल, D सुंदर (साँबल), J बिडने कियो, RS नोररंग, पह अनिये, P पोहै अनैयि (sic), FJP place this stanza between १०५ and १०९. D after the present stanza inserts the following :—

विध करतो हथ बाह
सौत तयो पर राजसो देमावत मिर चाधियाँ ।
सौत तयो गोमाह ॥ १ ॥

१०९ : F रिष (दल), P बल (ditto), F प्राभो झुसर गै (पैदो...),
RS गौ (गौ), T साहिनौ (को प्रगट), JPU हिवै, J बडाँ RS
दल (यट), U बड (ditto), GU हाकोटियौ, DU चाँग (चाँव),
B नौर (ऊर)

११० : P पवलो, U भाबो, T मयो । (कमंध), DFRS omit this stanza.

६६ वचनिका हाँ इतनसिहँजी रो महेसदासौत हो ।

घाँउ करतौ घमसाणि
सानि सुहँलि अवसाणसिध ।
रामौ भिडि पाड़े इवद
नेजालौ निरवाणि ॥ २११ ॥

कोहि वधारय लाज
चुगलालै दल चूरता ।
भाटौ रिय जूटा भला
सुन्दर अजौ सुकाज ॥ २१२ ॥

सहि बौजा सिरदार
साये पहु पुज्जता सरगि ।
वैयो दूदाउत विठे
पड़ि ऊपड़े पंवार ॥ २१३ ॥

माँशलिया मनमोट
इलपति ने खानौ दुवै ।
विहँडे खगधारौ विचित्र
कलहि दुबाहौ कोट ॥ २१४ ॥

२११ : T चावो करि, BFG चिधि, J भड़, FJP नेजा जाकि निराच, DRS omit this stanza.

२१२ : T भड़ी (भला), छरज (सुन्दर), J सकाज, DRS omit this stanza.

२१३ : F मङ्ग (पच), DRS omit this stanza.

२१४ : F चिल्यो, बार्थतौ दलां (ने चानौ दुवै), T दुने, F भारौ, RS खगमारां, BT विचै (विचित्र), F दुबाहौ, D omits this stanza.

वचनिका रा० इतनसिहुओं रो महेसदासौत रो ।

६७

विहगडतौ गज वाज

सामि तथै क्लि साहयो ।

देखि कहै पैलां इलां

भिन हाथीं धनसाज ॥ २१५ ॥

रुक दियन्तौ रोठ

बङ्गालौ माथै वहसि ।

पहियो भड़ पाड़े प्रचण्ड

गाहिङ नवल गरीठ ॥ २१६ ॥

बौरति असिमह वाहि

दूदातत भाँचे दुश्य ।

इतनौ क्लि राजा इतन

मुहरि रहै रिया माहि ॥ २१७ ॥

माथै मुगलालौह

वधि वधि खाँडा वाहतौ ।

चारण चूटौ चापडे

धरमौ धारालौह ॥ २१८ ॥

११५ । U चाह तणौ, FT चणौ, DRS omit this stanza.

११६ । RS दिवना, U बंगाले, T जपरि बक्कू (माथी...), RS पहिया, J पहनो, T पिसरी इल याड़े यहै, F माल (नवल), D omits this stanza.

११७ । F चाय, BT भीजण, BF दुखण, F इतना, BPT वलि (वलि), GT नौहरि, RS place this stanza after ११८, D omits it.

११८ । B विधि विधि, U विधि विधि, T विह विहि, R चापडे, RS place this stanza after ११६, and D before ११७.

६८ वचनिका रहे रत्नसिंह जी री महेसदासौत थी ।

भाड़न्तो भटकाह

सठ बटकाँ करतौ थगाँ ।

मधुरौ भारथि मल्हपिच्छो

काढ़ौ विचि कटकाह ॥ २१६ ॥

विडतौ रिणि विच्चाम

सामि तयौ छलि सोहिच्छौ ।

खग भाटाँ देतौ खिच्चो

तुंचर जीवौ लाम ॥ २२० ॥

नाइ समरि निडार

नागे खागे निहसिच्छौ ।

सार तयौ भरि सोहिच्छौ

जीवौ हो जिशावार ॥ २२१ ॥

मिळताँ खग भाटाह

देताँ गा यैलाँ दलाँ ।

भगवानौ नै भूरिच्छौ

चोरौ गजघाटाह ॥ २२२ ॥

११६। T भाटतो, U भटकाह, G थह, S बठके, U लठको, FJ थर्ह, P थगौ
B थलौ, S कमो, G कीचो (काढ़ौ), D दि (विचि), P places this
stanza after ११५.

११७। RS वशियो खल (R खल) दल विहंडि यो (R दिच्छि) (for
सामि... etc.), U भाड़ो, F खलो (खिच्चो), T खह (ditto),
D omits this stanza.

११८। BFGP(T)U जावौ, (F)P निपाहि, RS देक चजारां सारबो
(सार... etc.), T खध (दी) निष्ठे, D omits this stanza and
substitutes ११८ in its place.

११९। J चिर (खग), T गज (ditto), JP भटकाह, J देतो, BJU गौ, T
खग भाटाँ देता खह (देताँ... etc.)

वचनिका रा० रतनसिंहजी रो महेसदासौत रो ।

६६

मुँह आगे वरिचाम

राजा हैशाइर तयै ।

गुणियौ भज भारी गयौ

देतौ दलौ दमाम ॥ २२३ ॥

इतरा भड़ औनाड़

पडिया राजा पाखतौ ।

राजा ऊमौ रतनसौ

पाखै तरी पहाड़ ॥ २२४ ॥

॥ छन्द मोतीदाम ॥

खगाँ चढि धार छड़ै वि वि खगड़

पड़ै धर हितु मलेक प्रचणड ।

रलूतलि नौर जिहौं रहिशराल

खलाहलि जागि कि भाद्र खाल ॥ २२५ ॥

उजेगि चकाल भड़ाल अकेह

मंडे घर जागि कि वारह मेह ।

उभै पतिसाहि चगौ करि अके

काया सिरि रतन सूर अनेक ॥ २२६ ॥

१११। RS आगल, BDGU तणौ, D गजधडाँ.

११२। P इतरौ, B उभाड, D चबनाड, P पर्दियौ, DBS रावत (राजा १), F ऊभा, P तरै.

११३। BU खगे, F जोध (धार), T वेय, R वे, D चंड (वि वि), J चाल (चौर), P जिहौं, RS बड़ै (जिहौं), U झर (ditto), F चललल, U चलकै, BDGJPRST चलहल.

११४। F भुलाल, D मच धन (मई...), T करि (घन), U उभा, T उरवर (आगौ करि), D उर रतन.

७० वचनिका राम रतनसिंहजी रो महेसदासौत रो ।

रंचै रतनागिर देखि रवद
नियमा कडै सहि वाजिच नह ।
चडै सिर बोम कमन्धज इम
भमाड़या रौद गजाँ जिम भोम ॥ २२७ ॥

धुबै दल राजिंद वाजिंद धोम
गजै गुण वाण चनै रिण गोम ।
उहै घण वाण खतकू चंगार
पडै भड़ि नाखिच नाशि अपार ॥ २२८ ॥

हाजा करि हाक खिचौ भ्रम राहि
मधाउत खैंग धैरि रिण माहि ।
हिलोलै पौज चढावे हौक
मिंडा गज वाजि झडै भड़ भोक ॥ २२९ ॥

बुटा रतनागिर औरंग जाम
बडा जमरूप बिन्दे वरिचाम ।
धमडम सेल वहै खगधार
पडै भसड़का पटाँ अगपार ॥ २३० ॥

१११ : D राजा (रंजै), S रंचै, U रखै, T सिर (सहि), FS वाजिंद, D लकड़मंड (कमन्धज), JP भमावर, T जोध (रौद), DS चिर (जिम), FJRS insert in the middle of the present stanza the couple of verses following :—

जडै नन आगंद पौरम चाम
जगो चर देखि खडीवन जाम ।

११२ : R धुबै, T धकै जिय देत असिमर धार (उहै...), BFPR पतंग (चौ) .
११३ : D चखोला (दिलोलै), S दिलोलिय, T दिलावै, F चढे मनि हौक,
वाम (वाजि), BG छाता, PR छवा, D वाज चरोड़ि भौकि .

११४ : FU जिम, T भड़ (अमै), F दुच (कृष), T धराधम, BDJS
धमाधम, DRS(T) धमड़क, BTU जमड़, DS पटे, BT पठाव
अपार, G अगवार .

अवभृङ्ग चित्तमङ्ग भडु असन्य
कटे कर कोपर कालिज कन्ध ।
भडाँ घड़ भञ्जि ऊचै वि वि भग्न
खड़कखड़ ठह्ह भड़न्हाड़ खग्न ॥ २३१ ॥

कड़काड़ वाजि घडाँ किरमाल
बड़बड़ भाटि पड़न बंगाल ।
दड़दड़ मुख्ह रड़बड़ दीस
अड़बड़ लेत चड़बड़ इस ॥ २३२ ॥

अंचाँ खग भ्काट निशाट अलग्ना
पड़ै वि वि जह्ह पड़ै भड़ि पग्न ।
पड़ै रिणि उच्छ्लि अम प्रवह्न
कुडाँ चठि जाणि विनाणि कुरड़ ॥ २३३ ॥

खाँचै रिणि भड़ि गड़यल खान
जिहो नट खेल कुलदू जुआन ।
खडाँ रिणि भूकि करन्त रतन
कपौदल जाणि कि कुम्भकरन ॥ २३४ ॥

२३५। BDU भड़, FGP भडाँ, RS जाम (भडु), T वाजि (ditto), DFGU अष्टसंध, B जि असंध, DRS कालज कोपर, P भणि, BDFJPRSTU भाजि, G भाग (भञ्जि), FR वे (वि वि), J घठ (ditto), T दोट, BDFGRSTU भाग, जाम, All MSS. डाल, P भागभाग (भड़°) .

२३६। J पड़नि, T पड़ै, (G)JT दड़बड़, F(G) चड़बड़ .

२३७। BDFJPRS चौड़ी (पड़ै), U पिंडी (ditto), J विच (वि वि), DF झुध (जह्ह), D भड़ै पड़, T धर (भड़ि), FT उच्छ्लि, G दम (चेम), D पर्नम, कोड़ी .

२३८। (D)T मनि, RS माहि, B गड़यल, R गुड़यल, T जड़ोयल, D चौथाचौ (sic जह्ह), P भट (चेल), T ऊढ़ (कुँ), U कुरन, all MSS. रोड़ां, D रोड़ायल (चड़ाँ रिण) .

७२ वचनिका राँ रतनसिंहजी दी महेसदासौत रो ।

जड़बै रियि इक्का किलका इमस्स
उड़े रत छौलि दिसेह चरस्स ।
चारखै धिन धिन रतन चरका
चठावै मेक घड़ा खग चक्का ॥ २३५ ॥

यहे खग नामांद कोप गिरन्द
मथै सुर चम्पुर जागि समन्द ।
मधाउत कज्जि रतन मुमति
प्रियो कजि आफलिया असपति ॥ २३६ ॥

किढ़े मुख चोलू धसै रियि काल
खलै पाइ अलन गले वरमाल ।
वरे पतिसाह घड़ा वरबौर
महामज वानि पहाड़े भौर ॥ २३७ ॥

तड़पकर टूक जड़बै मज वानि
तड़पकड़ मच्छ चिह्नों सिरतानि ।

११५ । BEG(U) झई, BFGJPRSTU झाक, R दिसाह, S दसेस, U दिया जु, P दिसप, F कजाय (दिसेह), TU धनि धनि, PU चदावै, BGS चदाविय, D चडो रिय, EJ घड़ा (घड़ा), P चर (ditto), B चल (चल), J चड़ (ditto), T चल (ditto), B remoulds the last three verses as follows :—

चार्खै धन धन रतन चरस्स ।
चदाविय सेक घड़ा खल चल
उड़ो रज माहि न दीढ़ चरक ॥.

११६ । DS जूध (जाए), All MSS. काजि .

११७ । G पास (पाइ), T(U) विदै (वर), BT घड़ा (घड़ा), S पकाविय,
D मरोड़ (पकाड़), F बौर (बौर), T धेधीगर पाकाड़े रिवधीर .

वचनिका रा० इतनसिङ्गुजी रो॒ महेशदासौत रो॑ ।

७३

मरद जरद पड़ै अनमन्ध
कह कह वौर ह नाचि कमन्ध ॥ २३८ ॥

हडाहड रिक्षि हुड़ै हर हार
नयच्य जोगणि किड जिआर ।
महारिणि पौड़ै सूर मसत्त
दिग्न्दर चारि अखाड़ै दत्त ॥ २३९ ॥

पलुचर साकणि डाकणि प्रेत
खुधावंत भवत्त लिखे रिखाखेत ।
वाँचि चिग सै सह सेल्ह क्वौस
सोहि किर वंस गिरवर सौस ॥ २४० ॥

असौ खग घाउ लगा जब अङ्ग
जोधा हर ताम पड़ै रिखाजङ्ग ॥ २४१ ॥

१३८ । BEJP बड़वड, D डुका, G माक, (R)S जेहो, GP अनवध, T चिनमंध, RS नाच च वौर, BDU कवंध ।

१३९ । D हरवड, U डै, D डुको, BJPRST कौध, F कौष, G(J) RS जैकार, DT जुहार, RS पौदिय, DRS substitute for the last two verses the first two of १४० ।

१४० । RTU खभा०, J लियो, T इके खगधारां वंस छोप (वण...), G जिम (किर), RST जांचि (वंस), DRS substitute for the last two lines the last two of २३८, and after them insert the following :—

रमज्ञम झाँझर थुधर रोल्
झके वर क्वार वरै रम (DR रम) भोल् ।

The same spurious lines are also to be found in B, with the variant :—

घमघम थुधर झाँझर रोल्,

but inserted in the middle of stanza १३९.

१४१ । G जब चाव लगा खग, S तब (जब), GJP जुहि (फिर).

॥ दूहौ ॥

इतन पड़ै रिणि नीवडे
 औरंग अड़ै अरस्ति ।
 सुर खड़ै चडि रथ सभि
 नौवति तुरि निहस्ति ॥ २४२ ॥

॥ कवित ॥

पड़ै बाज गजबाज
 राज राउच नरेसुर ।
 पड़ै खान उमराउ
 मुगल भुरा मौरम्बर ।
 पड़ै सच्च धड़ गजाँ
 इसा दौसै उगिहारै ।
 उतारी रिणि आगि
 जागि बालुद विशारै ।
 गठपतौ पड़ै क्वचपति गरा
 चन्द जस्त नामौ चड़ै ।
 बाज रौ कोट उच्चेणि लड़ि
 पिड़ि रवन्न राजा पड़ै ॥ २४३ ॥

२४२। P नौमडे, DT चडि एव, RS चडे खड़, I चडे रथ सभा खडे, J चड
 चडि सथ समक्ष (sic), F आग (सभि), DFRS खडे (दूरि), T
 बुरै (ditto).

२४३। JT गजबाज, D राजा राजबाज, R राजा रतनेसुर (राउच...),
 B(D) उमराउ, B(IT) सुंदि धर गजाँ, JRSU संभ धड़ गंज, GP
 साँक धड़ गजाँ, D सत धड़ गज, E जंग (गजाँ), I(S) रसै, D रसौ,
 T दौदा निहियारै, J(P) अणुचारै, D ढारै, DIR उतारी,
 BFGJPTU उतारै, all (?) MSS. चडे, T पडे (पड़े), FJPT
 मिरां, IJT कोडि, T गड (लड़ि) .

॥ वचनिका ॥

तिथि बेला राजा रैगासाहि रा तम्हल् चुणि विणि लिचा । ।
 सराँ कडाँ सुं दाग दिचा २। नर देह जलाई ३। अमर देह
 पाई ४। वहमा विसन महेस इन्ह सुर साथि आया ५। इन्हांगी
 धमल् मङ्गल् पौहप वरिखा करि वधाया ६। विवाहे पाउ धारौ ७।
 वैकुण्ठ पाधारौ ८। तिथि बेला राजा रत्न वैकुण्ठनाथ महाराज
 सुं चरज करि कहियौ ९। महाराज आज ही बेठ रा धणी
 राठोड़ १०। राठोड़ा माहै हृंइज ११। सुदै मो नुं कहियौइज
 चाहौजै १२। मो साथै वडा वडा गठपति कामि आया १३।
 हाडा मुकुन्दसिङ्ग सारोखा १४। गौड़ चरजन सारोखा १५।
 सौसोदिचा सुजायसिङ्ग सारोखा १६। भाला दल्घम सारोखा १७।
 और हौ छोर संस हिन्दू सरबौत कौजै १८। वैकुण्ठ वास दोजै

२४४। १ T इयि भाँति, DG बार (बैला), J रत्न०. [चुणि], I चुव चुप,
 T भेला किया (लिचा) २ B नर, FJ दाष, ५ B वहमा इङ्ह महेस
 सुर साथि आया, J [साथि], T omitted, ६ BI मङ्गल गाया देवताचे
 (I ना) पौहप (B पु०) वरखाया, T इङ्ह चुरसुर विशं भेगल धवल
 गाया देवताचे पौहप वरखाया वधाया, R सुं (करि), ७ G विराजो
 (पाउ धारौ), J धारै, ८ J पाधारै, IU omitted, ९ JP ते (तिथि),
 D बार (बैला), (B)IT रैलसाह, S महाराजा वैकुण्ठनाथ, JU
 [महाराज], DS कर जोड़ (after सुं), D करो [कहियौ],
 १० JP जु, FU ज (before महाराज), BIT [महाराज], U आकुको,
 GJ को (री), ११ R [माहै], RS सुदै (after माहै), IU झंद, १२
 U मो नुं राजा सुदै कियौ थो तो [सुदै] (before मो नुं), BI ने
 (नुं), T ना, GFJ जोहैजे (चाहौजै), १३ (F)JP न्हां (मो), S
 भेला (चाहै), FJRS इचधारौ, RS राजा (before कामि), F
 आय बै, १४ F सुकन०, T सुकनदाम, १५ BIT इङ्हसाल (चर०), G
 चरिसाल, P चरजनमाल, J omitted, १६-१७ omitted by I, १९
 B चंभल, GU omitted, २० DGRS चरर, DG चंड विहंड चोय

१८। इगि जाइगा वारह दिनों रो मुकाम कौजे १०। अ० इतरा
माहै अगनि सिनान करि सतो हो आवै ११। महाराज मानो १२।
हाँजी दुलह कुँ चालै विगर जानो १३। वैकुण्ठनाथ विसज्जना कुँ
ज्ञकम किअ १४। वैकुण्ठ रो रौस आतजोक माहै सोबनमै महिला-
इत पैदास करौ १५। सहर रो नाम इतनपुर घरौ १६। इतरा
माहै वात करतों वार लागै १०। वैकुण्ठ रो रौस गैव रो इच्छा
सरूप गठ कोट बाजार सतखणा सोबनमै आवास गोख जौख
चिचाम चिचसाला रचाइ १८। दौठां हौज वर्णि आवै १९। हो
हो भाइ भाइ २०। तिना सहर रो पाखतो सलिला सरोवर कमोद

(D चोय ने) पढ़िया वे तो नू (D चू) भर० (after इन्), RS
रिष्टेन चंड चंड विचंड अथ पढ़िया चो नू भर० (*ibid.*), DFJRS सरजौत,
S भर जौज़ला लौजै (after कौजै), १६ omitted by R, १८-२०
omitted by F, २० RS [इण्ज जा०], U दिन [रो], DGRS करावै
(कौजै), ११ FJPRS [चू०]. FJPU इतरै, U मै, F नै (after करि),
FR मनियां, RS पण (चौ), १ सतियां अगन मिनान कर आवै,
११ BIT आ बान चौ (before भडा०), चौ (before मानो), F बान
(*ibid.*), RS वैकुण्ठनाथ अरज बान (*ibid.*), १३ F विणि (विगर),
R चिनो कुँ चालै जानो, १४ DRS नू (कू०). T नो, G नै, DP
कियो, १५ U सरोखो (रो रौस), FI रूप, R बेम रा, BT [सोइ०],
R गदकोठ (सोब०), FT भहल, BIP वैदा, BI वैकुण्ठ [माहै I]
मातजोक रो रौस (रस I) [महिलाइत B] पैदा करौ, १६ T कौ
(रो), १० T इण भान रु० (इतरा...), SU कहतां, J कछां, १८ FI
रूप, T माहै इशा (रो रौस), DGP रा (रो १), D कोठ जहो
(before इच्छा), G सा कोठ जिहो (*ibid.*), RS सौ कोठ जैहो
गैव रा (*ibid.*), FJT [रो इच्छा], R भनका (इच्छा), F(J)P(U)
सरूपो, R रूप, T रूपो, DS [सोइनमै], T मैल सोबना, SU [कौषु०],
G जौखां, S देवमभा (before रचाइ), R देवमभा नषार (after
रचाइ), १६ I है (चौक), S हो, T आइ, FJU omitted, ११ I
न जावै कहो, RS ओ भाइ, FJU omitted, T places first १० and
then १८, ११ BFJP तियै (तिथ), T पाखि (पाखतो), F वहै

अल् कमल् सञ्जुगत विराजमान दोसेै कै ३१। हंस मोतो चुमि चुमि
कौड़ा करै कै ३२। बडा बडा आराम बाग उत्तम दुम छता मेवा
प्रसिमल् नाना प्रकार रक्ष सुरक्ष गुल गुलाव विराजमान दोसेै कै ३३।
अनेक खग विहङ्गम कौला करै कै ३४। इयि भाँति सौ राजा रत्न
नूँ वकुणठनाथ समीप वेसालि दीवाण किया ३५। अबर हौ छौस
वंस हिन्दू सरजौत करि महोला लिया ३६। कियि भाँति सूँ ३७।
छौस वाजिन वाजै कै ३८। गणराज गाजै कै ३९। लाख लाख
रा लास्त्रीक घुरस खाइ खाइ भपट्टा लै कै ४०। बहमा विसन महेस
इन्ह सुर साथै विराजमान झचा कै ४१। आप विसन चन्द्रमुजरूप
धारि ४२। बागा वगाल करि ४३। सङ्कु चक गदा पदम धारि ४४।
वैजयन्ती माल मोर मुगट कुगड़ विसाल मदनमोहन कमलोचन
स्थामसुन्दर ठाकुर विराजमान झचा कै ४५। मणिमाणिकज़िहत

है (मरोबर), RT जल कमोद, T विचव वक (कम जर्स'), BI(T)
विराजै है, B झवा (दीसे), ३२ BIS चुण चुण, DRT केल, J कौला
S लिये (कौड़ा करै), G omitted, R places first ३३ and then
३१, ३३ F फल (दुम), F(P) वेलि (after जता), R तिण चबर
पाखता (before नाना), S सञ्जुगत (ibid.), RS(T) नवनव (नाना).
BI का (after प्रकार), R बाज बाढ़ी (ibid.), T का फल विराजमान
झचा दोसेै कै (before मुख), रा फल (after मुख), B झवा (दीसे),
३४ B कौड़ा, (R)S केला, DFJ TU omitted, GRS place ३४
before ३१, ३५ BI जै (नूँ), DR SU मध्यराज (RS) वैकुंठनाथ
राजा रत्न (D रैषसाह) नूँ..., F देढांग जै, U वैस, T दिधा है,
(किया), ३६ T जोर, U लबी (हिन्दू), RS सरजौत, RT किथ
(करि), RS अर (after करि), IS मोहला, U मङ्गला, B मोहला,
D माहै, ३७ B(I) दणि, R किण हेक, U विराजै है (after सूँ),
३८ S वाजन, JT बाजा, U omitted, ३९ RU omitted, ४० BI
सुख आगै (before घुरस), T महंडा आगै कसदूरिधा धारा (ibid.),
B घुरस, P घुरस, D घुरस, G घुरस, RST [घुरस आद आद],
DS लिये (लै), T रक्षा (ditto), FJU omitted, ३१ आथा
(वि० झ० जै), DF(J)P दोसेै कै (झ० है), U omitted, ४१ U
विचनाथ, F करि (धारि), ४२ P वैकुंठ (before बागा), U [करि],
४४ U [पद० धा०], BI [धारि], ४५ F योतंबर (after मुगड़), T आप

७८ वचनिका रा० रत्नसिंहजी रो महेसदासौत रो ।

क्षेत्रपाट सिङ्गासण विरक्तमान दौसे कै ४६। भल्लाट करि जगाजोति
जागो कै ४७। चद्य सूर्यिन बेह खवासी करै कै ४८। नव लाख नाखिन
माल चिशाख भालि खड़ा रहिवा कै ४९। बारह घण मुंहडा आगै
किड्काउ करै कै ५०। तौन प्रकार रो पवन वाजै कै ५१। सौत
मन्द सुगम्ब अनेक परिमल भोला खाइ लहिर लै कै ५२। मुंहडा
आगै आखाड़े रम्भा पातर नट नाटिक सङ्गौत धुनि करि दिखा-
वै कै ५३। ज्यो रा मलूक हाथ पाउ कड़ि धड़ ५४। सोलह सिङ्गार
किचा ५५। रङ्ग प्रेम का झड़ ५६। तेजपुञ्ज ५७। रूप के गङ्ग ५८।
काम को कली ५९। चख नख चौज ६०। सुख को सिलाउ ६१।
विश्व को बौज ६२। जैसौ उशवसौ जैसौ अपकरा मुंहडा आगै

(after बाकुर), S [वि० क० है], DT दौसे वै (क० है), ४६ G चौर
(before मणि), DRS और (before अद्वित), BI करि (after पाठ),
RS छाचा (दौसे), G छरै रक्षा (ditto), ४० R भरराठ, B जागती
(जगा), DIU omitted, ४८ R चाँद, BT छर, (S)T चिन्ह, R
दोनु, BP वेळ, D omitted, GRS चौमरा चमर दुसै है (after
करै है), ४८ B(PT) चिराक, R चराक, T ने (after भालि), B
धरै है (क० र० है), D पढ़ा है (ditto), FJ omitted, ५० G चारे,
BG मेह (घण), T मेह, DGIU [सु० आ०], B आबलि, G करि
रक्षा (करै), FJ omitted, ५१ S कौ, DJ रा, T का, DGU
[वाजै है], ५२ I सीतल, P सुरभी (सुगम्ब), F ने सौरभ (ditto),
DG [च० परि०], GJU संज्ञगत (after परिमल). P खाइ खार, R
दे रखी (खाइ लहिर लै), S जैचरा, (D)JS लियै (लै), G लौचे.
T नवनवा प्रकार का पवन वाजै रक्षा है (परिमल...है). ५३ FT
[सु० आ०], DJP [रक्षा], B पाच रंभा, F प्रात, S पात, P [पातर].
D नाचै है (after पातर), BDIRSTU [नठ], DT [करि १], ५४
RS किथ भान रो (before चौर), I पग. BIT place मलूक after
पाउ, JP धडि, ५५ T करि (किचा), BFIJP [किचा], ५५ I का
(after रक्षा), GRS रूप (before चैर०), FGRST का (का), FGT
झड़ी, RS बहु, T धरि (after झड़), DU omitted, ५७ FP का
(after तेजपुञ्ज), I कौ, ५८ DGJRST का (कौ), I रंग (मच्छ),
U omitted, ५९ DTU omitted, G transposed between ५१
and ५२, ५० S नचा, IU बीज, ५१ BI सेन, D omitted, ५५

हाउभाउ कटावि॒ थेै॒ थेै॒ ततकार॒ निरत॒ करै॒ कै॑ ८१। कृ॒ राग॒
क्षेत्र॒ रागलौ॑ सप्तत॒ सुर॒ भाँति॒ भाँति॒ करि॒ दिखावै॒ कै॑ ८२। रो॑भि॑
रो॑भि॑ राजौ॑ झडै॒ कै॑ ग्यान॒ के॑ गुर॑ ८३। तिगि॑ वेला॑ इसडौ॑ वेठ॒ री॑
डाकगि॑ वात॑ घोड़ा॑ चठि॑ दिसोदिसि॑ चालौ॑ ८४। उजेगि॑ राजा॑ रतन॒
कामि॑ आया॑ साहि॑ क्लिं॑ दिलौ॑ ८५। इसडौ॑ आवाज॑ महासतिश्चा॑
रे॑ काने॑ आइ॑ ८६। महाराजा॑ रैगसाहि॑ रा॑ अन्तेउर॑ इरि॑ हरि॑
करि॑ उठौ॑ बल्गा॑ सगतीरूप॑ वाइ॑ ८७। कुंगा॑ कुंगा॑ ८८। कक्षवाहौ॑
रत्नाउति॑ पतित्रता॑ अतिरूपदे॑ पुरसोतमसिङ्ग॑ दुरज्ञसिङ्गौत॑ री॑
सारथू॑ ८९। देवडौ॑ रैगसुखदे॑ चांदा॑ प्रियोराजौत॑ री॑ सारथू॑ ९०।
कक्षवाहौ॑ राजाउति॑ गुरुरूपदे॑ मौहकमसिङ्ग॑ प्रेमसिङ्गौत॑ री॑ सारथू॑
९१। कक्षवाहौ॑ सेखाउति॑ सुखरूपदे॑ पुरसोतमसिङ्ग॑ तोडरमलौत॑ री॑

D omitted, ८१ T जसौ॑ (जैसौ), जैसौ॑(जसौ), JSU [जैसौ], १ इंदौ॑ कौ॑
(after जैसौ), FP नुंडै॑, DGIT [सुंचला], T [चागै], चामभाउ, BI(T)
सुर॑ आगै॑ (B आगलि) करै॑ छै॑ (after कटावि), BI बतकारौ॑ (जन॑),
J ततकारि॑ ततकारि॑ निर॑ (before निरत), R omitted, ८२ T भाँति॑
राग॒ री॑ धनि॑ करि॑ दिखावै॒ कै॑ (रागबौ...), I करै॑ छै॑ (after रागबौ),
G रो॑भि॑ रो॑भि॑ खुसवचन॑ छडै॑ कै॑ [इ..रागलौ], IU सर, GT चिष्प
पांग॑ (after सुर), BI सं॑ आलाप॑ चारौ॑ (भाँति॑ भाँति), I करै॑ (क० दि०),
D बतवै॑ (दिखावै), ८४ BT करि॑ (कै), ८५ I इण॑ (तिणि), RS जैसौ॑
(इसडौ), T इसडौ॑चक॑ (after रौ॑), GI वात॑ डाकण, BFIJT घोड़॑,
U चठि॑ चठि॑, P दिसोदिसि॑,(D)G दिचदिश॑, FRS इस॑ दिशा, U
इस॑ दिश, I इस॑ दिश कू॑, B दिसि॑ विदिपि कू॑, T इस॑ विदिस॑ ना॑, ९०
FGR बल॑ (after चलेणि), G सार॑ बल॑ (after रतन), [दिलौ], F
इलि॑ (after दिलौ), R रा॑ (ibid.), ९१ F(U) इसौ, T चेदडौ॑चक॑,
BI आ॑ वात॑ (आवाज), G छिवर॑ रतलांग॑ भाउ॑ (after आवाज),
BGIT सोंभलौ॑ (रै), BP काँनि॑, IR काँन॑, ९२ JRS राजा॑, DGJTU
रथण॑, D रौ॑, I [ए], JU उडिया॑, GF(S)U सकनि॑, F [धृष],
T omitted, ९३ T omitted, ९५ T [राजाउति], R रूपदे॑ पनितता॑
FJPTU [अनिकपदे], (R)S मौहकम॑ (पुरसोतम), BU दुरज्ञोधण॑,
P दुर्योधन॑, T तोडरमलौत॑ (दुरज्ञल॑), U सारथू॑, ९६ BDGLJ
RSTU रथण॑, F देवीदाम॑ (चांदा॑), P चादर॑, T देव॑ (sic), ९७

८० वचनिका रा० रत्नसिंहजी रो महेसदाखौत रो ।

सासध०४। इगि भाँति सुं चारि शायौ चिह्नि खवासि गङ्गाचल
सिमान करि ०५। हीर चौर चामोर परिमल पहिरि ०६। पान
कपूर खाइ ०७। दान पुण कस्य लागै ०८। तिथि वेला अवर
हौ राजलोक देखि देखि कहै क्वै ०९। ये तौ आवृ अविर
ऊजला करि वैकुण्ठ महाराज पासि चालौ १०। दो बाई बडभागै
११। इतरा माहै वात करताँ बार लागै १२। लहरि दरिकाउ
हिलोहल महासरवर रो पालि अगरचन्दगा रा घर वसाया १३।
इतरा माहै आकास सुं सोबनमै विमाया हौ आया १४। २४४ ॥

॥ चन्द चोटक ॥

तिथि वार चिया रत्नेस तयौ
विधि साहस सोल सिंगार वगौ ।
यग छाथ मत्तकन पङ्कजयं
गुगि कृत्तिय गात बिन्हे गजयं ॥ २४५ ॥

D दुष्ट० (गुण०), ०४ D गुण० (दुष्ट०), FJPR TU [दुष्टकपटे], D
मौहकम० (पुरुषोत्तम०), R पैमसिंह० (ditto), T दुरज्ञसिंहोत
(तोडर०), ०५ DGR तौज, ०६ G चामोर, P चंमार, F चमर,
S [चामोर], BT पठ्ठल पहिरि (चामोर), GJ(S) सोलह सिंगार
करि (after चामोर), BT सुधा दुवास लगाया (T किया) (पहिरि),
०७ B चाया, T चवाया, F omitted, ०८ SU करवा, F omitted,
०९ JPT(U)चौर, T चै चै दो बाई बडभाग (ई० द० क॑ चै), १० BF
चांदिर चायू, DU चल्लो, T चल्लो दो (after करि), F नाश (after
वै०), ११ S है, T omitted, १२ P इतरै, DU मै, F कहरै, DU
लागै. RT omitted, १३ S रो पालि हिलोहल (after दरि०), B
हिलोल, T महासरवर रै दिलोल, G दूसरौ मानसरवर तिळ (महा-
सरवर), JP सरोवर, TU [रो पालि], U चाया (चवाया), १४ PT
इतरै, B मै, S वेणीण, पर (ही), D (ही).

१५। B सोहै सवे ग्रहंगार. T सोहै सिंगार सवेष, जिके कजर्क, (D)P छत्तीस
(छत्तिस), J छचौ, T गति बचौस, गजर्क.

वचनिका है इतनसिहुजो रौ महेसदाचौत है ।

८५

कटि सिहु नितम्ब जंवा कदलौ
चित नित्त प्रवित्त मराल् चलौ ।
तन रम्भह खम्भ कन्हु तिसौ
ओपै सिरि नाशिंद वेणि इसौ । २४६ ।

विता मुख पूनिम चन्द वर्णौ
मिंग भूंह चर्खा॑ मिंग रूप भर्णौ ।
कराठ कोकिल् दन्त चनार कलौ
चय नक्क अल्का कला॑ उजलौ । २४७ ।

आभूसगा अङ्ग सुचङ्ग इसा
जिगममै नगा निखल जिसा ।
सिख नवख लगै सियार सभौ
लज लोक तजे विधि सत्ति लजौ । २४८ ।

कुलवन्ति पतौवरता किछड़ी
उधैै पख आरि जिसा इहड़ी ।
बुदिचा ब्रह वाचिच वाऊ ब्रह
तिथि वार चिचाँ वधि रूप तगौ । २४९ ।

१४६। F कहि, DT कलौ (कदलौ), BGJPU खणाल (मराल्), DFRS मुणाल, T मुरालि, (P)U रम्भ, F चंभह रैम, U चमौ (चोपै), B वेणि नाशिंद, T वेणी ये सुनाग .

१४७। U योति (चन्द), DT चर्खे, BJ चर्खो, T कोरलि, B चलक्ष कलौ (चनार कलौ), R असनग, P असनक, F असनक, J अयपधक (sic), R कनक (अल्का), JR कलौ, D जिसौ (कला) .

१४८। B(FJ)P(U) लज (चङ्ग), D लम (ditto), (F)JU रखो, DGPU जगमग, FT झिगमग, S जगमगिय, F दुबद, P कि लय, T लगौ, DS लच (लम), D रम्भ (निख़), FJU जिसौ, D सके, U मचौ (सभौ), F(J) चेणि (सत्ति), D वजे (लजौ), U लजौ (ditto).

१४९। T कुलवन्तीच योत करै, BJRU केहड़ो, DGS किसड़ी, D जिसौ, BFPR केहड़ी, DGS रम्भौ, GTU चण, D चणौ, D चडे चिथा (चि० च०), GRS चवि (वधि), GTU तगौ, D तगौ .

८२ वचनिका रा० इतनसिहुओ रो महेसदासौत रो ।

चिति भाम सुमाम सम्भारि चलौ
भम मोह संसार तिचार मुलौ ।
मिलिचा पिच चौच समे मरण
करणा सहि जोक लगा करणे ॥ २५० ॥

सुर चत्य भगौ कथ देखि सतौ
जसु मौंड न को नर सुर जतौ ॥ २५१ ॥

॥ दूहा ॥

सुर नर मिलिचा जात सहि
पेखै गात प्रबोत ।
तिगि बेला धिन धिन चिचा
इखि कहै आदीत ॥ २५२ ॥

सतौ उमडै सग दिसा
मोह तजे मितकोक ।
टगटगौ लागौ तई
जागा जोवण जोक ॥ २५३ ॥

१५० । B नंग (भाम), J रामह राम, BGPU चराम, F मोहि चिचार,
R तचार संसार, S पिच चौच, T रस (सहि), D लोग, R जगै, T
omits the first two lines.

१५१ । T अथ (यत्र), B चथ, U एथ, R अर, F नर सिध (यत्र), T मिलै
(भगौ), F किन (कथ), S अर (जात) .

१५२ । J मिलौ, T याथ (जात), U जात लिलिया, T चौच (जात), BU
पिचन, J धनि धनि, BDGPRST धन धन, D चति (चिचा), D
इखे, B आदीत .

१५३ । RS उमडौ, तरै (तरै) .

वचनिका रा० सतनसिंहजी रो महेसदासौत हो ।

८३

अजुआल्‌या पख आप रा०

नाहि तजे गिर्ह नेह ।

चडि चच्छल् सरवर चलौ

महलि जाला देह ॥ २५४ ॥

॥ वचनिका ॥

इणि भाँति सुं चारि रायो चिरिह खवासि इब्ब नालेह उङ्गालि
बल्या चालौ । चच्छलौ चडि महासइवर रो पालि आह ऊभी रहो
२ । किसडौ हेक दीसै ३ । जिसडौ किरतिचाँ रो भुवकौ ४ । कै
मोतिचाँ रो लडि ५ । पवड्हा॒ सु॑ ऊरि महाप्रवोत ठौडि ईसर
गौरिल्या पूजो ६ । कर जोडि कइया लागो ० । जुगि जुगि चौ हौज
धगो देव्यो ८ । न माँगा वात दूजो ९ । पक्के जमी आकास पवन
पायो चन्द सुरिज नु॑ परश्याम करि आरोगी दोलौ परिकमा दोन्हो
१० । पक्के आप है पृत परिवार नै छेहलौ सौखमति आसीस
दीन्हो ११ ॥ २५५ ॥

२५५ । DGS जंगल (सरवर), T दाखण मंगलि ।

२५५ । १ DPR नोन, RS नारेल, G चकाल्सी, FJT करि (after चकाल्सी),
P बल्हि, B चालौ (बा॑ चा॒), २ T चंचलि, FU चंचल, G
चंचलचित, RT चालौ (after चडि), T [चार], FJPU [रहो],
३ T किसडौक, (D)GRSU कैचो, GJPCU [चेक], D विराजमान
(after चेक), DJRSU दै (after दीसै), ४ B जिसडौ, T जिसडौ,
S जैचो, R जाँगे, DGU [जिसडौ], BP लतको, ५ RS कमा (कै),
BDT [कै], ६ D दैस (after दीडि), B गषबोर (गौरिल्या), U
पूज कर, ७ U चाय (कर), BRS जोडि जोडि, D जोडू नोहू थू,

२४ वचनिका रा० रत्नसिंहजी श्री महेशदासोत द्वौ ।

॥ दूहा ॥

चितमिन्दरि पैठी मल्हपि
बैठी अन्दर जाइ ।
हरि हरि हरि तिथि बार झई
जै सुरमुक्त लगाइ ॥ २५६ ॥

हेहेकार पुकार झई
राम राम भवि राम ।
घर्गु कहर बोती घड़ी
जहर लहर विधि जाम ॥ २५७ ॥

॥ गाहा चौमर ॥

कंत चित वात मुणे कुलवन्ती
करि हरि हरि जमहरि कुलवन्ती ।
कुन्दन तन होमे कुलवन्ती
कौथा चंद जामा कुलवन्ती ॥ २५८ ॥

- RS अरज (after जोड़), G places \circ after ई, = B महाराज (before जुगि), T मादारौ मान्त्री (*ibid.*), G मांग्यो छो तो जगोजग, DR भरतार (धर्णी), ई D वर (वाम), R [वाम], DR बौज्जो (झूजी), त० DG धरती (जगी), BJ [नै], DF नै (नै), परिदिलिया, U प्रदिलिया, BT दीधी, ११ D ना (before यहै), F आपथा [है], J आपथे [है], RSTU रा, BGS नै (नै), T खै (नै), DU [केवली], DT [$^{\circ}$ मति], GF है (after $^{\circ}$ मति), DJP [आपोष], BT दीधी.
१५९। U अद्विरि, J मिंदरि (अन्दर) D जिष (जिषि), U चिष, RS बैचाँ (बार), D(F)GU दोय, S झै, JR कंद ($^{\circ}$ सुख).
१६०। DFGRS चाहाकार, GRS चंचार (चुकार), DGS(U) दोय, R भज (भजि), वर्षी, T हरि हरि करती झई (धर्ण...), D सो (विधि).
१६१। R झै (जमहरि), B जौंचर जौंचर (हरि हरि जम), R मन तज नेह मोह (कुन्दल...बोये).

वचनिका रा० इतनसिहुनो रो महेसदासौत री । ८५

॥ गाहा दूमेल ॥

इम व्यंग होमि विमाणे आई
आगै सुरचित्य सान्हो आई ।
करि नह कोड पुहप विरखा करि
सामि मिलग चालौ सभि सुन्दरि ॥ २५६ ॥

॥ वचनिका ॥

तिथि वेला गैब रो आवाज आकासवायी कहिचौ । महाराज ऐगासाहि वधाईं वधाईं । आगनि सिनान करि सतौ हो आई । व्रहमा विसन महेस इन्ज सुर साथै सुरचित्यां नूँ कहिचौ । महासतिचाँ सान्हो जावौ ॥ २५७ ॥

॥ दूहा ॥

सावित्रो उमया स्थिता
आगै सान्हो आई ।
सुन्दरि मिन्दरि सोवनै
अन्दर लाई वधाई ॥ २५८ ॥

२५८ । DS आगा, B(F)PT सुरचौ, R आय वधाईं (सान्हो आई), BP कोडि, BDFGRTU लोहप, D सक चालौ .

२५९ । १ T इण भाँति सूँ, G लाई (after आवाज), कचौ, २ F ज (before महा०), FTU भदाराजा, BGRSU रथल० P चाहिब, ३ FR सतिचाँ, D(RS) पिण (ची), ४ T चुरा० [चाथै], BDR ने० (नूँ), ५ R के० (before महा०), S नूँ (after महा०), BU मान्दा०, T जायौ, DGR भमलमल पोहपविरखा करि (मोतिचाँ, only in R) वधावौ (after आवौ) .

२६० । DS आगा, BDGJRT सोवनै, T अदरि, J रदरि, B रदे, U रदे, F लोध, J लेत .

८६ वचनिका रा० रत्नसिङ्गजो रौ महेशदासौत रौ ।

ज्ञाना धर्मलभमङ्गलं इविच
विधिशा नेह नवक्ष ।
सुर रत्न सतिचाँ सरस
मिलिच्छा जाइ महक्ष ॥ २६२ ॥

बौसर नरपुर उद्गरे
वैकुंठ कौधा वास ।
राजा देवाद्वार तण्ठो
नुगि अविचल असवास ॥ २६३ ॥

पञ्च वैसाखह तिथि नवमि
पनरोतरै वरस्मि ।
वारि सुकर लड़िया विहद
हिन्दू तुरक वहस्मि ॥ २६४ ॥

जोड़ि भगौ खिड़िचौ जगौ
शासौ रत्न रसाल ।
सुरा पूरा सौभलौ
भड़ मोटा भूपाल ॥ २६५ ॥

॥ वारता ॥

दिलौ रा वाका ।। उजेधि रा साका ॥। आरि जुग रहिसो
॥। कवि वात कहिसो ॥ ॥ २६६ ॥

१६२। S जै, U अंगलधनज, FG चियां (सतिचाँ), RS चहत (सरस), T मिलिच्छा.

१६३। GT यै सर, D वां सर, RS उमे सुर, BU बोसुर, R पुर नर, D नर
सुर नर, T असुर देव सहि, DS कौधा, F दीक्षा (कौधा), BGU
रथषायर, BDRSU जग, T जग, R उजल (उवि०).

१६४। GJ वदि (पञ्च), BI मास (ditto), चित (तिथि), T चुदि (ditto).

१६५। BIU का, का (रा, रा), BI शुक्रि, DGS यात (वात), B यात,
J कवित (वात), U यविथाळ (कवि वात), T omitted.

NOTES.

1. गुणपति, for गण^०, and likewise गुणेष्व for गणै०, are forms common enough in Dingala poetry. An analogous case, in which initial गण^० has been changed into गुण^०, is probably found in the word गुणधर्, for गणधर्, occurring in a Pāla-inscription of Kelhana-deva of Naddūla, dated Samvat 1241 (J.A.S.B., Vol. X, No. 10, 1914, pp. 406-7).

2. वसि, a locative. वागि त्वागि सोभागि, instrumentals. Probably at the time when the *Vacanikā* was composed, the terminal *i* of the locative and instrumental singular was no longer heard in the pronunciation. In the writing, however, it was still maintained by accurate amanuenses, who followed the traditional spelling. This is one of the two reasons why I have maintained the *i*s of the locative and instrumental in this and other places in my edition of the text. The other reason is a practical one, and this is that locatives and instrumentals in ^०*i* are better determined than locatives and instrumentals in ^०*a* and consequently make the text more intelligible.

3. Some lines in this *kavitta* have no *vñasagāi*, but the irregularity is easily accounted for by the fact that the Poet here had to use a number of certain determinate words in a determinate order, which he could not alter.

उदिचास्त्रिकृ, a poetical license for उद्देशिकृ. Cir. the analogous case of कविचासरौ, for कवैचिरौ, in verse 177.

कृप भूप ... Cir. कृप इचोस चंस राचावतः। भूप कृप औते भवण (*Sura Singhajī rī vela, Gādāya Coṭē rī kahī*, 2).

5. गुण, the use of the *anusvāra* to make a short final vowel long, is common enough in Dingala poetry. It is very common in the *Prithirāja Rāsō* too. The merely prosodical value of this *anusvāra* had been misunderstood by Beames, and, recently, also by Mahāmahopādhyāya Hara Prasāda Śāstri, who felt inclined to explain it as inserted by the Poet to give his verses a Sanskrit look. (J. Beames, *A Comp. Gramm. of the Mod. Aryan Languages of India*, Vol. i, p. 117, and Hara Prasāda Śāstri's *Preliminary Report on the Operation in Search of MSS. of Bardic Chronicles*, p. 14).

गव वेदि... Cfr. गव देवगिरि करि फनै नौवनि वजाई (*Nisāñi Sāhi Jahā pātisāha rī, Ādhā Mahesa Dāsa rī kahī*, 2), and also: जियि देवगिरि पालजी दल पक्षरि (*Nisāñi Mahesa Dāsa Dalapatoṭa rī, Ādhā Kisanā rī kahī*, 5).

6. सबमान करे... Cfr. पटे करायौ तुनागिर पूजियौ दिलेचरि । साहि-
जाई सबमानियौ। जिम सिङ्ग आकचरि ॥ (*Nisāñi Mahesa Dāsa Dalapatoṭa rī, Ādhā Kisanā rī kahī*, 8).

7. आपमला...Cfr. आपोमलो, in *Gita Kumbhakurana jī rō, Bāraṭha Mahesa rō kahiyō*, and आपोमलौ, in *Gita Gokala Dāsajī rō*, by the same Mahesa.

मुज पञ्जे...Cfr. प्रश्नीनाथ मुज पूजिया (गजायौ) विदुचाय पति (*Gita mahārājā Gaja Singhajī rō, Ādhā Kisanā rō kahiyō*, 1).

9. दिक्षोवै is evidently < दिक्षीपति, through दिक्षीवर. Cfr. लको-
जाई (*Bhākharī mahārājā Gaja Singhajī rī, Ādhā Kisanā rī kahī*, 6), जट्टचवर (*JēṭāŚī rō Chanda*, anonymous, 249), मारवद (*Ditto*, 236), नरवर (*Ditto*, 224, 226). Cfr. also चक्षौवै, in verse 2, above. The
meaning of दिक्षोवै, in the present passage, seems to have been
obscure to some later copyists, who substituted दिक्षो चै (N), and
दिक्षो रो (D) for it.

10. पड़ि is for पढ़े, the form for the 3rd singular present
in indicative. Examples of *ai* (> *ē*) simplified into *i*, are very
common in the Old Western Rājasthānī [Cfr. my *Notes on the Gramm. of the Old West. Rāj.*, etc., § 10 (I).] In all similar
cases, the Cāraṇas would nowadays write ^o*a*, thus: पड़ .

11. प्रष्ठि, the feminine form of the past participle passive,
with ^o*i* shortened to ^o*i* for the sake of prosody.

तीजि, a conjunctive participle, in which the weak termina-
tion ^o*i* is still retained. Modern Dīṅgāla has now तोज. One of
the characteristics of Māravāṭī, in comparison with Gujarāṭī, is
the preference for the weak form of the conjunctive participle,
in substitution for the strong form in ^o*i*, which was general in
Old Western Rājasthānī.

वचनिका रा० रत्नमिहुचौ रो महेसदासौत रो । ८६

12. दारासुकर is a poetical modification of दाराचिकौ, evidently introduced to create a contrast with the meaning of the दुग्धम in the preceding half-verse.

13. चरहिङ्ग is one of those words, whereof the original meaning is no longer clear to the Āśānas. I would explain it as चरि दिव्यवाचौ, i.e. "repeller of foes," an etymology which is in perfect agreement with the sense in which the word is ordinarily employed.

14. वैवर. Here the *anunāsika* is inorganic, the word being from Skt. वैवर, but the correctness of the form is corroborated by the evidence of the equivalent वैमर, in which the *m* cannot be explained unless by admitting an intermediate *me*. It therefore appears that the word वैवर had come to be considered as a single word instead of a compound. Cfr. the analogous case of तष्वर > तष्वचर.

पतिभाव था०...Cfr. परे तु अ दिजी नली पातिशांत (Gaja Rūpaka, Ādhā Kisanā rō kahiyō, 39).

15. The form कृञ्जी, which is found in the MSS. DNP, points to an influence of the Thaīlī. Cfr. चामुचै (G) in the next verse, and चामरै (JT), in verse 18.

16. The reading दुङ्ग for विङ्ग is an evident modernisation ; विङ्ग is the regular Old Western Rājasthānī form (see Notes, etc., § 81).

ओष्ठ कल्पोधर. Here कल्पोधर stands for कुलोधर < कुलोबर, and carries the meaning of कुल रो उदार करवालो. The weakening of the initial कृ^० into क^० is probably to be explained as due to the influence of the long vowel o in the syllable following. Cfr. कल्पोद (< कुलुद) in rac. 244, below. The word कल्पोधर is common enough in Dīṅgala poetry, and is always written क^०. Other similar compounds in "चोधर" are : पाढोधर "a descendant, heir" (see st. 55, below), राजोधर "king" (*Nisāñi Ratana Mahesadāsotā rī, Ādhā Kisanā rī kuhī*, 3), and वंसोधर (*Gita Cāhuvāna Virama De rō*,

६० वचनिका रा० रतनसिंहजी रो महेसदासौत रो ।

Ādhā Mahesa Dāsa rō kahiyō), which is equivalent in meaning with our कलोधर.

For the meaning of st. 15-16 cfr. सूर्या दिव जीवाह । विदा कीषो
जिष वारे । दोय शाहिजादी दिसो । चेक जमराज अधारे ॥ (*Sūrja Pra-
kāba, Kaviyā Karanī Dāna rō kahiyō*).

17. गुरुलिमाय. The substitution of *i* for *a* in open syllables is one of the characteristics of Māravāṛī. Cfr. चिमा < Skt. चमा ; किंवाह < Skt. कपाट ; किम्बा < Skt. कम्बा, etc. It is reasonable that in the old poetical language, where *a* in open syllables is not quiescent as it is in the modern spoken vernacular, the law of the substitution of *i* for *a* must have a much larger application than in the latter. The bards and pandits of Rajputana ignore this fact and are inclined to consider all forms in which a quiescent *a* is turned into *i*, as wrong and attributable to an influence of the जनियों रो बोली, the so-called peculiar jargon of the Jains.

18. झैति, the weak form of झैनो, the locative of the present participle झैनज used absolutely as a postposition of the ablative [see Notes... etc., § 72 (10-11)]. Cfr. the plural masculine form झैना used in verse 10.

आदि, for आउ. Here the ^o*i* is irregular, but I have kept it, as is evidenced by the oldest MSS. In this case the ^o*i* has probably only a euphonical value.

19. चाला, गँडो. In both these words, the initial syllables, though written as long, are to be uttered as short in the pronunciation, to suit the metre. In other similar cases, I have written the vowels as short altogether (cfr. चरावी in the next stanza), but I could not do so in the present case, as words like चाला and गँडो would be unintelligible.

20. चरावी, for चारी, the initial long syllable being shortened to suit the metre.

चलीचा दिलै. Cfr. चलावोक देवगम चालै चलीचा (*Gaja Rūpaka, Ādhā Kisānī rō kahiyō*, 15). The word चलीचा seems to be indicative of the swarming or flooding of a large multitude in

motion. My assistant Bāraṭha Kisora Dāna asserts that the word is still used in the vernacular, in phrases like the following : फलाया रे वरे चालोलो लालै “ In the house of that man there is a great swarming (of servants, horses, camels, etc.). ”

सम्प. This is apparently for सम्प, a word which does not seem to have been unfrequent in Old Dīṅgala, as evidenced by the three examples following : पाष्ठरौ सम्प इल् चाटि पूरि (Jēta Sī rō Chanda, Anon., 127), सतलज्ज लक्ष्मि तुलिनाथ सम्प (Jēta Sī rō Chanda, Viṭhū Sūjē rō kahiyō, 161), येन सम्प चलना सम्प (Gīta rājā Rāya Singhaji rō, Deser. Cat., Sect. ii, pt. i, MS. 6, p. 52b). The meaning of the word is not clear, but it must be something like “ a body, a compact formation, etc.”

21. कठड़े चलै. Cfr. कठड़े प्रियो पोति लालै कठड़े (Gaja Rūpaka, Ādhā Kisanā rō kahiyō, 14), and : कठडि काँटलि मधन कुञ्चर (Sūra Singhaji rā gīta, Lālāsa Khela Sī rā kahiyā, 3).

22. सामन्द फङ्ग. Cfr. सरवाडि मेन चालिय मधन : पाठ्यर जाणि फाडा समन (Jēta Sī rō Chanda, Viṭhū Sūjē rō kahiyō, 363). Also : दिला उपटे याठ चिन्द रवहं : सम्हो सामना जाणि फाडा समन (Gaja Rūpaka, 19).

कौजी पहड़. Cfr. st. 44, below. Also : पाष्ठरा किया पचे पहड़ (Jēta Sī rō Chanda, Viṭhū Sūjē rō kahiyō, 199), and पाष्ठरा करदं गाहिच पहड़ (Jēta Sī rō Chanda, Anon., 89).

23. चलना रुचा. Notice the peculiar use of the pronominal adjective रुचो in this construction. Cfr. बहनो रुचो, in st. 21. For the meaning, cfr. पमे चालनां उडुता चिमा पह्लो : खकावे लिके मारि तेर घनहुँ ॥ (Gaja Rūpaka, 17).

25. पाष्ठरै. An adjective in the locative, the meaning of which is to be completed with some substantive like खन. Cfr. छदे पाष्ठरै खेति चायो खुरम्भ (Gaja Rūpaka, 40).

28. पिडिमाहण, a somewhat obscure word, which occurs again in verse 82. At a first glance, one might be tempted to read it as पिडि माहण “ crusher (of enemies) in battle.” But from verse 82, it is plain that we have here only one word, not two. Comparing the two passages, where the word occurs, it

seems that it ought to carry a meaning somewhat like "sustainer, upholder, rescuer, etc." Cfr. also : प्रवर तु भैजे पतिष्ठात्री । प्रवर पड़िगाहै पतिष्ठात्र (Vela rājā Rāya Singhājī rī, 13, Deser. Cat., Sect. ii, pt. i, MS. 21), and : पथालू येस पड़िगाहियो । छाँद रजी रवि काटयो (Kavitta rāva Sūjē rā, 2, Deser. Cat., Sect. i, pt. i, MS. 18, p. 67a).

29. अविष्ट, for अविचार, a word whereof the meaning I have not yet been able to ascertain with certainty. Bāraṭha Kisora Dāna takes it to mean "Muhammadan," but I do not think he is right. The word is used again in verse 192, and also occurs in the two passages following : चग्गाठ मुँह बह थाठ खेमण वाठ दह अविष्ट (Bhākharī rāvalū Bhīma rī, Āsiyā Pīra rī kahī, 4), आङ्ग-दिला अवियाठ । अष्टमंश सुत जदै तथा (Dūhā rāvū Amara Singhājī rā, Bāraṭha Narahara Dāsa rā kahiyā, 299), विकट थाठ अविष्ट (Gīta Rāma Singhā Ratana Sīhāta rō, Ādhā Khumāṇā rō kahiyō, 1), and आनोपस अवियाठ पिता चौ जधरे पाठ (Grantha Rāja, Deser. Cat., Sect. ii, pt. i, MS. 14, p. 28b).

चग्गाठटी . Cfr. एसार महेश पाच्छी । चारण भाठ चग्गाठा (Phutukara Gīta, Bāraṭha Mahesa Dāsa rā kahiyā). Also : चारण भाठ चग्गाठटी (Kundāliyā Rūpāvatā Pātāvatā rā, Mūhaya Īśpē rā kahiyā, Deser. Cat., Sect. ii, pt. i, MS. 21, p. 132a).

31. ये, the nominative plural form of the demonstrative pronoun, used pleonastically after substantives. Cfr. st. 130, below. Some MSS. write उच्चे.

हैदर, as I explain it, is from Old Western Rājasthānī हरवर < Skt. हरपति "Lord of horses," an equivalent of असपति < Skt. असपति . It was in origin an epithet of the Mugal Emperors, but in the course of time its meaning was generalized and the word became a mere synonym of "Muhammadan." In हैदर दरबारि "at the court of the Emperor" (Gīta Ratana Mahesa-dāsotā rō, Ādhā Kisanā rō kahiyō), the word is still used in its original meaning of "Emperor". The oldest instances of the use of हैदर (हरवर) I have come across, are found in the Jēta Sī rō Chanda Vithū Sūjē rō kahiyō, 291, and in the Vacanikā Acalā Dāsa Khicī rī, 170.

अमज्जाल is used in the anonymous Jēta Sī rō Chanda, 276.

वचनिका रा० इतनसिहुनो रो महेसजासौत रो। ८३

34. चामरिचाल्. Cfr. *Rāṇā Jagata Singhajī rī vēli*, *Ādhā Kisanā rī kahī*, 16.

35. नार्, an abbreviation from Skt. आत्मायिन ? The word is frequent enough in Diṅgala poetry, and is often used in the general meaning of "enemy." Cfr. नारयाँ डरे चार छुन तेव (Jēta Sī rō Chanda, *Vīthū Sūjē rō kahiyō*, 388), and : नारयाँ तणे चाजर तिया (Ditto, 386).

37. सुबर. The सु is merely pleonastic.

38. Cfr. आयौ सुरधरि मर्चिके चिर मेवाइमरि, and : [पार लारे लडबीम बंव] चिर दुङ्गवे चमरि, (*Nisāñi Mahesa Dāsa Daļapatōta rī*, *Ādhā Kisanā rī kahī*, 9).

42. चेदारव इमर...Cfr. किचा विरभर धूधला चेदारव इमरि, (*Nisāñi Mahesa Dāsa Daļapatōta rī*, *Ādhā Kisanā rī kahī*, 14).

बोम विचालै .(Cfr. उड्हौ विचित्रि बोजो इ चम्, (Jēta Sī rō Chanda, Anon., 298).

43. चि गCfr. दुमरै मिरिच मिलियम मेन (Jēta Sī rō Chanda, Anon., 86.)

44. चक चारै...Cfr. चन्दरो ताँड चक्कि चादि, (Jēta Sī rō Chanda, *Vīthū Sūjē rō kahiyō*, 127), and : चचवाण चुरि चादिया चक्कि, (Ditto, 121).

45. मेन इमा. Note the employment of मेन as a masculine plural. For two similar instances, cfr. चुदालग रा मेन भाये चुरसं (*Gaja Rūpaka*, 17), and : कससौ विन्दे मेन दिलेस केरा (Ditto, 22). In the *Jēta Sī rō Chanda* by *Vīthū Sūjō*, मेन is always used as a masculine. Cfr. st. 70, 71, 137.

उच्छिका..Cfr. इसौ उच्छटी फोज (Gaja Rūpaka, 8), and : रिषा उफडै शाठ दिन्दू रवदू (Ditto, 19).

46. गूँझिकौरज..Cfr. गूँझिकौरजी गयम् महवरिया, (Jēta Sī rō Chanda, Anon., 316).

47. देठालै, a locative singular form from a substantive देठालौ “sight, view”. For different inflections of the same, cfr. the examples following : देठालूज (nom. sing.) झवउ दुर्देलौज (Jita Si rō Chanda, Vīthū Sūjē rō kahiyō, 82), दुखै माहै देसका झाचा देठालै (loc. sing.) (Gaja Rūpaka, 24), and : फौजीं दोखवै देठालू (nom. plur.) झवा (Mohilā rī vāta, in Mūhanōta Nēna Si rī Khyāta).

बाजार कैदा...Cfr. डेरा निष्ठा बाजार कराया (Facanikā Acalā Dāsa Khīcī rī, 48).

49. मिलै, a strong form of the ordinary conjunctive participle in ^०i, corresponding to Gujarāti निलौ. The preference for the weak termination ^०i of the conjunctive participle, is one of the characteristics of Māravārī, whereas Gujarāti always uses the strong termination ^०ī. In Dīngala poetry the strong termination is quite frequent, but it always occurs under the form ^०e. For the interchange of i and ī, which is as old as the Apabhrānta, cfr. Notes...etc., § 7 (2).

52. बालेन. For the suffix ^०ēta, see the note to stanza 150.

पीयलै. उदिलै (^०ī) are poetical forms of प्रियोराज (or पिलै) and उद्देसिलै. In both cases, the ^०la is a merely pleonastic appendage, etymologically identical with the ^०la in the diminutive suffixes ^०illa, ^०alla.

मधुकर is a recognized poetical equivalent for महेसदास. The word is quoted in the Dīngala rā sabada or “Collection of Dīngala words,” contained in MS. C. 36 (see my Progress Report ...etc., for 1915, p. 70).

कासै, a neuter form of the interrogative pronoun, which is not found in the Old Western Rājasthāni. It is no poetical form, but appears to have been frequent in Māravārī prose as well. Cfr. the instances following :—आगै जाय देखै तो कासै “As he advances and looks on, what (does he see)! ” (Pābūjī rī vāta, in Mūhanōta Nēna Si rī khyāta), पावजी कियो रे कासै है “ Pābū said : What is that? ” (ibid.), कासै कियो जोईजै “ What should be done? ” (Meratā rī khyāta, in MS. 12 (f.), of Descr. Cat., sect. i, pt. i).

53. राज “ Your honour.” The word is identical with राज

(< Skt. राज्), as also shown by the archaic form राजि. In modern Māravārī the word is still used as an honorific pronoun.

राज जितरो...Cfr. आप जितो अबर कुण जाणे (Vacanikā Acula Dāsa Khicī rī, 18).

दुई राह “the two paths, i.e. Hinduism and Islam.” Cfr. दुई राहों का पतिसाह (Nisāni Sāhijahā pātisāha rī, Ādhā Mahesa Dāsa rī kahī, 1).

54. खूबय समहर. Cfr. रथ खूबय (Gīta Bhagavāna Dāsajī rō, Bāraṭha Mahesa rō kahiyo, 2), and : गजंसाच खूचै इसौ नवगारं (Gaja Rūpaka, 38).

समहर, for समर, a poetical form, with anomalous insertion of ha. Cfr. the case of आपहरी, cited in Notes...etc., § 38.

55. चढळ जाल...Cfr. चाढळ से बसि नोर (Gaja Rūpaka, 26.) Cfr. also st. 60, below.

58. रिण कालौ. Cfr. st. 237, below. Here one might be tempted to read रिण कालौ (कालौ) “the frantic in battle” (cfr. रथ गद्धिल्लच, in Jēta Si rō Chanda, Vithū Sūjē rō kahiyo, 328), which gives a much better sense, but the rhyme does not allow of a similar interpretation. In the Vacanikā there are no instances of any dental l rhymed with a cerebral l.

59. मारण मरण करण रथ माधी, a verse of which any Cāraṇa would feel proud. The secret of its excellence is in the repetition of the bisyllable रथ four times. In the elaborate Diṅgala poetry, internal rhymes are one of the most important factors of perfection.

61. सुरस् is in origin an adjective meaning “good, excellent,” but is often used in the comparative sense of “better, preferable, more, etc.” to express contrast. In some cases it seems to do function for an actual postposition of the ablative—like सु—, in connection with the idea of opposition or contrast.

65. चौ. The adjectival postposition of the genitive चौ is not unknown to Diṅgala poetry, and the Cāraṇas explain it as a

Dekhanism, or a peculiarity of the Marāthī, which has crept into the language at some time or another. Probably, they are correct. In the Old Western Rājasthāni, the चू postposition seems to be used only exceptionally. In the present case, the Poet could have written रो, and it is difficult to say why he preferred to write चौ instead. Possibly, the reason is only one of euphony: चंच चौ दोबो sounding more harmonious to the ear than the comparatively hard चंच रोऽदोबो.

उवक्तु लाज...Cfr. मरण को लाज (Vacanikā Acalā Dāsa Khicī rī, 134).

71. मल्हौ, a plural neuter form of the adjective मल्हौ “good,” used as an indeclinable to convey the meaning of “by all means, at pleasure, at will.” The word is very common in colloquial Māravāṛṭ, coupled with the emphatic particle i. For instance: जार्ख? मल्हौरि जार्खो “May I go? By all means, go!”

72. जडागि < Skt.* जटाग्नि (?) “a lamp (!).” Cfr. Skt. जटाग्नः “Flame-tufted, a lamp” (L.). Cfr. जडागि वज्रगि (Cāhucāna Balū rō gīta, Bāratha Mahesa rō kahiyō, 3).

मिल्लिगिर, for मल्हयगिर “the mount Malaya.” The term is one of the authorized poetical equivalents of the name Mahesa Dāsa. Cfr. मिल्लिगिर इलकारिता मुँहडा आगे धरि (Nisāṇi Mahesa Dāsa Dalapatotā rī, Ādhā Kisanā rī kahī, 3).

73. जार्ख is prosodically worth two *mātrās* only, a short vowel following upon a long vowel, without intermediate consonants or with intermediate h, being optionally not reckoned as a quantity in the body of a verse.

76. जम्बे जैकार. Cfr. अभियो जैजैकार (Sodhā Bhākhara Si rā Chanda, 4).

77. नाराजा राज. Cfr. साइजहां काट्स मदा तेरो पतिसाई (Nisāṇi Sāhijahā pātisāha rī, Ādhā Mahesa Dāsa rī kahī, 4).

78 ff. The whole of this *āśīsa vacanikā* seems to have been composed after the model of the *birudāvālī* in the *Vacanikā*

Acalā Dāsa Khicī rī, 129. It is in fact but a list of *birudas* or laudatory epithets, such as the Cāraṇas in the old times used to recite whenever coming before the presence of their king and lord.

79. This stanza is identical with the *birudāvāsi* mentioned above, but for a few differences in the reading : दुष्प्रोक्ष माणः चरजप्त वाणः मुजवल्ली भौमः स्वरिमा सौन ॥ (Vacanikā *Acalā Dāsa Khicī rī*, 129).

81. चेल्हाँ इमौर . Bāratha Dāna understands " a Hamira of liberality." The literal meaning of चेल्हाँ seems to be " waves," like in the phrase : दरियाव रो चेल्हाँ चालि, but here the word is used metaphorically in the sense of " waves of liberality." A munificent man is very commonly compared to a sea or ocean throwing up into the four directions the waves of his gifts. Cfr. चेल्हा हमौर कहड़ इरो। वेल बोल नाचे वले (*Karitta Uhaṛa Harā Goindāsōta rō*, Sādū *Rāgho Dāsa rō kahiyō*, see Descr. Cat., Sect. ii, pt. i, MS. 8, p. 108 b). As regards " Hamira ", it is difficult to say whether the Poet here means *rāvī* Hamira of Rinathambhora, or *rāṇō* Hamira of Citorā. In the two passages quoted below, from the *Vacanikā Acalā Dāsa Khicī rī*, it is the former Hamira who is meant : इमौर मणि, 129, रठ को राव इमौर चाथब्बी, 36. But elsewhere it is doubtful which of the two Hamiras is meant. So in the following : चेल इमौर (*Rāṇu Candrasena rō rūpaka*, *Bāratha Āsā rō kahiyō*, 17). In the two places following, the person meant seems to be the *rāṇō* of Citorā : चेल इमौर इमौर इर (Gita Gahilōta Gokāla *Dāsajī rū*, *Bāratha Mahesa rā kahiyā*), इधि इमौर चवारै ढोर (*Rāṇā Jugata Singhājī rī veli*, *Ādhā Kisanā rī kahī*, 4).

82. विभाड़कार " destroyer ". Cfr. Misraṇa Murāri Dāna's *Dīngala Koṣa*, ii, 242. Cfr. also : चक्रविभाद (Gaja Rūpaka, 2).

राजान के नजवाम. Notice the use of the genitive postposition का, instead of रो. In the rhymed prose, called *vacanikā*, the use of the Hindi postposition in the place of the Māravāṛī one, is customary and authorized. The fact is probably an indication that the *vacanikā* of the Māravāṛī is an imitation of some similar composition of the Hindi or Hindūstānī, possibly the *dāvāvēta*.

फूलफगर, for “पंगर” “a scattering of flowers”. The phrase is a very old one, and occurs in the Jaina Sūtras, where the scattering of flowers is reckoned as one of the eight *mahāprātihāryas* of the Arhats. Cfr. *Notes*, etc., App. No. 8. Cfr. also : मिर्ज़ा पुष्पगर कराविया (*Ditto*, App. No. 5).

जवाधि जल्हर “a cloud of *javādha*”. Khiriyò Rāma Dāna of Bikaner tells me that *javādha* is the name of a creeper found in the Poorb, which gives a valuable perfume. The word seems to be common enough in old Dīngāla. Cfr. the examples following : सुग्रस्त जवाध (MS. जवा॒) चौरस्त फूटे सबो (Guna Gīta Sodhē rānē Rāi Mala rā, Descr. Cat., Sect. ii, pt. i, MS. 5, p. 181b), चौरस्त सुजल जवाधि (MS. जवा॒) चहि मणि भूषण निज वाम (Grantha Rāja, 21). In the *Khyāta* of Mūhanpōta Nēna Sī—which was composed about the time of our *Vacanikā*—, I have found the entire phrase *javādhi jaṭahara* used twice as an epithet in apposition in the passages following: रावल भौम वरराज रो... बडो डाकुर छबो... बडो माणड जवादिजल्हर पातमाह अकबर कनै थवा दिन चाकरो कीबो (*Bhātiyā* rī *khyāta*); and: नजाव माहे रा॑ नो॑ बो सोमालौत कस्तुरियो मिरेव जवादिजल्हर खोलै है (*ibid.*). For the use of जल्हर (< जल धर, “a cloud”) in Dīngāla poetry, cfr. the two examples following :—धर उनर जल्हर करै छिकाउ चदाई (*Nisāni Sāha Jihā pātisāha* rī, *Ādhā Kisanā* rī *kahi*, 6), जाणि जल्हर बूढिया [*Kutab Dī sāhijādē* rī *rāta*, Descr. Cat., Sect. i, pt. ii, MS. 18 (n)].

83. उमर, for उमराव. A similar case of intervocal *m* being reinforced into *mb*, is उम्मारत (< इमरात), occurring in the *Khyāta* of Bikaner, by Śinjdhāyaca Dayāla Dāsa (Descr. Cat., Sect. i, pt. ii, MS. 1). In कोरम (< कूरम < कूम, st. 132), *m* has been reinforced into *mbh*.

आरिष्ट रम रा॑. Cfr. आरिष्ट रम, (*Jētu Sī* rō *Chanda*, Anon., 194), and आरिष्ट रम (Rāvala Samara Sī rā gīta, Bāratha Mahesa rā *kahi* yā, ii, 1).

परिहौ॒ is a merely emphatic particle, which is always inserted between the third and fourth line of a *candrāyanō*, but whose prosodical quantities are not reckoned in the formation of the verse.

84. तदचार तो॑है...Cfr. दिल्ली सुलतान चग तो॑है (*Vacanikā* Acalā Dāsa *Khīcī* rī, 18).

वचनिका रा० मतनसिहंजो रो महेसदासौत रो । ६६

बाँडी रो खाडखडि ॥ Cfr. खाडखडि 'खाडखडि बाँडी डण्डहडी खेले (Ditto, 50).

चित्प्राणि, < Skt. चित्प्राणि “renown, fame, celebrity”, hence “history”. Modern Māravāṛi now has चित्प्राण, and the word is used to designate a chronicle or historical account in Māravāṛi prose. Cfr. चित्प्राण दान आपा उत्तरि (Jeta Si rō Chanda, Viṭhū Sūjē rō kahiyō, 192).

मतवाल्ली चू० Cfr. के मतवाला की नाई लड़खड़े जोड़े (Vacanikā Acalā Dāsa Khicī rī, 101).

85. In a MS. from Phajodhi (see *Deser. Cat.*, Sect. i, pt. i, MS. 15, c), I have come across a *gāhā*, which closely resembles the present one, so much that it seems as if both of them originally formed part of one and the same work. The fourth line is identical in both the *gāhās*. The *gāhā* is in corrupt Apabhramṣa, and runs as follows :—

देवाय वरं सिद्धाय दरशनं
गुरु नरिन् समानं ।
यदै भूमि दिव नदै
पामिष्ठाद पूर्णि रेत्वा दे ॥ १ ॥

86. जीवतचित्प्राण... Cfr. Nisāṇī Mahesa Dāsa Dalapatiōtā rī, Ādhā Kisanā rī kahī, 6.

भलौ कहौ...etc. Cfr. शैद्यराइजो आच्छो कहौ मन को लहौ (Vacanikā Acalā Dāsa Khicī rī, 25).

परिजाक दूरा. Bāraṭha Kisora Dāna tells me that the term परिजाक is used to designate any poems, whether *dūhās*, or *gītas* or *kavittas* etc., which are imbued with the *vīrarasa* or the heroic emotion, especially those which celebrate heroes who fought to the last to help others or to save their honour. An example of a *parijāū dūhō* is the following :—

दार विलुधि गिरु वलै
गिडु रोकिये न कोय ।
स्वर लेथी रोकिये
कलुहलु तेथी दोय ॥ १ ॥

“If you capture (his) cubs, the boar will turn (at you). There is not a boar that would suffer to be stopped. Whenever one tries to stop a boar, there always follows a fight.”

८०० वचनिका रो॑ इतनसिहृती॒ रो॑ महेसदासौत्॒ रो॑ ।

87. करिवा भारथ॑..Cfr. कर्नातक विवरण करिव कव्य (*Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō*, 92), जुधि करथ कव्य (*Ditto*, 247). Cfr. also : करेवा महासूर भारत्व कव्य' (st. 108, below).

89. छकल॑ कलल॑. Cfr. किय॑ छकल॑ चबल॑ कलल॑ (*Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō*, 185) राधि॑ छकल॑ कलल॑ कवर राढो॑ (*Gita Jasājī rō, Bāraṭha Mahesa rō kahiyō*, 1). The term छकल॑ is ordinarily used to express the trampling noise or possibly neighing of horses and the trampling noise or roaring of elephants, cfr. : छकल॑ वैमर्ती॑ (*Bhākharī rāvaṭa Bhīma ri, Āsiyā Pīra rī kahī*, 1), महार रात्नां॑ छकल॑ वैमर्ती॑ (*Bhākharī mahārājā Gaja Singhajī ri, Ādhā Kisanā rī kahī*, 1), छकल॑ इमस॑ मदीयत॑ चाढी॑ (*Gita rāvaṭa Samara Sī rā, Bāraṭha Mahesa rā kahiyā*, ii, 2), करै॑ गौड॑ मजराज॑ अजराज॑ छकल॑ कलल॑ (*Gita mahārājā Anopa Singhajī rō*, Descr. Cat., Sect. ii, pt. i, MS. 6, p. 145a). There is also a verb छकलणी॑ “to roar”, which is used figuratively to express the roaring of a man fuming with anger, in the two examples below : छकलं॑ सनो॑ छकले॑ चिन्द्राक॑ (*Gaja Rūpaka*, 41), काल॑ नेत्राय॑ चलाँ॑ छकले॑ कालिका॑ (*Gita Īahuvāṇa Virama De rō, Ādhā Mahesa Dāsu rō kahiyō*, 2).

91. वदा॑ जन॑ “the great throngs (of the elephants)”. Cfr. मदिविमं॑ जूहाँ॑ (*Rānā Jagata Singhajī rī reli, Ādhā Kisanā rī kahī*, 2), वहै॑ राधि॑ गैजूङ॑ घोजाँ॑ (*Gaja Rūpaka*, 16).

दखासाल॑, for दसाल॑, a poetical license, introduced to suit the metre. Cfr. दुष्टं॑, for दुङ्क॑, st. 117; विचा॑, for वी॑, st. 216.

92. तिक्की॑ चोपड॑.. बङ्ग॑. These two lines are identical with two lines in *Gaja Rūpaka*, 52, the only difference being in the readings : तक्क॑ (for तिक्की॑), and बङ्ग॑ (for बिचा॑).

बङ्ग॑, the neuter singular form of the adjective बङ्ग॑, used in the function of an adverb, to modify the meaning of another adjective. The form is all the more interesting, inasmuch as in Māravāṭī the neuter has merged into the masculine, and is no longer recognizable. The greatest part of the rare sporadic instances of neuter forms, which have survived in Māravāṭī, are adverbs, or rather adjectives used adverbially, sometimes in the singular, sometimes in the plural. Cfr. मत्ती॑, st. 71, above.

वचनिका शा॒ रत्नसिंह॑नी रौ महेसदासौत रौ। ३०१

93. वणै जाणि...Cfr. वणै जाणि पाहा॒द लैमङ्गवाळा॑ (Gaja Rūpaka, 52). Also : वणै जाणि मामन्त चौरामवाळा॑ (Ditto, 47).

102. वै पक्ष भजा॑. Cfr. वै पक्ष सुद (Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō, 51).

पुहृचौ॑ जिचौ॑ तोइ॑...Cfr. पढ़कौ॑ सतुच॑ (Ditto, 346; also Sūra Singhaji rō Chanda, Deser. Cat., sect. ii, pt. i, MS. 25a, p. 42b).

चाम पूरक॑. Cfr. पूरवै॒ चाम (Jēta Sī rō Chanda, Anon., 389), इथियार किथै॒ पूरवै॒ चाम (Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō, 252).

103. जल॑ चाङ्गल॑...Cfr. पौवनि॑ चम्ब चेकबौ॑ पावि॑ (Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō, 276); पाकेष पियर॑ जल॑ (Ditto, 345); जल॑ पियै॒ चाङ्गल॑ (Sūra Singhaji rō Chanda, p. 45a).

उच्चर्वं, for उच्चर्व, the vocal metathesis being introduced only for the sake of the *vēṇasagāī* (see Introduction).

105. कवाण॑ गुण॑...Cfr. कक्षाव॑ बोष॑ चान्द कुरड॑ (Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō, 287); गुरुदियच॑ दियर॑ गुण॑ चेष॑ पौव॑ (Ditto, 312); कक्षाव॑ बोष॑ भालै॒ कुरड॑ (Sūra Singhaji rō Chanda, p. 46b).

राम वार्ड॑. Here Bāratha Kisora Dāna understands राम as separate from वार्ड॑, and as meaning "the grip of the legs of the rider on the ribs of the horse." So far as my limited experience goes, I have never found the term राम used by itself, but always in connection with वार्ड "a bridle, reins". Examples of the use of the two words in old Diṅgala, are : वाल्हियर॑ राम वार्ड॑ विद्येषि॑ (Jēta Sī rō Chanda, Anon., 399), वाल्हियर॑ समोभाज॑ रमा वार्ड॑ Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō, 240), चाँगुल्हर॑ राम वार्ड॑ संमोचि॑ (Ditto, 376).

106. गिराव॑ जिक॑....Cfr. चाप्परर॑ जु॑ चौट॑ भौति॑ चच॑ (Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō, 346); चाप्पर॑ प्रावि॑ है॑ भौति॑ चच॑ (Sūra Singhaji rō Chanda, p. 42b).

प्रावि॑, for प्रावि॑ < प्रमावि॑, an instrumental form. Cfr. चाप॑ प्रावि॑ st. 122, below. Cfr. also : प्रावि॑ चच॑ (Jēta Sī rō Chanda, Anon., 161), मुजां प्रावि॑ (Gaja Rūpaka, 48).

१०२ वचनिका रा० रत्नसिङ्गमी रो महेशदासौत रो ।

बपा छोड़के...Cfr. बाया नह धोजइ (*Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō*, 338).

108. कसे जीय...Cfr. नाजो तुरङ तालंव तड़ (*Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō*, 369).

110. मेच्छिचे. The reading मेच्छियां of INRS is worth noticing. It is evidently a modernization of मेच्छिचे, a locative-instrumental plural form, which has long become uncommon, if not altogether unknown, in Māravāṛi. Similar instances of old locative-instrumentals plural in °े having been transformed into genitive-obliques plural in °ा, are very frequent in all later MSS. of old Dīṅgala poetry.

111. पट्टनां दिचै...Cfr. डिगना जिया चाम नू चक दीजे (*Gaja Rūpaka*, 48). The metaphor is very common in Dīṅgala poetry.

काच सौमी. Cfr. भाजो सौमी काच भनै (*Gita Gokālī Dāsu Manoharadāsota rō, Ādhā Muheṣa Dāsu rō kahiyō*, 3).

112. वेदो. For वेदो : The correctness of the reading is evidenced by all the best MSS., but the form is at least anomalous. G reads वेदोऽत्, which is metrically impossible. A similar case is विन्दुचो (for विन्दुचौ) occurring in the phrase विन्दुचो राष (Guna Gita Sadhē rānē Rāi Mala rā, 1).

113. जगच्छेद. Cfr. जगिलेद, in *Jēta Sī rō Chanda*, Anon., 83.
नाहि, for न याणै < न आणै. For the proclitical use of न, cfr. *Notes, etc.*, § 103.

114. रिनो याढ गाहै. Cfr. गजसाह माळो गज[॑] याढ गाहै (*Gaja Rūpaka*, 11).

प्रचार...यामावै. Cfr. प्रियक्षी जिया मौद साहे पक्काहै। मुले चाखियां भोम लेहो भमाहै (*Gaja Rūpaka*, 49). Cfr. also st. 173, below.

115. पिष्ठान सारै. Cfr. करि पिष्ठ मारि (*Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō*, 32).

दुखहै, for दुः.

116. चक्की॑ for चक्के॑, (?), an instrumental plural form (!). In this particular case the change of *e* into *i*, which otherwise is not uncommon, would be well justified by the rhyme. But the phrase, anyhow, is not very clear, and it is doubtful whether the above interpretation is correct.

117. कसी॑सि॑ गुण॑...Cfr. ताष्टै॒ कमाण॑ अङ्गृ॒र ठङ्ग॑ (*Jēta Sī rō Chanda*, Anon., 277), and: ताष्टै॒ कमाण॑ पट्टौ॒सि॑ ठङ्ग॑ (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 148).

119. वाँचै॑ कुराण॑. Cfr. कडौ॒ करमि॑ वाँचै॑ कुराण॑ (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 147).

कुल॒॑. Here the lengthening of the ²*a* is, of course, only metrical. Cfr. उदिच्छाचिङ्ग॑, in stanza 3 above, राया॑ साल॑, st. 168, रायाचिङ्ग॑, st. 193.

122. आप॑ प्रौंष्ठ॑, an instrumental form identical with आप॑ प्रौंष्ठि॑ occurring in *Jēta Sī rō Chanda*, Anon., 29, 177, 200.

इषै॒ मारि॑...Cfr. पाङ्गै॒ज्ज भमना॑ गच्छि॑ पङ्गै॑ (*Jēta Sī rō Chanda*, Anon., 273), आयाचि॑ पङ्गै॑ पाङ्गै॒ अभुङ॑ (*Jēta Sī rō Chanda*, *Vīthū Sūjē rō kahiyō*, 148), शूग्लै॒ जनावर॑ वाचि॑ मारि॑। आयाम॑ इैत॑ आयट॑ उत्तारि॑ (*Ditto*, 160).

124. कसै॒ दाष्टल॑...Cfr. कसै॒ मार॑ मेराग॑ मोजा॑ क्रमक॑ (*Gaja Rūpaka*, 44).

गुप्तौ॑ कतौ॑...Cfr. गुप्तौ॑ चुक॑ मार॑ पश्चा॑ गुरकौ॑ (*Ditto*, 34).

कसै॒ आवध॑...Cfr. चहबौ॒चि॑ डैंडायु॒ध॑ बहट॑ चिति॑ (*Jēta Sī rō Chanda*, Anon., 276).

125. भुथाण॑ कवाण॑...Cfr. भुथाण॑ कवाण॑ अङ्गौ॑ दाळ॑ भुञ्ज॑ (*Gaja Rūpaka*, 34).

129. कैरव, for कौरव. The interchange of *e* and *o* is a very interesting phenomenon of Māravāri phonetics. Another instance is अौल॑ for अैल॑ < मैल॑. (Cfr. the parallel forms ओर॑, वेर॑ < Skt. वदर॑).

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131. कड़क्षे. Cfr. कड़खो चान कमाल सिरि । बोज जिहो बहमङ्ग (Vacanikā Acalā Dāsa Khicī rī, 51), कठक्षो कड़े चाहि देवै कड़क्षे (Gaja Rūpaka, 24).

कससै. Cfr. कससै विन्दे सेन दिक्षेम केरा (Gaja Rūpaka, 22).

132. माल माल...Cfr. सुरिताय लयै इन्हि भाल उकल (Jēta Si rō Chanda, Anon., 299).

जाखौक " (a horse) worth a *lakh* of rupees," hence : any good horse. The word is used in its original adjectival meaning in the passage following : जाखौक तुरजम सुन्हि लक्ष (Jēta Si rō Chanda, Viñhū Sūjē rō kahiyō, 281). In the following, it is used as a substantive : जाखौक सुन्हि दीन्हउ लगाव (Ditto, 352).

कोरम, for कुरम < कुम्. Note the change of *u* into *o*, and the re-enforcement of *m* into *bh*. Cfr. note to st. 83.

133. वैकुण्ठ सू...etc. Cfr. विष्वनपुरी का विष्वनलोक चाया । वैष्वनपुरी का विष्वनलोक चाया । वैष्वनपुरी का विष्वनलोक चाया । इन्दपुरी का इन्दलोक चाया (Vacanikā Acalā Dāsa Khicī rī, 175).

कविलास. Note the insertion of euphonic *v* before the *i*. The form is much older than the *Vacanikā*, for the insertion of the *v* must have taken place at a time when the word was still written and pronounced करलास, i.e. during the Apabhraṃṣa or Old Western Rājasthāni period. For the use of the form करलास in Prakrit, see Pischel's Grammar, § 61. Cfr. also the prefixing of *v* in Prakrit (*Op. cit.*, § 337).

135. जबले. Cfr. आतसवाजो जबले (Vacanikā Acalā Dāsa Khicī rī, 161), and : अग्नि घोर करले जाय भर अमर लघो (Sūraja Prakāśa, Kaviyā Karanī Dāna rō kahiyō).

136. दानव. It is surprising that all MSS., with the only exception of T, should here read मानव, a word the meaning of which is but a repetition of the नव, with which the line begins. Apparently, the Poet had actually written मानव, probably in a moment of absent-mindedness.

137. जडे चर माला. Cfr. st. 159.

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139. जाणि कृतर्...Cfr. चिति करर् कृतर् फलम् खण्डि (Jēta Sī rō Chanda, Anon., 380).

142. निगेम is explained by Bāraṭha Kisora Dāna as वेद ई मारने चालनवालौ, i.e. "a man who walks in the path of the Vedas," probably on account of the apparent connection with निगम. The word is quoted in the *Dīṅgala rā Sabada* (MS. C. 36), but not explained. The real meaning of the word remained obscure to me, until in reading the anonymous *Jēta Sī rō Chanda*, I came across the word गेम, which is there used in the sense of "sin." Here is the passage : करि कथा निमेह भव गेम कहि (st. 139). It would therefore appear that निगेम is a compound of the negative prefix निर् or न with गेम "sin" and carries the meaning of "sinless, free from sin." This explanation is supported by the way in which the word is employed in the two passages following : निकल[हु] निषड निपाप निगेम (Veli Rāthōra Ratana Sī Khīvānata rī, 3, Deser. Cat., Sect. ii, pt. i, MS. 22), and : नर जुध झांडा निगेम (Dūhā Kūpā Mahirājōta rā, 129). Obviously, the underlying idea in the latter passage is that the warriors who shed their blood in battle are freed from all their sins. It is for this very reason that a battlefield, and so also a sword, are commonly likened to a *fīrtha* of salvation, by the bards.

143. गैयदण्. Cfr. गवणि गैझाँ (Rāṇā Jayata Singhajī rī veli, Ādhā Kisanā rī kahī, 2).

144. चौथा पौहर...Cfr. चारि पहर लाभा। भूक्ताक वामा (Vaca-nikā Acaūa Dūsa Khīcī rī, 101).

हाथके. Cfr. आपलिया एके दूके चावनि दाढ़के हैरान (Gita tāṭakō Gaja Singhajī nū, Bāraṭha Goyanda Dāsa rō kahiyō), आरबाँ जपड़ि दाढ़के पड़ि बौंच (ibid.), and दिंचियो गज घोजाँ दाढ़काँ (Gita Kurana Ratanotā rō, Ratanū Rūpā rō kahiyō, Deser. Cat., Sect. ii, pt. i, MS. 8, pp. 197b-198a).

बाङ्करो, an instance of the old vocative plural form in °o. The termination °o is traceable to Apabhramṣa °a-hu < °a-ho, the contraction into °o having apparently taken place in the period of transition of the Apabhramṣa into Old Western Rājasthāni (Cfr. Notes, etc., § 67). In modern Māravāṛi the °o ter-

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mimation has disappeared, the vocative plural having merged into the oblique-genitive plural form in री. Cfr. वाकुर्तं.

वाजो रहै. A metaphor borrowed from the game of chess. Cfr. वाजो रहौ निवाव कौ जीविचै मधुकरि (*Nisāñi Mahesa Dāsa Dalapatōtā rī, Ādhā Kisanā rī kahī*, 7).

आपे, the plural nominative form of the reflexive pronoun आप, used in substitution for the first personal pronoun plural. In Māravāri, आपे is always substituted for नै (< अनै), when the person addressed is included by the speaker (see *Notes*, etc., §§ 85, 92).

भारथ रा भरभार॒ . Cfr. भारत जटसौ भलिय भार (*Jēta Sī rō Chanda, Viñhū Sūjē rō kahiyō*, 210).

146. तोग, for तेग ? Bāraṭha Kisora Dāna understands the word to be a conjunctive participle, meaning उठाय जै, but such an explanation hardly seems to be possible. It is obvious that here तेग must be a substantive. The MSS. DJV read तेग. If तोग actually stands for तेग, we have here a change of e into o, analogous to the change of o into e, which has taken place in the word गोदै॒, from गोदै॒ < Skt. गोधूम.

147. नाखि मूङ. Cfr. तुडिनाल जमौ झचौ मूङ नाखि (*Gaja Rūpaka*, 40).

148. रत्नामिर, for रत्नाकर “a jewel-mine,” a poetical equivalent of the name रत्नसिंह. रैषाहर, st. 151, is the same word, but under a Prakrit form.

153. चित पुढि “on the battle-field.” Here the locative singular form पुढि (from पुढ, पढ “a table, board, etc.”) is practically doing the function of a postposition, meaning “over, upon”. In Old Dīṅgāla poetry, analogous instances of the use of पुढ are very frequent. I quote some below : मवि पुढि (*Jēta Sī rō Chanda*, Anon., 321), मेरवि पुढि (*Ditto*, 304), रेणा पुढि (*Jēta Sī rō Chanda*, *Viñhū Sūjē rō kahiyō*, 287), गयन पुढि (*Ditto*, 315), इच्छ पुढि (*Vacanikā Acaļa Dāsa Khicī rī*, also : *Bhākharī rāva Suratāṇa rī*, *Ādhā Durusā rī kahī*).

वंस वधारण...Cfr. बाल वधार (*Gita Rāma Singhajī rō, Bāratha Mahesa rō kahiyō*, 3), बाजौ वधारे निय वंस (*Gita Rāma Kūpā Meharājōta rō, Āsiyā Karama Sī rō kahiyō*, 1), बोक्ता वंस चढवै बाल (*Sūra Singhajī rī vēlī, Gādāya Colā rī kahī*, 12), बाल वधारे सूजा(?) बानैत (*Ditto*, 13).

154. रमण...एक रम. Cfr. 162. Cfr. also : रथणि रमार्दं क्षकि रथणि (*Veli Rāthōra Ratana Sī Khīrāvata rī*, 23).

155. गजदाळि is the reading of RS., all the other MSS. having गज दाळि. Possibly the latter is the original reading, but it does not seem to be capable of giving any good sense.

159. जडे सर... Cfr. चक्षित सर जडलै आवधे आरत्ता० (*Gita rāyā Rāya Singhajī rō*, Descr. Cat., sect. ii, pt. i, MS. 6, p. 73b).

160. चक्षि वाजिच... Cfr. चण चक्षिरण चक्षि चाउ (st. 171), and also : चक्षि चाउ (st. 161).

163. गङ्गाना० “the neck (?)”. The word is used once in the *Jēta Sī rō Chanda*, by Vīthū Sūjō, 247, but unfortunately the sense of the passage is not quite clear : गङ्गानर् चरणौ पीभ गति.

165. आमाजामर “battle (?)”. Cfr. ओष नौच आमाजामरि *Kūpāvata Kesari Singhajī rā kavitta*, 28).

166. पल खूदा. Cfr. पल खूदो पतिसार (*Vacanikā Acalā Dāsa Khīcī rī*, 56), and : पातिसार पर दल पल खूदा (*Ditto*, 126). The literal sense of the expression पल खूदा obviously is “(their) flesh, or blood, was exhausted, or dried up”, but the phrase is used metaphorically as an equivalent of “(they) were reduced to great straits”, or “were decimated, or defeated”.

मारदृष्टि. Cfr. मारदृष्टि वडमझो (*Gita Ratana Mahesadāsotā rō, Ādhā Kisanā rō kahiyō*, 1).

168. मानै, simply : “great”. Cfr. st. 191.

169. भवणि, for भविष्य “the future, fate, destiny”(?) Such seems undoubtedly to be the meaning of the word in the follow-

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ing passage from the *Vacanikā Acaja Dāsa Khīci rī*: बाहिषो भोसि कौ तो भवसि थावै (25). But in *Gaja Rūpaka*, 37, भवसि is used in the plural, a fact which hardly seems to be consistent with the meaning given above: भवस्यां भिज्ञे भाव अप्रेक भजो। From the last-quoted passage as well as from the following: असपनि चाव उभारि। भुज जाँ भिड़ भागा भवसि (*Dūhā Amara Singhapī rā*, *Bāratha Narahara Dāsa rā kahiya*, 241), I assume that the meaning of the word must be "enemy", a meaning which perfectly suits the particular passage of the *Vacanikā* with which we are concerned.

174. आकारी॒ठ. Misraṇa Mūrāri Dāna, in his *Dīṅgala Kośa* (ii, 464), gives the above word as an equivalent of लड़ "battle". Originally, however, आकारी॒ठ is an adjective, as shown by its employment in the passage following: इम आकारी॒ठ लड़ाई मजो कै (*Rājdhārī rī Vamsāvalī*, MS. 15 (c), of *Deser. Cat.*, Sect. i, pt. i). Bāratha Kisora Dāna says that the word is still, though rarely, used as an adjective in the colloquial, and quotes the example following: कल्पायो वडौ आकारी॒ठ.

176. पद्धियालूग is explained by Bāratha Kisora Dāna as "warrior", or "enemy". The word seems anyhow to be connected with पिड़ "battle," and is probably identical with पद्धियालू which in the *Jēta Si rō Chanda* by Viñhū Sūjō is used twice in the passages following: पद्धियालू खूबि रहुनाथ पासि। दिविसी सप्तन चडियालू बहासि (257), and: पद्धियालू खूबि पञ्चरिमि पूरि। गाजयद नधर पद्धतउ गहरि (380). In the same *Jēta Si rō Chanda*, पद्धियालूग is also used once in the line following: पद्धियालूगि वरसर छेडपनि (389), where rāva Jēta Si fighting amongst the Mughals is compared to Indra pouring rain, and his sword to the thunderbolt. From a comparison of all the above passages we can safely conclude, I think, that the original meaning of both पद्धियालू and पद्धियालूग must be "sword."

मठको कठकाँ...Cfr. दैक्षे वाव उक्तिका भटके वैसवर (*Nisāmī Ratana Makesadāsotā rī*, *Ādhā Kisanā rī kahī*, 2).

180. रम्भा, not "Rambhā", but simply "Apsaras".

182. भला भमाडिचा...॑ Caused Jesalmer and Jodhpur to be well spoken of, i.e. made them famous all over the world". Cfr. कल्पावन भवाडे॑ भला अनन्त कर (Gīta rājā Rāya Singhaji rō, Anon., beginning सल्लव चूङ्डराज..., Deser. Cat., Sect. ii, pt. i, MS. I, p. 48a), भला भमाडि॑ जे भोग चरणग्रंथ (Guṇa Gīta Soḍhē rānē Rāi Mala rā, Anon. Op. cit., Sect. ii, pt. i, MS. 5, st. 4), भिन्नै॑ भलौ उत्तराध भवाडियो॑ (Gīta rājā Karana Singhaji rō, Sādū Rāma Singhā rō kahiyō, Op. cit., MS. 6, p. 123a), and: भवाडनौ॑ वौक भलौ॑ (Gīta rājā Karana Singhaji rō, Vīthū Dede rō kahiyō, Op. cit., MS. 6, p. 123a).

183. चाले॑ गौ॑. Here most of the MSS. read गौ॑ चाले॑, but seeing that the Poet everywhere makes it a point to observe the rule of the *vénasagāt*, there can be little doubt that the original reading is चाले॑ गौ॑. It is however curious to note that wherever a गौ॑ occurs in the middle of the fourth line of a *dūkhō*, as is the case with stanzas 170, 187, 205, 206, some of the MSS. have transposed it to the beginning of the line.

184. चूनाला॑ is explained by Bārātha Kisora Dāna as रा॑ खाणवाला॑ "flour-eaters, i.e. men, soldiers".

186. भवाटिचै॑. Here and elsewhere (cfr. पीछलियो॑, st. 58, बौद्धलियो॑, st. 152) the diminutive is merely poetical, i.e. is in no way meant to modify the ordinary sense of the noun.

जापि कि...Cfr. रामण वाम विधुसिल्लो॑ करि चोडे॑ वामरि (Nisāñi Mahesa Dāsa Dalapatōta rī, Ādhā Kisanā rī kahī, 6).

188. अमल्लोमाष. The word is quoted amongst the *Dīngala rā Sabada* of MS. C. 36. In the *Jēta Si rō Chanda*, Anon., we find अमल्लनाष, which is probably the same word. Here is the passage : सुषि॑ आयउ चाडच अमल्लमाष (Op. cit., 42). The same phrase अरयो॑ अमल्लोमाष occurs also in *Dūhā Amara Singhaji rā, Bārātha Narahara Dāsa rā kahiyā*, 371.

205. जिविचार. Cfr. जिवि॑ पहिलो॑ जिविचारि॑। जापि॑ जोनौ॑ जम-वारो॑ (Marasyā Gahilōta Gokaļa Dāsajī rā, Bārātha Mahesa Dāsa rā kahiyā, 7). The meaning of the word is obscure. Three MSS.

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(B G T) substitute जिय बार . In the *Jēta Sī rō Chanda* by Vi॒थुं
Sūjō, जियार is used twice, and both times in connection with
आध, rāva Jodhō of Jodhpur : जियार आध जापट जवत, 25, and :
जियार जोध विषनु जियार, 38. In the *Amara Singhaji rā Dūhā*
by Bāratha NaraharaDāsa, the word is used once in connection
with जग (278), and another time in connection with जुध. Comparing
all the passages in which जियार is used, I am inclined
to conclude that it is an adjective carrying some meaning like
“famous, renowned”.

211. सामि तुवलि . Cfr. भर तुवलि (*Jēta Sī rō Chanda*, Vi॒थुं
Sūjē rō kahiyō, 237).

212. चुंगलालौ दल...Cfr. चुंगलालौ उचरं रथि चक चूर (*Jēta Sī rō*
Chanda, Anon., 468). The term चुंगलालौ, which is commonly
used as an epithet of the Muhammadans, seems to be connected
with चुड़ल m. “a claw, paw”, and to carry the meaning of
“clawed, armed with claws”, hence “rapacious”.

214. मनमोठ, an irregular compound. Cfr. मनमोठ in *Gīta*
Rāma Singhaji rō, Bāratha Mahesa rō kahiyō, 3.

दुवार्चि कोठ. Cfr. दुवार्चि (lor “चाँ ?”) कोठ (in *Op. cit.*, 3).

215. सामि तर्हे...Cfr. सामि बलि कल्हिवा लेस थो॒ह (*Jēta Sī rō*
Chanda, Vi॒थुं Sūjē rō kahiyō, 281). Cfr. also st. 220, below.

216. रोठ “battle”. See Misraṇa Murāri Dāna’s *Dīṅgala*
Kośa, ii, 467.

218. मुगलालौ॒ह, a plural genitive form from मुगलालौ, a
poetical modification of मुगल. (Cfr. मेडालौ, st. 205). Here the
“ha has not merely a metrical value, but also a grammatical
one, it being a survival of the old termination “hā of the Apa-
bhramṣa. (Cfr. *Notes...etc.*, § 63). In Old Dīṅgala dūhās a
large use is made of genitives in “hā, which, as they give a
very easy rhyme, are always inserted at the end of the lines.

चापडे “in battle (?)” Cfr. चडे चापडे आङडे आरि चक (*Gaja*
Rūpaka, 32).

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225. औनाढ़ is explained by Misraṇa Murāri Dāna, in his *Diṅgala Kośa*, as an equivalent of जोरावर (ii, 254). Bāratha Kisora Dāna says the word means मुरख “a fool”, hence : “a hero”. Cfr. the epithet of गर्जस्तो “mad”, which is commonly given to heroes in Diṅgala poetry.

228. धुवे. The verb धुवो is rather expressive of the general idea of “raging, being furious or violent”, than any particular meaning like “fighting, sounding, burning, etc.”. We have already met this word in stanza 48, where it is used to express the hammering noise of drums and other instruments. In the present passage, it means “to rage, or fight with the anger of despair”. In the colloquial, the verb is often used in connection with the idea of burning, blazing, etc., as in the examples following : चाज चबो धुवे है “It is very hot, to-day” चाम धुवे, etc.

चतक़ is understood by Bāratha Kisora Dāna to be some kind of arrow, particularly the arrow which is attached to a bow fastened to the branch of a tree, and connected with a rope below, as a trap for small game (चतक़ रो चाच). The particular feature of such an arrow is that when it shoots it never misses its mark, hence the name of चतक़ is applied to anything—whether an arrow or not,—which goes straight to the point. A few examples of the use of चतक़ are the following : चुरसाबो मकुराणो चतक़ (*Jēta Sī rō Chanda, Viṭhū Sūjē rō kahiyō*, 153), चुरियाण तण वाहिय चतक़ (*Ditto, 168*), नौचा नैष चतक़ (quoted by Bāratha Kisora Dāna from some poem in his memory), चतक़ बाम चरो (ditto, from the colloquial).

230. पट्टी “foil-swords”, or rather any sword which is used for the Rajput dance with swords (पट्टे रमबौ). Here apparently the word is used metaphorically : the hammering noise of the swords in the battle being compared to that of the foil-swords in a dance. In the passage quoted below, however, पट्टी seems to be used in the general meaning of “sword” : भालि भैभार पट्टे पचार (*Jēta Sī rō Chanda, Viṭhū Sūjē rō kahiyō*, 385).

231. कटै कर..,Cfr. कड़डलि कम्ब कोपर करड़ (*Jēta Sī rō Chanda, Anon.*, 477).

११२ वचनिका रा० रत्नसिंहजी द्वी महेशदासौत रहे ।

233. निराट चल्या. Cfr. अकेलो निराट (*Vacanikā Acalā Dāsa Khīci ri*, 25). In the colloquial, the word is still used in the function of an adverb, in cases like the following : निराट चलै, निराट आघौ भयौ, निराट दर आवै, निराट चमङ्ग आदमी है, etc.

235. चमङ्ग. Cfr. चदमरां पाठ चाजर चमङ्ग (*Jēta Sī rō Chanda, Anon.*, 444), चदमरां भड़ी छई चमङ्ग (*Jēta Sī rō Chanda, Viṭhū Sūjē rō kahiyō*, 343), and : हे पाचे याजे चमङ्ग (*Jhūlaṇā rājā Rāya Singhājī rā, Sādū Mālā rā kahiyā*).

236. पिढी कजि.. Cfr. पिढी काजि वाणे विन्हे प्रतिशां (Gaja Rūpaka, 29).

238. बौर च. Here the च is merely pleonastic, i.e. inserted only to complete the number of *mātrās* required for the verse.

243. बौरम्बर, a poetical amplification of बौर. Cfr. मिल्ल कोडि बौरम्बरं भूममतं (Gaja Rūpaka, 37).

With the beginning of the *kavitta* compare the following :

पढ़े चलै केवरै
चलै चम्बर रातम्बरि ।
पढ़े राम राढौढ़
महित पोर्चा विच समरि । etc.

(*Kūpāuta Kesari Singha rā kavitta*, 37).

244. ऐवसाँि, for रत्नसिंह. Cfr. गजासार for गजसिंह in *Gaja Rūpaka*, 11.

देह जलारे. Note the feminine. देह, as well as काय, are already used as feminines in the Old Western Rajasthani (cfr. Notes, etc., § 53). काय, for काय, already occurs in the Jaina Mahārūṣṭri (*Bhavaravairāgyaśatka*, 7).

कामि आया. " Were killed in battle " is only a poor rendering of the phrase, which literally means : " made themselves useful (to their lord and master by laying down their life for him) ". कामि is a locative, hence the ^oi.

वचनिका रा० रत्नसिंहजी रो महेशदासौत रो । ११३

परजीत, for सजीत < सजीवत. Cfr. the analogous case of परधीर for सधीर in the reading of I, st. 134 above. Another instance of the insertion of *r* after *sa*, which I have come across in the prose of the Marwari Chronicles, is परज़ल for सज़ल.

महाराज मानौ. soil. "बान मानौ". Cfr. भलौ कचौ and मन रो लचौ, in rac. 86, above.

वैकुण्ठनाथ विस्कमाहू...etc. Cfr. महाराजाजौ विस्कमाजौ बोलाया। विस्कमाजौ आया। उकम आया। विस्मनुरो बहमुरो विचे अचल्पुरो वसावौ। (*Vacanikā Acalā Dāsa Khīcī rī*, 175).

बुरस चाइ चार० I had long been in doubt concerning the real meaning of बुरस, which the Cārapas would explain in several different ways, when in a *Khyāta* of Bikaner I came across the following passage, from which it would seem that बुरस means "foot-stamps", or "the stamping of the foot": नाहर्ती रो बुरसाँ ऐ, "there are (to be seen) the foot-marks of wolves" (*Deser. Cat.*, Sect. i, pt. ii, MS. 31, p. 152a).

नवलास नाहिचमालू...Cfr. नवलास नाहिच रुस रुस पानुस जलाई (*Nisānī Sāhajahā pātisāha rī*, *Ādhā Kisānā rī kahī*, 6).

सारधू...Cfr. चाई पुष्पाई राषा नोकल को सारधू (*Vacanikā Acalā Dāsa Khīcī rī*, 89; also, *Ditto*, 132, 134).

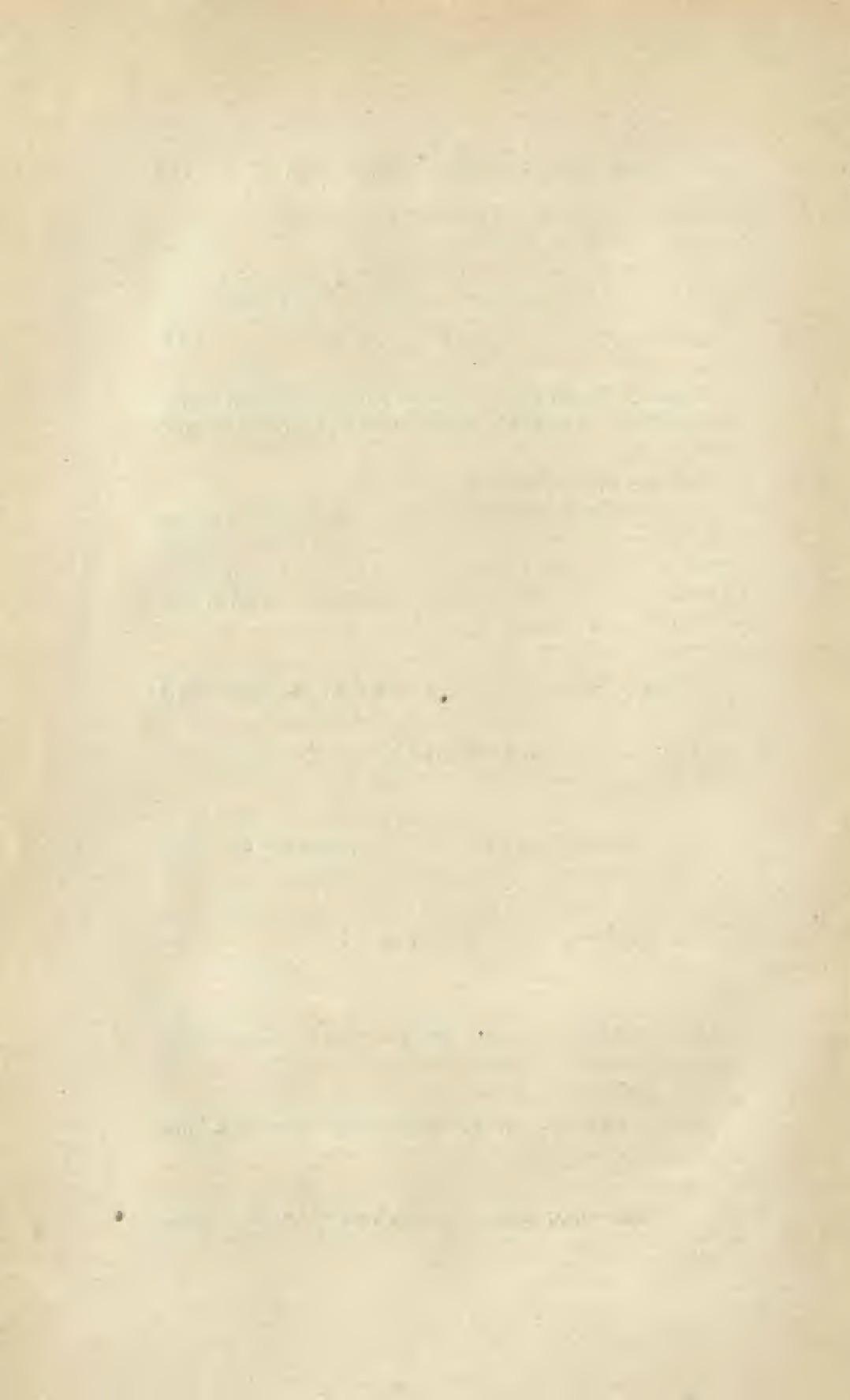
245. बतिच भात विन्हे गजय.... Cfr. गात चोमे उर गैवर (*Ūma De rā kavitta*, 10).

249. उधरै पच आरि. Cfr. नीन पच नारै (*Vacanikā Acalā Dāsa Khīcī rī*, 126).

251. जनु मौदि. Cfr. मौदि छिसी बोजा नैड़लोका (*Rānā Jagata Singhanī rī veli*, *Ādhā Kisānā rī kahī*, 5).

256. हरि हरि...Cfr. हरि हरि हरि चोई रख्तो। विस्म विस्म तिचि चार (*Vacanikā Acalā Dāsa Khīcī rī*, 160).

263. जुबि चविचल जसवास...Cfr. जुबि बोलो जसवास (*Rānā Chandra Sena rō Rūpaka*, 18).



GLOSSARY.¹

- अहो** (cfr. आ॑), ind. “ Oho ! ”, 188.
- अकबर**, m., pr. n. “ The emperor Akbar ”, 130.
- अदिवाति** (Skt. अवाति॑), f. “ Fame renown ”, 84.
- अचैराज**, m., pr. n., 86.
- अचौ** (1) (abbr. for अचैराज॑), m., pr. n., 60, (2) (abbr. for अचाउत॑), patron., “ Akhāvata ”, 60.
- अमादि**, adj. “ Invincible ”, 143, 152, 176.
- अद्र** (for अपद्र॑), f. “ A nymph ”, 159.
- अहै**, v. 3rd sing. “ Is ”, 3.
- अजन** (Skt. अजुन॑), m., pr. n., 130.
- अजमेरी**, m., an epithet of the Cāhavānas, 149.
- अज्ञात्याकृष्ट॑**, v. “ To illustrate ”, 189, 254.
- अज्ञात्या**, m. “ Light ”, 29.
- अज्ञौ** (abbr. for अजिनसिङ्ग॑), m., pr. n., 212.
- अइनक॑**, ind. onom. “ Running briskly about ”, 232.
- अभद्र॑**, adj. “ Impenetrable, inconceivable ”, 3.
- अवदौर॑**, adj. “ Undaunted ”, 189.
- अयिच्छाल॑** (*Ding. K.*, ii, 458), f. “ A *katāri*, a kind of dagger ”, 189.
- अचौ**, f. “ A point (of spear, sword, etc.) ”, 140, 193. “ A spear ”, 141.
- अनक॑**, m. “ A mountain ”, 52, 56, 99, 165.
- अनमत्र** (for अन्म॑), ind. “ Uninterruptedly ”, 238.
- अनै**, ind. “ And ”, 208, 228.
- अमर** (abbr. for अमरसिङ्ग॑), m., pr. n. (1) अ॒ अदात॑, 82, 84, 188, 189, 190; (2) अ॒ धरमात॑, 86; (3) अ॒ बजसिङ्ग॑, 86.
- अमरै** (an inflected form of the preceding), m., pr. n., 152.
- अमद्वीपात्र॑**, adj. “ Unyielding, pertinacious ”, 188.
- अर॑**, ind. “ And ”, 86.
- अरजन** (Skt. अर्जुन॑), m., pr. n. 147.

¹ The object kept in view in the compilation of this Glossary, has not been that of giving a list of all the words occurring in the “ *Vacanikā*,” but only a selection of the most characteristic *Dingāja* terms, with their meanings. The Glossary contains also a complete register of all proper names, as well as pronominal and postpositional forms, used in the “ *Vacanikā*.”

११६ वचनिका रा० रत्नसिंहजी रो महेसदासौत रो ।

- चरणपत्र, ditto, 79.
 चरञ्जन, ditto, 244.
 चरचित्, adj. " Repeller of foes ", 13, 193
 चरिषाल, adj. " Causing pain to (his) foes ", 82.
 चरेष (for रौष), adj. " Similar ", 97.
 चलक (*Dīng. K.*, ii, 82), m. " A horse ", 102.
 चवहङ्क, f. " A transversal cut of sword ", 231.
 चवसाषसिध्, adj. " (The hero) who has fought and met a glorious
 death on the battlefield ", 86, 190, 197, 211.
 चविच्छ, m. (?) " Throng, crowd (?) ", 29.
 चविच्छाठ, ditto, 192.
 चसम्, adj. " Incomparable (?) ", 231.
 चसपति (Skt. चक्र), m. " Emperor ", 14, 16, 50, 52, 236.
 चसिमर (*Dīng. K.*, ii, 62), m. " A sword ", 61, 70, 217.
 चटुर m. " A Muhammadan ", 188.
 चतुरारण, ditto, 84.
 चा, dem. pron. f. sing " This ", 133.
 चाह्यो, ind. " Oho ! ", 146. *
 चात्मो, adj. " Entire, whole ", 66.
 चाकारोढ (cfr. चाकारोढ " Battle ", *Dīng. K.*, ii, 467), adj. (?) " Hard,
 violent, impetuous ", 174.
 चाच्यो, v. " To speak, say ", 53, 69.
 चागरा, pr. n., " Agra ", 18.
 चाँदू, " The forepart or breast (of a horse) ", 106.
 चाहावालौ, m., pr. n., " The Aravalli range ", 100.
 चाथोफैरै, ind. " In the middle between ", 19.
 चाप्यो, poss. adj. " Our ", 86.
 चापमस्तौ, adj. " Uncontrollable ", 8.
 चापे, pers. pron. " We (including speaker) ", instrum. 144.
 चाँदें, n. of a town, 244.
 चाबू, n. of a mountain, 244.
 चारबौ, m. " A gun (on wheels) ", 20, 133, 134, 135.
 चारिष्यो (for चा०), adj., " Similar ", 83.
 चारोडी, f. " A pyre (or A litter ?) ", 255.
 चाषा (abbrev. for चाषधान), m., pr. n., 3.
 चणि, dem. pron. obl. sing. f., 133, 144, 244, 255.
 चत्यो, quant. adj., चतरा चाणि " In the meantime ", 84, 86, 244.
 चन्द, (for चन्द q. v.), 77, 78, 83.

वचनिका रा० इतनसिहुत्री रो महेसदाचौत रो । ११०

- इन्द्र, m., pr. n., 82, 96, 244, 260.
 इन्द्राणी, f., pr. n., 244.
 इम, ind. " Thus, in this way ", 49, 53, 69, 259.
 इसहौ, qual. adj. " Such ", 244.
 इसौ, ditto, 23, 100, 114, 115, 162, 243, 246, 248.
 इचड़ी (for इसहौ q. v.), 240.
 इच्छा, v. " To look ", 252.
 इम (for इम q. v.), 173, 227.
 उब्रेण, °चि, °ची, f., n. of a town, 24, 25, 27, 35, 43, 84, 133, 144,
 145, 226, 243, 244, 266.
 उचि, dem. pron. obl. sing. f., 153.
 उचिवरात्रौ, m. " Likeness, similitude ", 243.
 उदिचामिकृ (for उदै०), m., pr. n., 3.
 उदिल (poet. for उदैभाष), m., pr. n., 52.
 उमया (for उमा), f., pr. n., 261.
 उम्भर, m. " An emir ", 18, 52, 83.
 उम्भरात्, ditto, 82.
 उदिल, (1) see उ०, 178 ; (2) (poet. for उदै॒मिकृ), m., pr. n., 57.
 उदौ (abbr. for उदैभाष), m., pr. n., 58.
 उपरां, ind. " Upon ", 14.
 उवरष्टौ, v. " To survive ", 84, 86.
 औ, dem. pron. nom. plur. m., 13.
 औक्षि, " One ", instr. sing. m. 191 ; loc. sing. m. 133 ; obl. sing.
 f., 133, 157.
 औक्ष्यिङ्ग, m., pr. n., 86.
 औषि, dem. pron. instr. sing. m., 7.
 औम (see इम), ind., 24, 38, 51, 131, 190, 233.
 और्हौ (see और्हौ), qual. adj., 101, 113.
 औराकौ, m. " A horse ", 39, 101.
 और्हौ, qual. adj. " Such ", 82, 83, 98, 109, 121, 123, 244.
 औडक्षौ, v. " To spring up (frightened), to startle ", 106 ; " To
 palpitate (said of the heart) ", 91.
 औ॑, dem. pron. nom. sing. m., 53, 86, 255.
 औंक्षङ्ग (see औ॑), f., 84.
 औनाड़ (Ding. K., ii, 254), adj. " Powerful, incomparable (?) ",
 224.
 औरङ्ग, m., pr. n. " Orangzeb ", 90, 132, 143, 230, 242 ; औरङ्गचारि,
 ditto, 31, 49, 69, 88, 130, 144.

- ज्ञासर (for ज्ञव), m. " Opportunity ", 263.
- कबूली (for कमली), v. " To girdle (a sword, etc.) ", 89.
- कबवाचो, n. of a Rajput tribe, 244.
- कजि (for काजि, Skt. कार्य), loc. sing. used as a postpos. " For ", 63, 236.
- कठालि (Skt. च, m.), f. " A side-glance ", 244.
- कठइबौ, v. " To get ready ", 21.
- कड़कड़, ind. onom., " Crackling ", 232.
- कड़वाहो, v. " To grind the teeth in anger(?) " (cfr. Hindi कड़वाना) ; or " To cast side-looks in anger(?) " (cfr. Skt. कठाच) ; or " To excite one's self to fight(?) " (cfr. Hindi कड़वा कड़खेत, etc.), 131.
- कणिकाबरो (for कणिकरो), n. of a Rajput tribe " A Sonigarò Cāha-vāṇa ", 177.
- कलेगिर, n. of a town (poet. for Jālora), 7.
- कली, f. " A dagger ", 124.
- कलौ, ind. " By, close by ", 150.
- कमधज, m., an epithet of the Rāthorās, 2, 3, 7, 53, 84, 145, 172, 181.
- कमभ, ditto, 2, 3, 13, 18, 67, 78, 83, 128, 130, 140, 203, 204, 210.
- कमभज, ditto, 63, 227.
- कमो (abbr. for करमसिंह), m., pr. n., 58.
- करण (1) (Skt. कर्ण, a hero in the Mahābhārata), m., pr. n., 30, 154 ; (2) (for करणसिंह), m., pr. n., 58, 86.
- करन, for °क q. v., 27, 53, 130.
- करनाभज (poet. for करण q. v.), m., pr. n., 150, 164.
- कलोधर (for कुँ), m. or adj. " An upholder of the family, a descendant ", 16, 164.
- कममधो, v. " To fidget ", 132.
- कममधो, v. " To huddle together, march in compact formation ", 131.
- कमर (Arab. كمَر), adj. " Excessive, immense ", 132, 206 ; m. " Suffering, distress(?) ", 257.
- का, a Hindi form for को q. v., 82, 244.
- काबिलियो, m. " A Muhammadan ", 140.
- काबो, n. of a Rajput tribe, 219.
- काया, f. " The body ", 111.
- काल, m., pr. n. " The Death-god ", 94, 95, 110, 115, 122, 156.

- काल्यवन (Skt. काल्यवन), m., pr. n., 67.
 काल्हौ, adj. f. "A mad woman", 84.
 काल्ह, int. pronom. adj. neut., "What, which", 52, 133.
 काल्ल, m. "A large drum", 39.
 किरि, int. pron. obl. sing. f., 133.
 किना, ind. "Or", 146.
 किर, ind. "As if", 33, 36; "Or", 27(?).
 किरणाल, m. "The sun", 41.
 किरमाल (*Ding. K.*, ii, 65), f. "A sword", 232.
 किलङ, f. "A shout", 235.
 किल्म, m. "A Muhammadan", 56, 166, 179, 190.
 किल्चावमल रातमलोत, m., pr. n., 86.
 किसन (1) (Skt. क्षण), m., pr. n. 68; (2) (किसनचिङ), m., pr. n., 205.
 किसडौ देव, indef. pronom. adj. f., 255.
 किहडौ (for किसडौ), int. qual. adj., "Like what?", 249.
 को, f. of को q. v., 82, 133, 244.
 कुड (Skt. कुड ?), m. (?), "A rock (?)", 233.
 कुण, int. pron., 53, 244.
 कुधकरण, m., pr. n., 206.
 कुधकरण, ditto, 234.
 कुक्षिग, poet. for कुधकरण q. v., 146.
 कुरचेत (Skt. कुरचेत), m., n. of a place, 84.
 कुलद, f. "A somersault", 234.
 कु०, ind. used as a postp. for the accus.-dat., 82, 244.
 कुंपा, adj. m. pl. "Kūpīvatas (a patronymic)", 55.
 कुंपौ, m., pr. n., 86.
 कुरिम (Skt. कुर्म), m., an epithet of the Kachavāhās, 13, 18.
 केैक, indef. pron. m. pl., 86.
 कैस, ind., "How?", 51.
 कैवौ (*Ding. K.*, ii, 418. "Enemy"), m. "An enemy, or a Muhammadan", 7, 206.
 कैवरि (for कैवरोचिङ), m., pr. n., 56.
 कै०, ind. "Or", 22, 255.
 कैरव (for कौ०), m. patron., 69, 129.
 कैलपुरो, n. of a Rajput tribe, 205.
 कैसी, interr. qual. adj., 82, 97, 133.
 कौ०, indef. pron., 251 : कौर, 67.
 कौपर, m. "The wrist", 231.

१२० वचनिका रां सतनसिहबी रो महेसदासौत रो ।

कोरम्, m. "The mythological Tortoise", 132.

को, adjectival postpos. of the genitive, m. sing., 53, 209; के, plur., 82, 244.

क्यूँ, ind. "How? Why?", 84, 244.

क्षमल, m. "A cuirass", 124.

क्षम् } (1) (Skt. क्षम्, a hero in the Mahābhārata), m., pr. n., 4, 67, 81, 146; (2) (करवचिक्), m., pr. n., 52, 56.

क्षम्भक्षम्, ind. onom. "With a clashing noise", 238.

क्षम्भक्षम्, ind. onom., (1) "Quivering and crackling (from cold)", 133; (2) "Crashing", 231.

क्षम्भौ, v. "To drive", 25, 26, 46, 242.

क्षम्भौ, v. "To kill (?)", 179.

क्षम्भरणौ, v. "To cut to pieces", 170.

क्षम्भ, m. "A kind of arrow" (See Notes), 228.

क्षम्, m. "An enemy, a Muhammadan", 111, 151, 170, 181, 187, 204.

क्षम्भाच्छमौ, v. "To gurgle", 225.

क्षमौ, m. "A battle-field", 179.

क्षम्भौ, f. "A combat", 163, 175.

क्षम्भोवन्म, adj. "Wearing a turban tied slantwise, (an epithet of the Rāthōras)", 83.

क्षाटक्षिक्, ind. onom. "Rattling, clattering, crashing", 84, 162.

क्षांडिराज्, m. "A swordman", 171.

क्षांडो (*Dīng. K.*, ii, 62), m. "A huge straight sword", 84, 171, 175, 218.

क्षान्, m. "A Muhammadan", 234, 243.

क्षानौ, (1) ditto, 179; (2) m., pr. n., 214.

क्षिडिचोरा, n. of a tribe of Cōrānas, 201, 202, 265.

क्षुन्दालिम, m. "A Muhammadan", 130, 170.

क्षुरसाम्, n. of a country, 61, 82, 133.

क्षेत्रेचो, adj. An epithet of the Rāthōras, 25.

क्षेत्राम (cfr. क्षुन्दालिम), m. "A cloud of dust", 42.

क्षेत्रज (Dīng. K., ii, 80), m. "A horse", 144, 229.

क्षेत्रक्, m. ditto, 101.

क्षीध, m. "Anger, fury", 139, 158.

क्षु (poet. for क्षांडिराज् or क्षेत्रज्), m., pr. n., 55.

महेव (ditto), m., pr. n., 3.

मज (abbr. for मजसिङ्ग), m., pr. n., 62.

मजवन्न, adj. "A chief of high position, who keeps an elephant".
84.

मङ्गमङ्ग, ind. onom. "Rumbling and thundering", 32.

मङ्गदानौ, m. "The neck (?), the back of the neck (?)", 163.

मङ्गल्ल, m. "A somersault", 234.

मङ्गल्लबौ, v. "To make a twittering noise (like that of hail or missiles falling)", 137.

मन्दप (Skt. मन्दपं), m. "A heavenly musician", 133.

मरह, adj. "Thick", 29.

मरा, f. "Multitude", 243.

मरोठ, adj. "Stout", 174, 216.

मरण, मरण, m. "Battle", 143, 165.

माँग्रौ (abbr. for माँग्रामिङ्ग), m., pr. n., 86.

माद, m. "Stubbornness", 127.

मात, m. "The body, limbs", 245, 252.

माहबौ, v. "To crush, destroy", 114, 180, 190.

माहिङ्ग, m. "Overbearingness, haughtiness, arrogance (in a good sense)", 84, 216.

मिरधर (abbr. for मिरधरमिङ्ग or °दाष), m., pr. n., 52, 84, 192.

मिरधररौ (ditto), m., pr. n., 59, 180.

मिरवर (poet. for मिरधरदाष), m., pr. n., 58.

मुक्त्र, n. of a tribe, 35 : —धरा, f. "Gujerat", 11.

मुषपति (Skt. मृ॒षपति॑), m., pr. n., 1.

मुषिकौ, m., pr. n., 223.

मुषीचण (Dīng. K., ii, 222), m. "A poet, bard (also collectively)".
29

मुषीजण, ditto, 82.

मुपतो, f. "A sword-stick", 124.

मूँडल्लपौ, v. "To hide, obscure", 46.

मैच, m. "The sky", 46.

मैथाम (Dīng. K., ii, 150), ditto, 136.

मैवर (Skt. मञ्चवर), m. "An elephant", 147.

मोक्त्र (abbr. for मोक्त्रहदाष), m., pr. n., 174.

मोटे, loc. used as a postpos., "Close by, near", 63

मोदो (abbr. for मोदिन्द or मोवधनमिङ्ग), m., pr. n., 56, 166.

मोम, m. "The sky", 228.

- गोल, m. " The centre or main body of an army ", 62.
 गोवरधन (abbr. for गोवरधनमित्र), m., pr. n., 52, 150, 165
 गौड़, n. of a Rajput tribe, 19, 244.
 गौरिला, f., pr. n. " The goddess Gauri ", 255.
 गहवन, adj., " Tenacious ", 4.
 घडा (Skt. °ठा), f. " An army ", 86, 131, 148, 169, 235, 237.
 घमचाल, m. " A throng ", 184.
 घमचाल, m. " Battle ", 131, 211.
 घुरम, f. " A foot-stamp, the stamping of the foot (as of a horse,
 etc.) "—आवश्य v. " To stamp the foot on the ground ", 244.
 चक्षौ, m. " A Muhammadan ", 115, 128.
 चक्षैव (Skt. चक्रपति), m. " A ruler, king ", 2.
 चक्षैत, adj. i.f.e. " —eyed, furnished with .. eyes (?) ", 103.
 चक्षौ, the same as चक्षौ q. v., 17, 38, 45.
 चमाहडौ, adj. (?) " Chattering (?) ", 29.
 चबल, m. " A horse ", 254, 255.
 चट्ठी लड्ठी, ind. " Fighting hand to hand ", 188.
 चढ़चढ़, ind. onom. " Picking up many things in quick succe-
 sion ", 232.
 चष्टावश्यौ, v. " To bristle up (said of the hair) ", 86.
 चन्द नाम, m. " A fame everlasting like the moon ", 64 : चन्द नामौ,
 ditto, 181, 258. चन्द जस नामौ, ditto, 84, 243.
 चन्दोल (Dīng. K., ii, 430), f. " The rearguard of an army ", 62.
 चठचाल, n. of a Rajput tribe, 183, 188.
 चापडौ, m. " Battle ", 218.
 चांपा (for चांपाउत), m. plur., patron., 55.
 चामरिला०, m. " A Muhammadan ", 34.
 चारडौ, f. " A smoking wheel (for stopping elephants) ", 98.
 चिचाम, m. " A painting ", 244.
 चुहलाल, m. " A Muhammadan ", 180, 212.
 चूँडा (for °डौ), m., pr. n., 3.
 चूनालौ, m. " A soldier (?) ", 184.
 चोल, adj. " Red ", 97, 237.
 चौ, adjectival postpos. of the genitive, 65.
 चौड़, adj. " Destroyed ", 180.
 चौदल दोवश्यौ, v. " To come in contact ", 133.
 चौधार, f. " A spear ", 197, 199.
 चौरड़, m. " Battle (?) ", 210.

- जग्गाल (Dīng. K., ii, 77), m. "An elephant", 90, 94.
- जहु, m. "The shaft or pole of a spear", 244.
- जड़ाल (Dīng. K., ii, 460), m. "A spear", 156, 184.
- जगवर्म, m. "A sovereign (lit. one possessing the royal parasol)", 84.
- जगल्लौ, adj., an epithet of the Bhātis, 60.
- जल, m. "Battle", 168, 200, 207, 211, 215, 217, 220, 244.
- जात, for ज त q. v., 53.
- जात, m. "A protector, king", 3.
- जे, v. 3rd. sing. "Is", 144, 244.
- जोलि, f. "A wave", 235.
- जगलेट, m. "A hero of old renown in the world", 113, 121, 133.
- जगराज, m., pr. n., 52, 179.
- जगजोलि, f. "Splendour", 133, 244.
- जग्गौ (abbr. for जगराज q. v.), m., pr. n., 58, 174, 201, 265.
- जड़म (Dīng. K., ii, 82), m. "A horse", 104.
- जड़ागि, f. (?) "A lamp (?)", 72.
- जद्, ind. "When", 74.
- जब, ditto, 88, 103, 241.
- जम (Skt. यम), m., pr. n. "The Death-god", 98, 116; जमराष, ditto, 17, 183; जमराषौ, ditto, 144.
- जमजाल, m. "A host of Death-gods (?)", 31.
- जमधादाल, adj. "Equipped with a dagger (see the foll.)", 34.
- जमदङ (for दाङ, Dīng. K., ii, 457), f. (?) "A *kañāri*, a kind of dagger", 37, 124.
- जमहर (Skt. * यमवर ?), m. "A funeral pyre", 258.
- जरीकौ, m. "A blow or cut of sword", 25.
- जच्छर (Skt. जच्छधर), m. "A cloud", 82.
- जबन (Skt. ष०), m. "A Muhammadan", 37, 198.
- जबाधि, f., n. of a plant, 82.
- जसराज, m., pr. n., (1) 82, 84, 154, 200; जसवन्नसिंह (2), 52, 62, 132, 144.
- जसवन्न (abbr. for जसवन्नसिंह), m., pr. n., 51, 88, 168; जसवन्नसिंह 54.
- जसु, the same as जाहु q. v., 251.
- जसौ, m., pr. n., (1) (abbr. for जसराज), 198; (2) (abbr. for जसवन्नसिंह), 16, 52, 90, 130, 143, 145.
- जाँदिल्ली, m. "A singer, minstrel", 86.

१२४ वचनिका रा० रत्नसिंहजी दो महेशदासौत दो ।

जागर, see धामाजागर.

जायगर, adj. " Knower ", 53.

जादव (Skt. या०), patron., an epithet of the Bhātis, 19.

जाम, ind. " When ", 230, 257.

जालोर, n. of a town, 6

जांबलि, postpos. " Together, in a pair with ", 58, 151, 152, 173.

जातु, rel. pron. gen. sing., 5, 101.

जिक्को, for ज्ञाँ q. v., 102.

जिचार, for ज्ञार q. v., 239.

जिके, comp. rel. pron. dir. plur., 106, 115, 121, 122, 123; obl. plur., 116, 120 (?)

जिच, rel. pron. obl. sing. m., 144.

जिथि, rel. pron. instr. sing. m., 5; loc. sing. m., 2.

जिथिचार, adj. " Famous " (?). See Notes, 205.

जिथिचार, comp. ind. " Then, at that time ", 221.

जितरो, rel. quant. adj., 53.

जित, ind. " Like, as ", 69, 154, 164, 172, 175, 227

जितहो, rel. qual. adj., 225.

जितहो, ditto, 52, 64, 111, 150, 248, 249.

जिहो, ind. " Like, as ", 8, 178, 194, 225, 234, 238.

जीवनसिक्ष, m. " A mutilated wreck, a man invalidated from wounds received in battle ", 86.

जीवो, m., pr. n., 220, 221.

जीचार, m. (?) " A sword (?) ", 125.

जुजिड़ल (Skt. चुधिडिर), m., pr. n., 76, 130.

जुटयो, v. " To close in fight ", 144, 230.

जुड़य, m. " Encounter, battle ", 168.

जुड़यो, v. " To join or close in battle, attack ", 113, 127, 179.

जुधय, adj. " Skilled in (the art of) battle, a warrior ", 53.

जूँज, m. " A camel ", 21.

जूँक (Skt. यू॒क), m. " Herd, throng (of elephants) ", 91, 93.

जै, rel. pron., 4, 92, 112.

जैगि, rel. pron., instr. sing. m., 7.

जैम, the same as जिम, q. v., 5, 142, 190.

जैसलमिर, (poet. for जैसलमेर), n. of a town, 182.

जैको, the same as जिक्को q. v., 104, 114, 133.

जैको (for जैको q. v.), rel. qual. adj., 2, 109, 113, 116.

वचनिका रा० रत्नसिंहजी द्वै महेशदासदौत द्वै । १२५

- जैत, जैतो, (1) m., pr. n., 86, 153, 164 ; (2) patron. (for जैताचन), 55, 58, 178, 195.
- जैताचन, n. of a town, 57.
- जैमल, m., pr. n., 86.
- जैसिंह, m., pr. n., 13, 15.
- जैसो, rel. qual. adj., 82, 97, 133, 244.
- जैके, instrum. used as a postpos. "In a pair with, together with", 86, 201.
- जौधा, m. plur. patron., 65, 144, 149.
- जौधा (जौध), जौधो, m., pr. n., 3, 57, 62, 241.
- जौधाण (poet. for जौधुर), n. of a town, 30, 86, 182.
- जौँ, rel. pron. obl. plur., 10, 110, 244.
- ज्यारका (poet. for ज्यारी q. v.), 83.
- ज्यारी, ind. "When, then", 18, 64.
- ज्यूँ, ind. "Like, as", 76, 84, 86, 95, 105, 129, 143, 153, 158, 169, 178, 183 : "So that", 244.
- झड़, f. "A cut (of sword)", 84.
- झड़नक़, ind. onom., imitative of the hissing noise of a cut or sweep of sword, 231.
- झड़ाल, adj. "Showery (said of a cloud)", 226.
- झड़ि, f. "A shower", 228.
- झसङ्क, ind. onom. "Crashing (said of many swords striking together)", 230.
- झाड, f. the same as झाडि, q. v., 141, 192, 233.
- झाडझाडि, ind. onom. imitative of the noise of many striking swords, 84.
- झाडि, f. "A blow or cut (of sword)", 107, 220, 222.
- झालौ, n. of a Rajput tribe, 19, 149, 244.
- झिल्लो, v. "To catch, grasp", 105 ; "To receive", 222.
- झिल्लो, v. "To shine, be conspicuous, look beautiful", 39.
- झोक, f. "A thrust (of spear)", 141 ; झोक झोक "Are dashed (into confusion)", 229.
- झुलाल, adj. "Caparisoned (elephant)", 39, 167.
- झमाज, m. "Battle, the music of battle (?)", 144.
- झैमार, m. "A warrior", 52, 84, 144, 172.
- झगठो, f. "A staring look", 253.
- झलटलबो, v. "To tremble, shake", 132.
- झघाचडि, f. "The stick-game of the Holt festival", 84.

१२६ वचनिका रा० इतनसिहजी रो महेसदासौत रो ।

- हमर**, m. " Crowd, gathering, mass ", 42 ; " Throng ", 132, 133.
- हात** (Skt. दात), m. " The rutting secretion of the elephants " 95, 100.
- हात्या॒**, v. " To run ", 107.
- तर्द**, ind. " Then, at that time ", 253.
- तडे॒**, ind. " There ", 144.
- तङ्कलृप्तौ॒**, v. " To flounce in agony (like a fish out of the water) ", 238.
- तथा॒**, for तथौ॒ q. v., 54, 56, 64.
- तथौ॒**, adjectival postpos. of the genitive, dir. sing. m., 59, 151, 172, 207, 263 ; तथा॒, dir. plur. m., 2, 35, 69, 160, 161, 186 ; तथौ॒, dir. sing. f., 245 ; obl. sing. f., 173 ; तथौ॒, instr. sing. m., 221 ; loc. sing. m., 6, 8, 72, 191, 215, 220, 223.
- तथलू॒**, m. plur. " Disparted limbs ", 244.
- तात्** (Skt. आततायिन्), m. " A murderer, a violent man, a fiend ", 35.
- ताम्**, ind. " Then, at that time ", 12, 13, 54, 71, 132, 147, 220, 241.
- तिथौ॒**, for त्वी॒ q. v., 92, 97.
- तिथार**, ind. " Then ", 250.
- तिथारौ॒**, ditto, 52.
- तिथी॒**, comp. correl. pron., sing. m., 68 ; तिथै॒, plur. m., 71 ; तिथा॒, sing. f., 84.
- तिथारौ॒**, m. " Poppy ", 82.
- तिथ**, correl. pron. obl. sing. m., 144, 244.
- तिथि॒**, ditto, loc. sing. m. 8 ; loc. sing. f., 82, 84, 144, 146, 244, 245, 249, 252, 256, 260.
- तिथि॒** (for ए॒), ind., correl. of तिथ, 67.
- तिथौ॒**, qual. pron. adj., 246.
- तुम्**, 2nd pers. pron. plur., 53.
- तुर**, m. " A horse ", 23.
- तुरक**, m. " A Muhammadan ", 264.
- तुरकाव**, ditto, 131, 182.
- तुरो॒**, m. " A horse ", 41, 108.
- तुंचर**, n. of a Rajput tribe, 220.
- तै॒**, correl. pron., 3.
- देखाथौ॒ दूरसोइौ॒**, m., pr. n., 86.
- तो॒**, 2nd pers. pron. sing. obl., 66.

- तोम, for तेम, "A sword" (?), 146.
 त्वां, correl. pron. obl. plur., 10, 62.
 त्वारौं, ind. "Then", 64, 100 ("ै").
 त्वारक, (for तवाकौ), adj. "Gormand", 120.
 त्वारङ्, m. "A drum", 32, 40.
 त्वारङ्, ditto, 39, 134.
 त्वहसौ, v. "To sound (intr.)", 39, 134.
 त्विजङ्ग (Dīng. K., ii, 62), f. "A sword", 56.
 त्वित्र, num. "Three", 255.
 त्वित्रे, ditto, 100.
 त्रौक्षम (Skt. त्रिविक्रम), m., an epithet of Viṣṇu, 67.
 त्रौसठङ्गी, adj. "Of the force of thirty *tākas* (said of a heavy bow)", 117.
 त्रट, m. "Crowd, multitude", 209.
 त्रट, ditto, 22, 29.
 त्रष्ण, ditto, 84, 131.
 त्रौं, 2nd pers. pron. plur. obl., 14, 51.
 त्राण, m. "Throng, multitude (of soldiers)", 107, 114, 116; "(of horses)", 127; "(of elephants)", 192.
 त्रो, postpos. of the ablat., "From", 21, 86, 94.
 त्रे, 2nd pers. pron. plur., 244.
 त्रोरौं, n. of a tribe, 222.
 त्रहदङ्, ind. onom. "Jumping off in quick succession", 232.
 त्रष्णाहङ्गि, f. "The stick-game of the Holi festival", 162.
 त्रश्चाङ्, adj. "Tusked (elephant)", 90, 98.
 त्रश्चयम्, m., pr. n., 244.
 त्रृपति (abbr. for त्रृसिङ्ग), m., pr. n., 3, 214.
 त्रारामुकर (poet. for °सिकौ), m., pr. n. "Dara, the eldest brother of Orangzeb", 12.
 दिशदाखि, loc., "To the north", 47.
 दिल्ली, °जौ, n. of a town, 30, 50, 84, 244, 266.
 दिल्लौदै, m. "Lord of Dilli", 9.
 दिमा, f., used as a postpos. "Towards", 253.
 दिमि, ditto, 15, 148.
 दिमो, ditto, 69.
 दुष्ट (Skt. दुष्ट), adj. "Wicked", 115.
 दुरू, num. "Two", 53, 84.
 दुरब, m. "An enemy, a Muhammadan", 217.

- दुर्बर, f. "A sword", 118.
 दुरङ्गौ (*Dīng. K.*, ii, 63), m. "Ditto", 207.
 दुर्गात्, adj. "Inconquerable", 155.
 दुर्बाच, m. (1) "A warrior", 214; (2) "A sword (?)", 11, 15, 89.
 दुरज्ञोष (poet. for Skt. दुर्योधन), m., pr. n., 79.
 दुरज्ञोष, ditto, 27, 67.
 दुरज्ञोधन, ditto, 62.
 दुवै, num. "Both", 100, 214.
 दुर्ज, obl. of दुर, दोर q. v., "Both", 47.
 देठालै, loc. "In sight", 47.
 देवतिर, (poet. for Jālora), n. of a town, 5.
 देवडौ, n. of a Rajput tribe, 244.
 दोनि, num. "Both", 131.
 दोट, ditto, 131.
 दोलौ, adj. "Round, circular": दोलौ परिकला दोलौ "(They) circumambulated round (the pyre)", 255.
 दुजोष, for दुर^० q. v., 130.
 दारैरा (abbr. for दारकादाच), m., pr. n., 204.
 धजवड (*Dīng. K.*, ii, 64), f. "A sword", 30.
 धजवध, adj. "Having or wearing a flag, conspicuous", 78.
 धडधड, ind. onom. "Shivering and trembling", 133.
 धड़ड़णौ, v. onom. imitative of the loud noise of musical instruments, 48.
 धड़हड़णौ, v. onom. "To crackle (like a fire)", 175.
 धनधना (for "ग"), "The cry the elephant-driver utters to stop of appease the animal", 98.
 धनराज, m., pr. n., 215.
 धमङ्गौ, m. "A thrust (of spear)", 84.
 धमधम, ind. onom. "Thudding (like a spear thrusted into a body)", 230.
 धरमौ, m., pr. n., 218.
 धसणौ, v. "To rush into or against", 106, 147, 237.
 धानाजागर (the same as धमधम "battle" ?, *Dīng. K.*, ii, 465), "Battle, the confusion of battle (?)", 165.
 धारा, f. "Mode, way (of dressing)", 120.
 धारालै, m. "A sword", 161; "Swordman (?)", 218.
 धुमांधार, m. "A cloud of smoke", 98.

- धुवणो**, v. "To sound, (intr.)", 48; "To fight with great violence", 228.
- धुचारव** (ofr. चेहारव), m. "A cloud of smoke", 42.
- धुसणो**, v. "To destroy", 122.
- धुचड**, (1) m., pr. n., 3; (2) patron., 56.
- धुषिहर**, m. "An elephant", 132, 133.
- धोम**, (1) (*Ding. K.*, ii, 201), m. "Rage, fury", 106, 147, 228; (2) m. "Smoke", 42.
- ध्रावणो**, v. "To become sated (?)", 76.
- नगो**, m., pr. n., 86.
- नक्षल**, m., pr. n., 216.
- नाजे** (contr. from न जाजे), v. 3rd sing. and plur. "Does or do not know", 113.
- नामजदो**, adj. "Famous, renowned", 121.
- नारद**, m., pr. n., 159.
- नाराज**? "A sword", 160.
- निःस**, adj. "Free from sin, sinless", 142.
- निरवाण**, n. of a Rajput tribe, 211.
- निराड**, ind. "Exceedingly, very much", 233.
- निवड़**, m. "Throng", 185.
- निवह** (*Ding. K.*, ii, 151), m. "The sky", 137.
- निवसणो**, v. (1) "To sound, resound", 131, 242; (2) "To rush against (?)", 221.
- नीड**, ind. "With difficulty?", 91.
- नींवडणो**, v. "To become exhausted, to die", 242.
- नै**, postpos. of the accus.-dative, 66, 98, 110, 133, 244, 255, 260.
- नेजाल्लो**, adj. "Spearman, carrying a spear", 211.
- नेत**, f. "A flag", 126.
- नै**, postpos. of the accus.-dative, 84, 255.
- नै**, ind. "And", 112, 144, 214, 222; used pleonastically after a conj. part., 86.
- पचै**, postpos. "Without", 95, 116.
- पदारथ**, m., pr. n., 209.
- पटाल**, m. "An elephant", 94.
- पडो**, m. "A foil-sword", 230.
- पडनक्षल**, m. "Baggage, luggage, impedimenta", 33.
- पडनाल्ल**, f. "The hoof of a horse", 41.

१३० वचनिका रो^० रत्नसिंहजी रो महेशदासौत रो ।

- पद्मिकालम्, m. " A sword ", 176.
 पद्मिकारण, adj. " Rescuer " (?). See Notes, 28, 82.
 पद्मो, m., pr. n., 86.
 पद्म (Skt. पद्म), m., metron. of Arjuna, 117.
 पद्मि, m. " A mountain ", 20.
 परि, instrum. used as a postpos. " After the manner of . . . like ", 173.
 परिजाक, see Notes, 86.
 परहु, m. " A horse ", 195.
 पर्वार, n. of a Rajput tribe, 213.
 परहट, adj. " Levelled, flattened (?) ", 22 (४^०), 44.
 पाखतौ, postpos. " By, near, at the side of . . . ", 203, 224, 244.
 पाखौ, the same as पख q. v., 224.
 पाठोधर, m. " A chief, heir ", 55, 168, 193.
 पाण, प्राण, m. " Power, force, strength ", 106, 122.
 पाष्ठव, m., patron., 69, 129, 147.
 पीन, adj. " Pure ", 73.
 पारत्त (Skt. पार्वती), m., metron. of Arjuna, 128.
 पाल् (abbr. for गोपालदास), m., pr. n., 172, 173
 पितृ, m. " Battle ", 28, 203, 243.
 पितृ, ind., advers. conj. " But, however ", 86.
 पितृलाल, m. " A funeral cake ", 115.
 पितृल, plur. m. " Ancestors ", 190.
 पीयल (abbrev. for प्रियोराज), m., pr. n., 52, 178, 181.
 पीयलियौ (dimin. from the above), m., pr. n., 58.
 पुङ्, m. " Table, board, stage, plain ; field (of battle) ", 153.
 पुङ्हौ, f. " The back (of a horse) ", 102.
 पंचावौ, v. " To welcome the bridegroom with singing, etc., as females do when he goes to the bride's house ", 159.
 पंडि, loc. used as postpos. " Behind ", 62.
 पंतारणौ, v. " To caress ", 91.
 पंचारणौ, v. " To provoke ", 114.
 परहु, m. " A horse ", 176, 233.
 प्रियोराज, m., pr. n., 86.
 प्रियुष, m. " An enemy, a Muhammadan ", 165, 202.
 प्रीचालौ, adj. " Having strong wrists ", 58, 75, 164 (४^०).
 प्रधर, see कुलधर.
 प्ररपौ, v. " To flutter ", 40.

- फूँधारा, f. "The point or blade of a sword", 106.
 फूँफगर (for "पगर < "पकर"), m. "A scattering of flowers", 82.
 बड़ाल, m. "A Muhammadan", 115, 175, 216, 232.
 बटको, m. "A piece, fragment", 219.
 बद्धबद्ध, ind. onom. "Gabbling and jabbering", 232.
 बल्दु (Skt. वल्दु), adj. "Most powerful or violent", 115.
 बलि, m., pr. n., 2, 169.
 बलू (abbr. for बलराम), m., pr. n., 52, 57, 167.
 बहसघौ, v. "To rush into the battle, to attack", 63, 88, 157,
 216, 264.
 बालाह (Dīng. K., ii, 62), f. "A sword", 84.
 बारठ, n. of a tribe of Cārapas, 82, 84, 86.
 बि, num. "Two"; बि बि, distributive, 204, 225, 231, 233.
 बिजडो (cfr. विजड, Dīng. K., ii, 63), m. "A sword", 11, 204.
 बिन्दे, num. "Two, both", 48, 125, 126, 230, 245; बिन्दौ, obl., 24.
 बिरद, m. "An illustrious epithet, a title", 172.
 बिरदाल, adj. "A hero who has won himself some illustrious epi-
 thet or title (*birada*)", 31.
 बिरदैत, m. "Ditto", 150, 170.
 बिरद, the same as बिरद q. v., 2, 59.
 बिडँ, obl. of बे q. v. "Both", 16, 32, 68, 89, 167, 174.
 बीजौ, m. "A Muhammadan", 116.
 बूँड़ी, f. "The shaft of a spear", 157.
 बे, num. "Two", 31, 34, 38, 54, 58, 63, 88, 102, 103, 181; बैवे,
 "Both", 13; बैझ, "Ditto", 244.
 बोह, m. "A gash (of sword)", 84, 147.
 बोह, adj. "Much, many", 133.
 ब्रिद, contr. from बिरद q. v., 78.
 भगवान (abbr. for भगवान्द्वाम), m., pr. n., 82, 84, 185.
 भगवानिकौ (dimin. from the following), m., pr. n., 186.
 भगवानौ (infl. form of भगवान q. v.), m., pr. n., 183, 187, 222.
 भज्जानौ, v. "To undertake, to take upon oneself", 144.
 भज्जाठ, m. "Glittering, twinkling", 133, 244.
 भवसि, m. "An enemy, a Muhammadan", 169.
 भाज, pr. n., 210.
 भाचणौ, v. "To say, speak", 132 (?).
 भाडो, n. of a Rajput tribe, 60, 206, 212.
 भाल्याणौ, v. "To look at, observe, see", 104, 169.

- भाषि, f. (?) " Fire " (?), 176.
 भिङ्ग (Ding. K., ii, 81), m. " A horse ", 102, 131.
 भिङ्गौ, v. " To rush against, attack, meet ", 114, 173, 183, 185,
 211.
 भीम, m., pr. n. (1) " Bhima of the Mahābhārata ", 79, 114, 117,
 173, 227 ; (2) 173, 203.
 भीर, f. " Help, assistance ", 30.
 भुजामल, adj. " Having long or powerful arms ", 61.
 भुथात, m. " A quiver ", 125.
 भरितौ, m., pr. n., 222.
 भड़क, m. " Fire ", 254.
 भक्त, m. " Mettle, excitement, eagerness to fight ", 87, 156.
 भवरीक, m. An epithet of the Cāhavānas, 84.
 भिन्हि, loc. used as a postpos. " In the middle of . . . ", 145.
 भवोवर, n. of a town, 61.
 भयुट्टी, m., pr. n., 210.
 भाषि, loc. used as a postpos. " In ", 73, 142, 234.
 भधुकर, m., pr. n. (1) (poet. for महेसदास), 52, 63, 70, 81, 86 ; (2)
 (poet. for मधोदास), 177.
 भधो (abbr. for मधोदास), m., pr. n., 175, 176.
 भवसोठ, adj. " Magnanimous ", 214.
 भल्लात (poet. for भाल्लै), m., pr. n., 8.
 भमील, m. " A Muhammadan ", 225.
 भञ्ज्यष्टौ, v. " To bonnee (from joy) ", 148, 183, 194, 219, 256.
 भह्य, m. " Ocean, sea ", 33.
 भहिरात (poet. for महेसदास), m., pr. n., 3.
 भहिलाइन, f. " Palaces, range of palaces ", 244.
 भहेस, m., pr. n. (1) " The god Śiva ", 244, 260 ; (2) (Abbr. for
 महेसदास), 5, 8 ; महेसदास , 82.
 भहोलौ, adj. " Middle, staying inside ", 244.
 भांगलिखौ, n. of a Rajput tribe, 214.
 भातौ, adj. " Huge, great ", 168, 191.
 भाचि, loc. used as a postpos. " On, upon " 24, 133, 165, 216, 218.
 भाष्टी (abbr. for माषोदास), m., pr. n., 59.
 भाज (abbr. for मात्रिकृ), m., pr. n., 15.
 भारकौ, m. " A slaughterer (of enemies) ", 83, 191, 208.
 भारविष, f., pr. n., 86.
 भारहष्टौ, m. " A slaughterer (of enemies), hand-powerful ", 166.

- मार्ष, m. (1) n. of a country, " Marwar ", 70, 86, 158 ; (2) " A Marwari, a native of Marwar ", 132.
- माल (abbr. for मालदे), m., pr. n., 3, 82 (?).
- मात्रौ, poss. adj. " My " ; मात्रै, loc. sing., 84.
- मात्रि, postpos. " In, inside ", 97, 143, 152, 217, 229.
- मात्रि, ditto, 62, 84, 86, 244.
- मात्रेय, for म" q. v., 52, 53, 64.
- मिलैविर (Skt. मलयगिरि, poet. for महेशदाम), m., pr. n., 72.
- मौद्द, f. " Comparison, similarity ", 251.
- मौरमर, m. " An emir ", 243.
- मौखण, n. of a tribe of Cāraṇas, 203.
- मुकुन्दपितृ, m., pr. n., 244.
- मुगल, m. " A Muhammadan ", 132, 133, 170, 243.
- मुग्लाल, m. " Ditto ", 218.
- मुझ, m., pr. n., 86.
- मुठ, num. " Three ", 45.
- मुरधरा, f., n. of a country, " Marwar ", 84.
- मुराद, m., pr. n. " Murad, a brother of Orangzeb ", 11, 31, 49, 130.
- मुंदनो, n. of a particular tribe of Banias, 208.
- मुचर, the same as मोहर q. v., 217.
- मूभ, 1st pers. pron. sing., gen.-obl., 65, 66.
- मेज, m. " A Muhammadan ", 118, 143, 148, 235.
- मेजाल, ditto, 205.
- में, postpos. " In ", 109.
- मेंगल (Skt. मदकल), m. " An (intoxicated) elephant, 206.
- मेमन (Skt. मदमन), m. " Ditto ", 82.
- मो, 1st pers. pron. sing., gen.-obl., 51 (?), 66, 67, 71, 244.
- मोहर (*Dīng. K.*, ii, 430), m. " The vanguard or front of an arrayed army ", 55.
- मिनिन्दर, m. " A funeral pyre ", 256.
- म्हात्रौ, poss. adj. " My ", 69.
- याँ (for रुचाँ), dem. pron., obl. plur., 129.
- यूँ, ind. " Thus, so ", 14, 53, 63.
- रुकुवडु, ind. onom. " Dispersing in all directions, in a scattering way ", 232.
- रुदरीण, adj. comp. " Obstinate like Rāvana ", 4.

१३४ वचनिका शा० रत्नसिङ्गंजी री महेसदालौत दी ।

- रत्न (abbr. for रत्नसिङ्गंज), m., pr. n., 3, 26, 53, 84, 145, 147, 200, 217, 226, 242, 244, 262, 265 ; रत्न, 4, 5, 8, 27, 130, 234, 235, 236, 243.
- रत्नमल्ल (poet. for रत्नसिङ्गंज), m., pr. n., 2.
- रत्नसौ (ditto), m., pr. n., 224.
- रत्नानिर (Skt. रत्नाकर), (ditto), m., pr. n., 144, 148, 185, 227, 230.
- रत्नसौ (infl. form of रत्न), m., pr. n., 217.
- रथा, रथा, f. " A heavenly nymph ", 180, 244.
- रथग (poet. for रत्न), m., pr. n., 54, 82, 155.
- रथहल्यो, v. " To stream ", 225.
- रवद (Skt. रौद्र), m. " A Muhammadan ", 185, 193, 211, 227.
- रहवणो, v. " To kill, slay ", 117.
- रहवाल, m. " An ambling horse ", 34.
- रहिल, f. " Cold wind ", 133.
- राबवाम, f. " See Notes, 105.
- राजाउम, patron., n. of a sub-tribe of the Kachavāhās, 244.
- राजि, subst. used as an honorific pronoun, 53.
- रातवद, the same as the following, 27.
- राठौड़, n. of a Rajput tribe, 144, 148, 180, 194, 244.
- राँच (Skt. रावण), m., pr. n., 4, 154, 186.
- राम, m., pr. n., 27.
- रामी, m., pr. n., 211.
- राधामाल (for राधे०), m., pr. n., 168.
- राधासिङ्ग (for राधे०), m., pr. n., 193.
- रावण, m., pr. n., 172.
- राहो, m. " An heroic poem ", 265.
- राहो (abbr. for राधसिङ्गंज), m., pr. n., 86, 151.
- रिमलो (1) m., pr. n., 2, 86 ; (2) patron. " Rinamalōta ", 55 (० ग), 57, 144, 149.
- रिमलाल, ditto, 201.
- रिम (Skt. रिंग), m. " An enemy ", 114.
- रिमराह, m. " A Rāhu to the enemies, terror of the enemies (epithet of a valiant warrior)", 160, 208.
- रौड (Dīng. K., ii, 467), " Battle ", 216.
- रघौ (abbr. for रघुनाथ), m., pr. n., 52, 60, 182.
- रहयो, v. " To sound, roar ", 227.
- रह, m. " A Muhammadan ", 234.
- रहयो, v. " To roll, to fall ", 237.

बर्चिराज्, m. " Blood ", 225.

कक्, f. " A sword ", 84, 133, 154, 162, 174, 216.

रैण, conte, from रथय, q. v.; रैणचाहि (poet. for रथनसिंह), m., pr. n., 244, 260.

रैणादर (< रथनामिर q. v.), m., pr. n., 151, 223, 263.

रोक्ष, adj. " Destroyer ", 98.

रोक्षङ्, n. of a tribe of Cāraṇas, 200.

रोद्र, m. " A Muhammadan ", 194, 227.

रौद्राइच, m. " Ditto ", 42.

रौद्राज्, m. " Ditto ", 36.

रौस (Pers. روش), f. " Style, manner ", 244.

लक्ष्मण (Skt. लक्ष्मण), m., pr. n., 27.

लग्जे^१ postpos. " Till, as far as... ", 49, 112 (सदाई लग्जे), 248.

लहुा, f., n. of a town, 84.

लहापति, m., an epithet of Rāvaṇa, 146.

लाखीक, adj. " Worth a lakh of rupees ", subst. m. " A valuable horse ", 132, 244.

लिक्षि, v. 3rd sing. " To take ", 121, 240.

बद्ध (Dīng. K., ii, 75), m. " An elephant ", 92.

बगड़ी, f., n. of a place, 86, 196.

बड़ाजौ, adj. " Great, eminent ", 109; " Grand (n. of a rāga) ", 87.

बढ़फर, f. " A shield ", 238.

बरिचान, adj. and subst. m. " A man favoured by the gods ", 161, 187, 220, 223, 230.

बज्जे, ind., 19, 53, 152.

बहरहातौ, v. onom. " To flow ", 33.

बाँ (for बाँ), dem. pron. obl. plur. m., 129.

बाकौ, m. " Strife, contest ", 266 (का).

बाहणौ, v. " To sound (intr.) ", 144, 160; " To fall upon and beat, to strike ", 161; " To fall in battle ", 197.

बाघ, m., pr. n., 55.

बाघा (for बाघ), ditto, 3.

बाजि, बाज, m. " A horse ", 40, 179, 200, 215, 229, 237, 238, 243.

बान, f. " Lustre, celebrity ", 153.

बानीम, m. " A distinguished (warrior) ", 52, 170.

बानौ, m., used in the plur. बाना, " Insignia ", 170.

बालभीक, m., pr. n., 84.

बिचालै, postpos. " Between ", 42.

- विचि, ditto, 86, 131, 147, 196, 219.
 विचित्र, m. " An enemy, a Muhammadan ", 186, 199, 214.
 विचे, postpos. " Between ", 62, 107.
 विजाइ, m. " A nephew ", 82.
 विडुक्, m. " A horse ", 104, 105.
 विद्युत्पत्तो, v. " To destroy ", 82, 186.
 विनापि, instr. used as a postpos. " After the manner of . . . , like ", 162, 233.
 विभादृष्टो, v. " To crush, destroy ", 82.
 विरोद्ध, adj. " Destroyer "; विरोद्धदल " Destroyer of the (enemy) army ", 90.
 विवाह (Skt. विमान), m. " A chariot of the gods ", 244.
 विमन (Skt. विम्बु), m., pr. n., 2, 244, 260.
 विचक्षणो, v. " To split, cut in two ", 84 ; " To cut to pieces ", 214, 215.
 वीक्षणो, m., pr. n., 86.
 वीठल (abbr. for वीठलदास), m., pr. n., 56, 169, 191.
 वीठलिलै (dimin. of the following), m., pr. n., 152.
 वीठलौ (infl. form of वीठल), m., pr. n., 171.
 वीर, m. " A brother, consanguineous ", 30.
 वीरचाल, f. (?) " Battle " (?), 128.
 वीरम (abbr. for वीरमदे), m., pr. n., 3.
 वे, dem. pron. dir. plur., 31, 130.
 वेगङ्गो सांड धनक, m., pr. n., 86.
 वेदवास, m., pr. n., 84.
 वेदा (Skt. वेदस), m. " The Creator ", 101.
 वैयोदास, m., pr. n., 207.
 वैयो (a dimin. of the foregoing), m., pr. n., 213.
 वजामि, f. " Thunderbolt-fire ", 133.
 वज्रम (Skt. वज्रा), m., pr. n., 159, 244, 260.
 मको, gener. pron. " All, everybody ", 87, 149, 185.
 समनोउरौ, adj., an epithet of the Cāhuvāṇas, 187.
 सचालौ, adj. " Awakened "(?), 87.
 समदर (Dīng. K., ii, 465 ; for समर), m. " Battle ", 54, 168, 193.
 सम्य, ind. (?) " Together, in one mass (?) ", 20.
 सरजौत (Skt. सजौवित), adj. " Revived ", 244.
 सरस (सरिस), adj. " Distinguished ", 133 ; " Excellent ", 262 ; used as a postpos. " Better than, more than . . . ", 61, 68.

वचनिका रा० इतनसिहुत्री री महेसदासौत री । १३७

मल्ल (for 'बौ'), m., pr. n., 3, 55; मल्ला, m. plur. patron., an epithet of the Rāthorās, 60.

मल्लयुत्री, v. "To reel", 132.

मल्लि, gener. pron. " All ", dir., 150, 213, 227, 250, 252 ; obl., 53. मल्लि को, " ditto ", 158.

माकावन्ध, adj. " Epoch-making ", 84.

माको, m. " Battle ", 266 ("का").

माचौरो, adj., n. of a branch of the Cāhuvāṇas, 84, 152.

माबल (Dīng. K., ii, 459, 461), f. " A spear ", 157, 198.

मार (Dīng. K., ii, 63), f. (?) " A sword ", 69, 125, 194, 221.

मारवौ, v. " To make, accomplish, perform ", 115.

मारवङ्ग (for मारङ्ग, Dīng. K., ii, 81), m. " A horse ", 108.

मास्तु, postpos. " For, to ", 24, 70.

मालुलयु, v. " To march, to advance with an army ", 35, 134.

मांबल, m., pr. n., 208.

माविनी, f., pr. n., 261.

मावली, m. " A master of the stables ", 215.

मावौ, v. " To catch, grasp, hold ", 114, 122, 171.

माहिजहाँ, m., pr. n., " The emperor Shāh Jahān ", 12, 144.

माहिजहान, ditto, 8.

माहिजहाँ, ditto, 9.

माहिव (abbr. for माहिवराँ), m., pr. n., 159.

माहिवरान, m., pr. n., 82, 153.

माहिवयौ (infl. form of माहिव), m., pr. n., 84, 194.

मिहुजस्त्री (poet. for अस्त्रमिहुं q. v.), m., pr. n., 13.

मिर, postpos. (?) " Of (?), for (?) ", 77.

मिरताम, adj. " Best, excellent ", 238.

मिरवर (Skt. मिष्ठर) m. " Top, crest, crown ", 53.

मित्र (Skt. मित्र²), m., pr. n., 2.

मीसोहिङ्को, n. of a Rajput tribe, 18, 149, 244.

मीत्र (for मीहौ), m., pr. n., 3.

मु, correl. pron., 84, 86.

मुजाहिहङ्ग, m., pr. n., 244.

मुन्दर, m., pr. n., 212.

मुरस्त, m. " Fire ", 256.

मुरानि, f. " Heroism, prowess ", 79.

मूँ, postpos. of the abl., 25, 46, 52, 54, 84, 86, 99, 122, 133, 144, 157, 188, 244, 255.

१३८ वचनिका रूप रत्नसिंहजी द्वारा महेशदासोत दी

कुञ्ज (for कौञ्ज), m., pr. n., 3.

कुञ्जाउन, patron., 63.

कुञ्जी, m., pr. n. (1) (abbr. for कुञ्जराजसिंह or कुञ्ज), 56 ; (2) n. of one of the sons of Sāh Jahān, 12, 15

कुञ्जयो, v. "To devise, to arrange (a battle)", 56.

कुरमो, m. "A champion, warrior", 141.

कुर्तिजमल, m., pr. n., 55.

कुचालन, n. of a branch of the Kachavāhās, 244.

कुन, m. (sic) "An army", 35, 45.

कुन्हयो, v. "To jump over or against", 107.

कुन्हायिरै, n. of a branch of the Cāhuvāṇas, 60.

कुमो, m., pr. n., 86.

कुम ? "Desire" (?), 147.

कुमि, qual. adj., 82, 133.

कुम्भा (for कौम्भ), f., pr. n., 261.

कुम्भक, ind. onom. used as a subst. (?) "A confused noise", 32.

कुम्भक, ind. onom. "Laughing loudly", 239.

कुम्भन, m., pr. n., 153.

कुम्भान, ditto, 113.

कुम्भो, adj. "Hand-powerful", 3.

कुम, ind. "In great or infinite number", 74.

कुम्भ, m. (?) "The confused noise of a multitude of horses men, etc. marching on", 235.

कुमोर, m., pr. n., 81.

कुर (for कुरो, q. v.), m. "A grand-son, descendant", 57, 130, 241.

कुरि, m., pr. n., 129.

कुरकल (*Dīng K.*, ii, 430), f. "Vanguard", 144.

कुरो, m. "A grand-son, descendant", 57, 58, 62, 153, 173, 174, 175, 192, 195, 207.

कुलीकां, see *Notes*, 20.

कुलोटयो, v. "To shout (in battle)", 209.

कुंजी, ind. "Yes", 244.

कुष्ठो, n. of a Rajput tribe, 19, 149, 244.

कुष्टके, ind. (?) "Hand to hand, with his own hand (?)", 144.

कुम, f. "Purport, desire", 102, 187.

कुम, f. "Eagerness, desire", 207 ; "Eagerness (of battle)", 198.

कुम्हुधार, adj. "Hindū", 131.

चिल्लो, v. " To go, to march on ", 116 ; " To tremble ", 132.

चिल्लोल्लो, v. " To unsettle, to put into confusion ", 229.

चौक, m. " The heart, breast ", 220.

चौंजरणो, v. " To neigh (?) ", 40.

चर, v. 3rd sing. " Becomes, is ", 32, 256, 257 ; conj. part., 9, 11, 84, 86.

चमे, v. " ditto ", 10, 40, 43, 86, 104, 229, 231, 235, 238, 239, 244.

चै, 1st pers. pron. sing., 68, 244.

चकल्कचल, onom. m. (?) " A confused noise, bristle and clamor ", 89.

चंगा, partic. adj. used as a postpos. of the abl., 10, 122.

चौनि, ditto, 18.

चेक (for चोक), see किसडो चेक, 255.

चेतुवणो, v. " To drive or push before one's self ", 59.

चै, m. " A horse ", 127.

चैवर (Skt. चववर), m. " Ditto ", 14, 32, 36, 84, 133, 157.

चैयै (Skt. चयपति), m. " Emperor, whence : a Muhammadan ", 31, 59, 155, 201, 209.

चौ, ind. " Oho ! ", 133, 244.

चौमणो, v. " To sacrifice, immolate ", 258, 259.



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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

A
DESCRIPTIVE CATALOGUE
OF
BARDIC AND HISTORICAL MANUSCRIPTS.

SECTION II:

Bardic Poetry.

PART I:

Bikaner State.



BY
DR. L. P. TESSITORI.
FASCICULUS I.

CALCUTTA:
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The i Part of the ii Section of the *Descriptive Catalogue of Bardic and Historical Manuscripts*, whereof the present is the i fasciculus, deals with the manuscripts of *Bardic Poetry* extant in the Bikaner State. Though Bikaner is not one of the richest States in respect of bardic productions, yet the account of the manuscripts found in it will suffice to give an approximate idea of the vastness and importance of this peculiar literature, which once flourished all over Rajputana and Gujarat, wherever the Rajput was lavish of his blood to the soil of his conquest, and of villages to the Cāranas. It is a literature that is almost altogether dead to-day, but all the more precious are the reliques of its exuberant growth in the past. Of the different kinds of poetical composition which form the subject of this Section, there is one particularly noteworthy for its originality, I mean the "commemorative song". Collections of commemorative songs, or, as the bards would say, *sākha rī kavītā*, are common enough in Rajputana, and it is not rare to find, even to this day, Cāranas who know dozens and dozens of such songs by heart. In the collections, of course, they are numbered by hundreds and thousands. Apart from their literary value, which is often considerable, these commemorative songs have a great importance for the light they throw on the Rajput life in the Middle Ages, and also—when they are really contemporary with the events commemorated—for the help they give to the historian. The difficulties of classifying commemorative songs in rich collections by means of a descriptive catalogue, are obvious, but I have tried to overcome them by grouping the songs according to subjects, and according to authors, whenever the name of the author was known. For evident reasons, I have always described at more length works composed in or referring to Bikaner, than others.

All the manuscripts of Bardic Poetry described in the i fasciculus are found in the Darbar Library in the Fort of Bikaner.

L. P. T.

Bikaner, 18th March 1917.



MS. 1 :—गाढण पसाइत री नै चौराँ री फुटकर कविता.

A MS. in the form of a book, $7\frac{1}{2}'' \times 8\frac{1}{2}''$ in size, originally consisting of 232 leaves, but now reduced to only 140. 92 of the external leaves having gone lost. The leaves that remain at present are numerated from 47 to 186. Each page contains 12-14 lines of writing, of 18-25 *akaras* each. Beautiful and accurate Marwari devanāgarī hand-writing. The MS. is undated, but appears to have been written during the Samvat Century 1700.

The MS. contains :—

(a) फुटकर गीत ३८, pp. 48a-93a. A collection of 118 miscellaneous *gītas*, mostly celebrating Rāthōra chiefs and rulers of Bikaner and Jodhpur. A great number of the *gītas* are anonymous. The authors of the others are the Cāraṇas following :—Āphō Kisanō 88, Durasō 31, 101; Āśrō Karama Sī, 22, 55, 61, 64, 70, Dalō 63, Dūdō, 74, Mānō 66, Mālō 23; KAVIYŌ Bhānt Dāsa 60; KHIRIYŌ Jaga Māla 89, Devānanda 48; GĀDĀNA Kesava Dāsa 7, 79, Sadū 56; DHADHAVĀRİYŌ Mokō 5; DHIRĀNA Mālō 85, NĀRŪ Hara Sūra 67; BĀRĀTHA Akhō Bhānāvata 58, Thākura Sī Devāvata 28, Dūgara Sī 30, Teja Sī 24, Sākara 29; RĀTANŪ Dharama Dāsa 4; VITŪ Mehō 19, 71, 72, 73; SĀDŪ Mālō 6, 75.¹ The two *gītas* 44 and 69 are by RĀTHŌRA Prithī-Rāja, a son of rāva Kalyāna Mala of Bikaner.

(b) जोधपुर रै महाराजा गजसिंहजी री कविता, pp. 94a-100a.

A series of 13 *gītas* and 1 *jhamāla* in honour of mahārājā Gaja Singhā of Jodhpur, mostly by Cāraṇa Khiriyō (?) Hari Dāsa Bānāvata. The names of the other poets are : Āśrō Ratana Sī; DHADBAVĀRİYŌ Khīva Rāja; BĀRĀTHA Rāja Sī; and MAHİYŌ Devō.

(c) फुटकर गीत ४२, pp. 100b-116b. A collection of 43 miscellaneous *gītas*, on the same subjects as (a) above, partly anonymous, and partly by the Cāraṇas following :—Āphō Kisanō

¹ In the above list of Cāraṇas the individual names have been grouped under the name designating the particular *sākhā* or *khāpa* to which the persons in question belonged. The names of the *sākhās* have been printed in capital letters and arranged alphabetically. The figures given after the names, indicate the place of the songs in the collection.

4 A Descriptive Catalogue of Bardic and Historical MSS.

21. Dūgara Si 24, 43, Durasō 6; KHIRIYD Jaga Māla 23; DHIRANA Mālō 9; BĀRAVĀ Kalyāna Dāsa Pithāvata 13, Teja Si 3; LĀLASA Kheta Si 20; SĀDŪ Mālō 4, Rāmō 16.

(d) राव रिशमल रौ रूपक गाढग पसाइत रौ कहियो,

pp. 117a-123b. A poem in *chandas*, *dūhās*, *kavittas*, and *gāthās* on Rāthōra Riṇa Mala, the rāva of Mandora, and the treacherous death he met in the palace of rānō Kūbhō of Citora. By GĀDAÑA Pasāita. Beginning :—

॥ दृष्टि ॥ वध वाणी ब्रह्माणी
कोमारी सरसन्ति ।
कौरत रिशमल नुं करुं
देवी देहि सुमन्ति ॥ १ ॥
पौर दिखावे प्राण
गढ़ भेलै भेलै गिरै ।
सांभङ्गीयो सुरताग
गुहिलोतां चडोयौ गजै ॥ २ ॥ ... , etc.

(e) कवित्त राव रिशमल नागोर रै धणी पेरोज नै मारियो तै
समै रा गाहग पसाइत रा कहिया, pp. 123b-125a. A series of 7

chappaya kavittas by GĀDAÑA Pasāita, in commemoration of the battle of Jotrāt, where rāva Riṇa Mala fought against Peroj of Nāgora, to help rānō Mokala of Citora. Beginning :—

अंब कोप पूरीयै
असि आँहूं उर चाडे ।
तरंग वेल विकसौयै
नौय थाट निघाडे । ... , etc.

(f) कवित्त राव रिशमल राणै मोकल रै वैर मै चाचै नै
मारियो तै समै रा गाहग पसाइत रा कहिया, pp. 125a-126a. A

series of 5 *chappaya kavittas* by GĀDAÑA Pasāita, recording the murder of rānō Mokala of Citora at the hands of Cācō, and the revenge wreaked on the latter by rāva Riṇa Mala. Beginning :—

डाविलां मालवौ
सुयग सुचौ हथ सूचां ।
निरधारा आधार
करण तौरधां सुगतां । ... , etc.

(g) कवित्त राव मियमल चूंडे रे वैर मै भाटिया नै मारिया
तै समै रा, गाडग पसाइत रा कहिया, pp. 126b-127a. A series of
 5 *chappaya kavittas* by GĀDAÑA Pasāita, commemorating the
 punitive expedition which rāva Rīna Mala undertook against
 the Bhāṭīs, to revenge the death of Cūḍō, his father. Beginning :—

लहै यास वरहास

वेम (sic) भौचै बिलहौचै ।

नरद काट काठियै

सार ससमारुङ कौचै । . . . , etc.

(h) गुणजोधायण गाडग पसाइत रो कहौ, pp. 128a-137b. The
 “Guṇa Jodhāyana”, a poem in *karittas*, *dūhās*, and *chandas*,
 in honour of rāva Jodhō, the founder of Jodhpur, by GĀDAÑA
 Pasāita. Shorter than the ordinary later recensions. Beginning :—

। कवित्त ॥ खेरवै मारीयै (sic.)

कटक अनि वाहर घड़ीया ।

हिंदू अनै हमौर

आप सांन्धा आपड़ीया । . . . , etc.

(i) नौसांशियाँ द ढाडियाँ रो कहौ, pp. 139a-141b. A collection
 of 6 *nīśānīs* on Rāthōra rāva Cūḍō, Rāthōra Jēta Sī Khīvō^१
 Īḍīvata, rāvala Mālō, Rāthōra Jēta Māla Sañakhāvata, and
 Rāthōra Teja Sī Dūgarasiōtā. The two last-mentioned *nīśānīs*
 are stated to have been composed by the Dhāḍhīs Māgarō and
 Bhālū.

(j) महाराजा गजसिंहजो रा गौत ६, pp. 143b-145a. A collection
 of 6 *gītas* in honour of mahārājā Gaja Singha of Jodhpur,
 of which the 2nd and 4th are stated to have been composed by
 BĀRĀTHA Rāja Sī Akhāvata, and the others are anonymous.

(k) रा० राव अमरसिंहजो रा गौत १७, pp. 150b-156b. A collection
 of 17 *gītas* by different poets, in honour of rāva Amara
 Singha, the elder brother of mahārājā Jasavanta Singha of
 Jodhpur. The names of the poets given are the following :—
 Āṇhō Kisanō 2, Dūgara Sī 17; Asrīvō Ratana Sī 16; GĀDAÑA
 Keso Dāsa 4, 15, Mādho Dāsa 1; BĀRĀTHA Narahara Dāsa 14,
 Ratana Sī Dedāvata 11, Ravō 3; SĀDŪ Nāthō 13.

(l) कुटकर गौत २९, pp. 160b-175b. A collection of 27 miscellaneous *gītas*, partly anonymous and partly by the Cāranas following :—Āphō Kisand 3, 4, 9, 10, Dūgara Si 24, Duraso 11; Kūriyō Jasō 19, Hari Dāsa Bānāvata 1, 17, 23, 26; Gāpaṇa Keso Dāsa 15; Dhiraṇa Mālō 2; Bāraṭha Jasō 20, Ratana Si 8, 21; Lālāsa Kheta Si 22; Viṭhū Dhōlū 25; Vāṇasūra Duragō 27.

(m) राव गगे रा कन्द किनियै खेमै रा कहिया, p. 177a-b. A small poem in *chandas*, in honour of rāva Gāgō of Jodhpur, by Kiniyō Khemō. Beginning :—

॥ गाहा ॥ कमधन जोध कलोधं
करिमर गंग नरीद सकगे । ... , etc.

(n) राणै उदैसिङ्हजौ रा राइखपक कन्द, pp. 177b-179b. A small poem in *chandas* on rāṇō Udē Singha of Mevāra. Anonymous. Beginning :—

॥ दोहा ॥ ने उडौयण अति जोतिवंत
पूर्शि गयण प्रभाण ।
उडौयण उडौयण अंतरहि
भाण वखाण सभाण ॥ ... , etc.

(o) जबदल मलिक रा कन्द देसनारौ, pp. 179b-181a. A small poem in *chandas* in honour of Jabdal Malik, the Vihāri Pathāṇa ruler of Jāloro. Anonymous. Beginning :—

॥ दोहा ॥ पनि जिय पार न पांसहौ
चनि चनि थाई अलंब ।
पिधमी तुं छवौ प्रगट
पौह जेथि चांग प्रलंब ॥ १ ॥ ... , etc.

(p) राणै उदैसिङ्हजौ नै वेलि साँद गमै रौ कहौ, pp. 181a-182a. A small poem in *reliyā gītas* in honour of rāṇō Udē Singha of Mevāra, by SĀDŪ Rāmō. Beginning :—

कुञ्जम अग च्याहि च्युषप जिम आसति
पौहवि न कोइ च्येवङ् पर्हि । ... , etc.

(q) रा० देहास जैतावत नै वेलि वारठ च्यखै भागौत रौ कहौ, pp. 182b-184b. A small poem in *reliyā gītas* in honour of

Rāthōra Dei Dāsa Jētāvata, by BĀRAṬHA Akhō Bhāṇōta
Beginning :—

ब्रह्माण्डी मात मया करि वैगी
भल आखर मांतर्मेद । . . , etc.

(r) सोढे भाखरसी रा कन्द, pp. 184b-185b. A small poem
in *chandas* in honour of Sodhō Bhākhara Si Vēraūta. Anony-
mous. Beginning :—

॥ भाखर भाजे जांत
काल भर आये कटक । . . , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 2 :—जैतसी रा नै पावृजी रा कन्द.

A MS. in the form of a *putakō* consisting of 93 leaves,
 $5\frac{1}{2}'' \times 6\frac{1}{2}''$ in size. From 15 to 19 lines of writing per page, and
from 20 to 30 *akṣaras* per line. Jaina. Written by different
hands and at different periods. The former half of the MS. is in
devanāgarī, and was caused to be copied by Koṭhāri Thira Pājā,
the son of Karama Si, at Pipāsara, in the year Samvat 1672.
This is the only really interesting part of the MS. the latter half
being more recent in time and very inaccurately written, partly
in Marwari-*devanāgarī*, and partly in *mahājani*, and contain-
ing nothing of any particular interest.

Leaving aside extraneous and unimportant matters, the
bardic works of interest contained in the MS. are the two fol-
lowing :—

(a) राव जैतसीह इउ पाषडी कन्द¹, pp. 7a-35b. A poem in
honour of rāva Jēta Si of Bikaner, in 485 *pāgharī chandas*, by
an author unknown. Different from the homonymous work by
Sūjō contained in MS. 15 (i), though composed during the same
time and on the same lines as the latter. The object of the poem
is to celebrate the momentous victory obtained by rāva Jēta Si
over Kamran, the son of Babar, who after taking Bhatanera had
marched over Bikaner with large forces. The date of the afore-
said event is Samvat 1591, and the poem seems to have been

¹ I have retained here the archaic spelling which is found in the MS.

composed immediately or shortly afterwards, certainly before Jēta Si fell on the field of honour in Samvat 1598. As usual with all bardic poems of some bulk and importance, the subject is preceded by a lengthy introduction, containing a genealogical account of the predecessors of rāva Jēta Si, from rāva Salakhō down to rāva Lūna Karana, Jēta Si's father. Here the lengthiest accounts are those of rāva Vikō and rāva Lūna Karana, and they are particularly important in so much as, with the exception of a few scattered songs, they constitute the oldest documents we have of the history of the two aforesaid rāvas. The account of Jēta Si begins only from stanza 224, and continues to the end, the subject being treated very prolixly, especially the part referring to the battle mentioned above, where a minute description is given of the Rajput chiefs who fought with Jēta Si and the particular horses they mounted.

The poem begins :—

पथ प्रधम गुणेसर पथ प्रयाम
तइ बुद्धि तत्त्वग्ना फुरइ ताम ।
चयिवांश सुरां सह येकदंत
निज वचन सम्पद मनि न भवति ॥१॥

The copy is fairly correct and very accurately written. A peculiarity worth mentioning is the writing of the vocalic groups *ai*, *au* as आ॒, औ॒. The colophon, which I cite below, records the date and the name of the man who caused the copy to be made :—

संवत् १६७२ वर्षे प्राके १५-- माहमासे । शुक्लपक्षे । चित्रौषायां
तिथौ गुरुवासरे । चोपड़ागोत्रे । कोठारौ विश्व सोभमाने । सा॑
रतनसौ तत्पुत्र करमसोह मुन चित्पाल लिखावतं । चात्मार्थे ।
॥ पं॑ श्रीवरुचांग लिखतं ॥ पौपासरमध्ये ॥ शुः ॥

(b) कन्द चोटक पालु जोंदराड रउ बौठु मेहा रउ कहियउ,
pp. 36a-39a. A poem in 46 verses (3 *gāhās*, 42 *troṭaka chandas*, and 1 *kalasa*) celebrating Pālū Dhāḍhalōta, the well-known Rāthōra deified hero, and the glorious death he met at the hands of Khet Jida Rāva, while trying to rescue some kine stolen by the latter. Composed by Vīṭhū Mehō. Beginning :—

वंति कमधञ्ज पालह वरदाई ।
वेगड़ विश्व वांछग्ना वरदाई ।

बयर हरे वांकउ वरदाई।

वांकां पाथोरण वरदाई॥२॥..., etc.

Written by the same hand as (a).

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 3.—**डोलै मारु रा दूङ्गा.**

A MS. in the form of a book, bound but uncovered, consisting of 95 leaves covered with writing, besides 20 blank leaves unnumbered, distributed partly at the beginning and partly at the end. Size of the leaves $9\frac{1}{2}'' \times 5\frac{1}{2}''$. Each page contains 25-28 lines of writing, and each line about 20 *aksaras*. The writing is by two different hands, in clear devanāgari. The latter half of the MS. was written by pāṇḍit Keso Dāsa at Sri Sagara (*sic!*), in the year Samvat 1752.

The MS. contains three works, of which one only, the third, is of bardic interest :

(a) कविप्रिया केसवदास कृत, pp. 1a-67b. The *Kavipriyā* by Kesava Dāsa, a well-known work on rhetoric. Beginning :—

गचमुख सनमुख होत हौ

विघ्न विमुख जै जात | ..., etc.

(b) रसमञ्जरी हरिवंस कृत, pp. 68a-83a. A Bhāṣā vulgarisation of some Sanskrit *Rasamāñjari*, by Harivamsa. Beginning :—

कल कपोल मद लोभ रस

कल गुच्छत शोलंव |

कवि करंव आनंद कहि

लंबोदर अवलंव ||२||..., etc.

(c) डोलै मारु रा दूङ्गा, pp. 83b-95b. The very popular story of the amours of Dholō, the son of Nāja, nājā of Nājavara, and Mārū or Māravānī, the daughter of rāva Piṅgala of Pūgaṇa, in 395 dākās. Beginning :—

ग[हा] । पूगल पिंगल राज
नल राजा नरवरे नयरे ।

चदिठा दिठ द्वूरे
सगाई देव संजोगे ॥ १ ॥

[दृहा] । पूगल देश दुकाल घयौ
किन हो काल विशेष ।
पिंगल ऊचालौ किनौ
नरवर वर चै देस ॥ २ ॥

Ending :—

आणंद अति उकाह अति
नरवर माहे ढोल ।

ससनेहो सध्यां तयां
कलि मैं रहौया बोल ॥ ६४ ॥

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 4:—फुटकर गीत .

A MS. in the form of a paper-roll, 212" long by 6½"-6¾" broad. About 20-25 *aksaras* per line. Fragmentary in the beginning. Written on both the faces of the paper. Devanagari script. About 150-200 years old.

The roll contains a small collection of *phutakara gita*, or miscellaneous bardic songs, part of which refer to the Rathora rulers of Bikaner. The most interesting songs in the collection are the following :—

गीत राजा सुरसिङ्हजी रौ, anonymous.

(Beginning: शिवा सौइ शिव भोम खग नाम पावक सघ्य ...)

गीत राजै सार्गीजी रौ, by MAHĀYĀHĪYĀ Hara Dāsa.

(Beginning: महमंद मुदापर वेवे मंदे)

गीत जमै जाहैचै रौ, anonymous.

(Beginning: तिळ तिळ तन झवो तयो जद तृटे)

गीत २ मकुन्दसिंह इाहै रा, by KAVIYĀ Tiloka Dāsa and Lūna Karapa.

(Beginning : आगे हौ छतो तिसो उप्रमै ... , and : पहचे नह खड़ो अकर पक्षितावे ... , respectively.)

गीत राज सचसालजौ रौ, by KAVIYĀ Tiloka Dāsa.

(Beginning : दूयो बल दाखि दुष्यग दल देखे ...)

गीत रहन महेसदामौत रौ, by KAVIYĀ Syāma.

(Beginning : आयो जदि काम जु तु अतुलौबल ...)

गीत राजा करणसिंहजौ रौ, by KHIRIYĀ Rāi Sīngha.

(Beginning : चढ़ीयो नह चिचै कमल चालेवा ...)

गीत महाराजा अनुपसिंहजौ रौ, by KHIRIYĀ Rāi Sīngha.

(Beginning : करन मुरड़ीयो कहे पतिसाइ कासुं करी ...)

गीत सेखे सुजावत रौ, by KHIRIYĀ Dedō.

(Beginning : वापाणी भोम बरावर बहसे ...)

गीत अखेराज सोनिगरै रौ, by KHIRIYĀ Dedō.

(Beginning : साबासे सूर संपेखे सुरिज ...)

गीत मानसिंह सोनिगरै रौ, by KHIRIYĀ Mālō.

(Beginning : दुचड़ वाहता मांन जंमदाड संचा डसय ...)

गीत [रायौ] क्रूमै रौ, by BĀRATHA (?) Harasūra

(Beginning : चण जोवण जावतै मोटो जोखिम ...)

गीत राज जोधै रौ, by ĀSRYĀ Puna Rāva.

(Beginning : वहौ राव राणा वाद विवरजित ...)

गीत राजा रायसिंहजौ रौ, by ĀSRYĀ Dūdō.

(Beginning : वसधा राज जोध तणी कनि बौको ...)

गौत कल्याणदास राइमलौत रौ, by RĀTHORA Prithi Rāja.

(Beginning : आप —व कोपीये अकबर ...)

गौत राज बौकैजी रौ, by BĀRATHA Cōhatha.

(Beginning : समेले सधग सेहर नर साहग ...)

गौत कल्याणदास राइमलौत रौ, by Āśivō Dūdō.

(Beginning : समौयाग कल्याग तगे मटन सौधो ...)

The MS. is in the Darbar Library in the Fort of Bikau.

MS. 5.—सोढौ नाथौ रौ कविता नै सोढै राणै राइमल रा गुणगौत.

A MS. in the form of an ordinary book, cloth-bound, numbering 310 leaves, of which the first two are lost. Spoilt in places by water stains and by sticking of the leaves to one another. Containing 13-15 lines per page, and 14-15 *akṣaras* per line. Written almost all in *devanāgarī* by *vrāhmaṇa* Vihārī, the son of Śridhara, at Derāvara, in Samvat 1730-31.

The MS. seems to have belonged to Nāthī, a Sodhi of Derāvara. It was caused to be written by her, and contains almost only works composed by her. Nothing is said concerning her personality, except that she was the daughter of Bhoja, but if we are correct in identifying the latter with *rāṇo* Bhoja Rāja of Ümarakoṭa, her personality becomes at once definite and important. *Rāṇo* Bhoja Rāja, the son of Candra Sena, must have been ruling between the end of the Samvat-Century 1600, and the beginning of the Samvat-Century 1700. According to Mūhnāta Nēṇa Si (*Pārvāñ rī Khyāta*), Bhoja Rāja's son and successor Isara Dāsa was removed from the *gaddī* by rāvaṇa Sabala Singha in Samvat 1710. Therefore Nāthī, who wrote in Samvat 1730-31, might well be his sister. Possibly, she had been married at Derāvara, and had subsequently become a fervent proselyte of Visnuism and taken to compose religious works.

The contents of the MS. may be divided as follows :—

(a) सोढौ नाथौ रौ कविता, pp. 3a-178b. A series of six religious poems by Sodhi Nāthī, composed in Samvat 1730-31, at Derāvara, during the reign of rāvaṇa Sundara Dāsa of (Jesal-

mer ?), and rājā Dalapati Siṅgha (of Bikaner). These are the names of the works :—

भगतभाव रा चन्द्रायणा, pp. 3a-36b. In 210 verses.

गृदारथ, pp. 37a-50b. In 77 verses.

साखाँ, pp. 51a-80b. In 338 verses.

हरिकोळा, pp. 81a-104b.

नामलौका, pp. 105b-161b. In 532 verses.

बालचरित, pp. 164b-169b. In 62 verses.

कंसकोळा, pp. 170a-178b. In 109 verses.

(b) **सोडे राजै राइमल रा शुगमोत**, pp. 179a-186a. A small poem in 63 verses, celebrating rāṇō Rāi Mala, a Sodhō, and the gallantry displayed by him on the battle-field of Kāgīnī. Rāi Mala was a son of Siva Rāja, and grandson of Kūbhō (cfr. Mu. Nēṇa Si, loc. cit.). The name of the author is not given. The poem begins :—

॥ आरच्या ॥ सोडा शंख समथो

हिरण्यो दलिन रूप सुह राय हर ।

वाघाँगाँ वडहथो ।

रायांमाल हौंदुच्यो राय ॥ १ ॥ ..., etc.

The work was copied at Derāvara, in Samvat 1731, by the same vrā̄ Vihārt Chāgāṇī.

(c) **फुटकर कविता**, pp. 186b-207b, and 261b-271b. Miscellaneous verses of a religious nature, some of which by the same Nāthī mentioned above.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 6 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, numbering 254 leaves, $6\frac{1}{2}'' \times 8\frac{1}{2}''$ in size. Divisible into two parts : (a) a central body, consisting of 180 leaves (from leaf 41 to leaf 219), very accurately written, and containing only bardic songs ; and (b)

an external supplement of 74 leaves, distributed half at the beginning and half at the end, written hurriedly and by different hands, and containing genealogies and other miscellaneous information. The leaves forming the central body are all written by one and the same hand, and contain 15 lines per page, and 22-27 *aksaras* per line. The MS. seems to be some 150 years old, and in a few places seems to be a copy of MS. 8, *q.v.* infra.

The contents of the MS. may be classified as follows :—

(a) पौडियों ने दूजों कुटकर बातों, pp. 1a-40b, and 220a-253b.

Miscellaneous notes, principally consisting of genealogies of the Rāthorās of Bikaner, Jodhpur, and other Rajput States, besides a few commemorative songs all referring to the history of Bikaner, and other extraneous matter. This part contains nothing so important as to deserve particular mention.

(b) दातार सूर रौ संवाद बारठ साँकर रौ कहियौ, pp. 41a-

42b. A small poem in 23 stanzas in the form of a dispute between a liberal man (*dātāra*) and a hero (*sūra*), as to which of the two is superior to the other. The dispute is resolved in favour of the liberal man by rājā Rāya Singha of Bikaner. The work was composed by Bāratha Sākara during the reign of the last-mentioned monarch. Beginning :—

बलि आगलि चिङ्ग भुवणि

राइ दर हथ पसारे ... , etc.

Followed by 4 commemorative songs in honour of the same Rāya Singha, by *pātra* Mohana, Astyō Mānō, [GĀDĀYA] Colō, and GĀDĀYA Kesava Dāsa (pp. 42b-44a).

(c) राव जोधा नृं गुरुं जोधायण माडण पसाइत रौ कहियौ,

pp. 44a-50a. The same work as MS. 1(h), but enlarged in the beginning by the addition of 16 *dūhās*, which are not found in MS. 1(h), and left incomplete at the end, the text being abruptly interrupted in the middle of the *kavitta* beginning *kothāri bhari-yā* . . . Beginning :—

नारायण न विरोध

रांगो वच साधे रथण ।

जुधता सुचौ जोध

वैरां ऊभौ वाहण ॥ १ ॥ ... , etc.

(d) राजा रायसिंहजी का गीत, pp. 50a-81a. A collection of 115 songs, almost all *gītas*, by different poets in honour of rājā

Rāya Siṅgha of Bikaner. Many of the songs are anonymous, the others are referable to the Cāraṇas following :—

Ādhò Duraś 81; Āsiyò Dalò 93, 99, Dūdò 79; KALAHĀTA Mādhò 35; KAVIYÒ Kisanò 23; KURADHIVYÒ Cādò 20; GĀDAṄA Jhājhaṇa 25, Netò 26, 27, 45, 108, Sadò 95; DHADHAVĀRIVYÒ Cūdò 2; Dhōlū Rāmò 97; BĀRATHA Jogò 6, Dūgara Si 15, Nārāyaṇa Dāsa 11, 98, Bhīva Rāja 71, Mahesa 13, 103, Vēṇi Dāsa 19, Sākara 28, 29, 70, Sāvala 106, 107; MAHARŪ Kisanò 113; RATANŪ Tejò 16, 109; ROHĀRA Patò Dānāuta 36; VITŪ Tohò 17; SĀDŪ Mālò 102; SĀVARA Cāpò 84; SINDHĀYACA Narū or Narò 7, 22.

(e) किसनावती कक्षाहौ रा ने केसरीनिहु आंवभरै रा गीत,

pp. 81a-82a. Two songs in honour of Kisanāvati, a daughter of mahārājā Jē Siṅgha of Ābera, and two in honour of Kesari Siṅgha of Ābajhārō. By BOGASÒ Govaradhama. The two songs of Kisanāvati begin :—

द व दाधो अक अक दुष दाधो ... and :
भारथ मनि मिले दूसरौ भारथ ... respectively.

(f) महाराजा अनुपसिंहजी रा गीत, pp. 82a-84a. Six songs

in honour of mahārājā Anūpa Siṅgha of Bikaner, by KAVIYÒ Mohana; LĀLĀSA Devi Dāna; VITŪ Khaṅgāra; and SĀDŪ Vijò.

(g) मण्डली भारमलौती रूपावती राखावती राठौड़ी रा गीत,

pp. 84a-91b. A collection of 28 *gītas* referring to Maṇḍala, Bhāramalāta, Rūpāvata, and Rāṇavata Rāṭhōras. The names of the Cāraṇas recorded are the following :—

DHADHAVĀRIVYÒ Rāma Dāsa 18; MAHARŪ Cāgò 26, 28; MĪSAṄA Gopāla 2; RATANŪ Dharama Dāsa 19; VITŪ Khaṅgāra 4, 5, 6; SĀDŪ Jaganātha 12, Mālò 16, 23.

(h) विसहर, pp. 91b-95b. A collection of 21 *visaharas* or satirical songs, all anonymous, and referring to Kūpāvata Mādāna, Sisodiyò Virama De, Hādò Bhagavanta Siṅgha, Rāṭhōra (mahārājā) Jasavanta Siṅgha, Hādò (rūva) Surajana, Kachavāhō Hara Rāma, etc. .

(i) भाटियो रा गीत, pp. 95b-101b. A collection of 25 *gītas*

in honour of Bhāti rāvālas and smaller chiefs, mostly anonymous. Three *gītas* are by the poets following : RATANŪ Asarāva 14, Hara Dāsa 3; SĀDŪ Mālò 22

(j) राठौड़ रामसिंहजी रा गीत, pp. 101b-103b. Six *gītas* in

honour of Rāṭhōra Rāma Siṅgha, a brother of rājā Rāya Siṅgha

of Bikaner, of which three composed by Rāthōra Prithī Rāja, another brother of Rāya Singha.

(k) महाराजा सुरसिंहजी द्वारा कविता, pp. 103b-117b. A collection of 51 *gītas*, *kavittas*, and *dūhās* in honour of mahārājā Sūra Singha of Bikaner by the poets following :—Rāthōra Prithī Rāja 43; Āsiyō Dāsa 11, Bhīmō 48; GĀDĀYA Kesava Dāsa 4, 6, 26, 33, Colō 12, 27, 28, 34, 35, 36, 37; DHADHAVĀRIYŌ Mādhava Dāsa 17; BĀRATHA Sākara 42, Harakhō 5; MAHĀBŪ Netō 25; RATANŪ Jivō 10; LĀLASA Rūpa Si 14, 45, 47; VITĀHŪ Ghara Si 8, Jodha 7, Dāhō Jhājhāṇota 16, Bhagatō 24, Suratāṇa 13, Sūrō 3.

(l) महाराजा करणसिंहजी द्वारा कविता, pp. 117b-143a. A collection of 85 *gītas*, *kavittas*, and *dūhās* in honour of mahārājā Karana Singha of Bikaner, partly anonymous and partly by the Cāranas following :—Āphō Kesava Dāsa 56; KINTYŌ Goinda 65; KHIRIYŌ Jagā Māla 22, 69, Pharass Rāma 57, Rūpa Si 76; GĀDĀYA Kesava Dāsa 40, Thākura Si 45, 58, Lakhō 30; BĀRATHA Āturo 36, 37, 38, 39; Sabalō 41, 80; BHĀDŌ Vāghō 17; LĀLASA Devi Dāna 9, 12, 77, Hathāja 13; VITĀHŪ Dedō Suratāṇota 1, 24, 31, 79; SĀDŪ Jaganātha 35, Rāma Singha 20, 21; SINĀHĀYACA Giradhara 15, 83, Jaganātha 54; and by Gōra Vijē Rāma 34; and by BHOJIGA Manohara 84.

(m) महाराजा अनुपसिंहजी द्वारा कविता, pp. 143a-149b. A collection of 24 *gītas*, *kavittas*, and *dūhās* in honour of mahārājā Anūpa Singha of Bikaner, some anonymous and some by the Cāranas following :—KHIRIYŌ Rai Singha 15; (GĀDĀYA ?) Jhājhāṇa 7, 19; PŪVĀRIYŌ Jogi Dāsa 14; SĀDŪ Kūbhō 13, Goinda Dāsa 1, Jagō 2, Vijō 3, Bhopata 10; SINĀHĀYACA Jaganātha 18.

(n) फुटकर कविता, pp. 149b-161a. A collection of 45 miscellaneous songs, mostly *gītas*, in honour of Sisodiya, Rāthōra, Kachavāhā, Hula, and other chiefs. Names of poets :—Ratanasiyō 23; KHIRIYŌ Jagā Māla 25, Devi Dāna 16, Narahara Dāsa 24, Bherū Dāsa 40; BĀRATHA Devi Dīsa 12, Harasūra 9; VITĀHŪ Khaṅgāra 17, Jesō 42, Jhājhāṇa 32, Mehō 5; SĀDŪ Jagō 11, Mālō 27.

(o) कचावही रा गौत, pp. 161a-172a. A collection of 45 miscellaneous *gītas* in honour of Kachavāhā chiefs. Names of poets :—(Āphō) Duraso 33, 44; KAVIYŌ Jasō 30; KINTYŌ Dūdō 3, 15, 20 (?), 25 (?); GĀDĀYA Kheta Si 6, 14, Devi Dāsa 22; MISAṄA Goinda Dāsa 4; RATANŪ Jaga Māla 19, Deva Rāja 32;

VITHŪ Jesō 23, Parabata 34, Hamira 26; SĀDŪ Mālō 10, 12; SĀMORA Akhai 24; RĀTHŪRA Prithī Rāja 7, 8.

(p) આલો રા ગૌત, pp. 172a-178a. A collection of 25 *gītas* celebrating Jhālū chiefs, all anonymous, except the 16th which is by Cāraṇa BĀṭI Rāma, the 20th, which is by Cāraṇa Hart Dāsa Bāpnāvata, and the 23rd and 24th, which are by Cāraṇa BĀRĀTHA Isara.

(q) ફુટકર કવિતા, pp. 178a-186a. A collection of 25 miscellaneous songs in honour of gods and mythological heroes, and Kachavāhā, Mohila, Khici, and Rāthūra chiefs. The names of the poets are :—Harasūra 1, Bharamasūra 2; Āśrīyō Karama Si 25; Khiriyō Narabada 2; Dhādhavāriyō Gopāla Dāsa 19; BĀRĀTHA Isara 10; VITHŪ Khaṅgāra 11; RĀTHŪRA Prithī Rāja 13, 14; and Vāṇiyō Acajā 20.

(r) મહારાજા અનુપસિંહચૌ રા ગૌત અ સાંદ્ર વિચે રા કહિયા, pp. 186a-187a. Five *gītas* in honour of mahārājā Anūpa Singhā of Bikaner, by Cāraṇa SĀDŪ Vijō [cfr. (s)].

(s) રાઠૌડાં દે પૌરીયા રો કવિતા, pp. 187a-202a. A collection of 70 songs celebrating the ancestors of the Rāthūras from Ajē Pāla and Jē Canda of Kanauja down to the sons of rāva Cūḍō of Maṇdora. Songs 11-19 are in honour of mahārājā Anūpa Singhā of Bikaner. Most of the songs are anonymous. The only names of poets recorded are the following :—Harasūra 53, 65; GĀDĀYA Āl Dāna 19; BĀRĀTHA Dūdō 60; Mīṣāṇā Āṇpāda 35, Pūnō 42, 47; LĀLĀSA Devī Dāna 15; Dūmā Sabalō; and BHĀṭA Canda. . .

(t) ફુટકર કવિતા, pp. 202a-209a. A collection of 26 songs referring to chiefs belonging to the tribes following :—Saravahiyā, Gohila, Parihbāriyā, Rāthūra, Cāvarā, Cāraṇa, and Pirohitā. The names of poets recorded are :—Kisanō 23; Āḍhō Mahesa 22; Āśrīyō Dūdō 5; (BĀRĀTHA) Isara 9, Bhācō 26, Harasūra 10; SĀDŪ Jagannātha 24; and RĀTHŪRA Akhē Rāja Sāmantasinghōta 25, and Prithī Rāja 20.

(u) મેરતિયા રાઠૌડાં રા ગૌત, pp. 209a-213b. A collection of 18 *gītas* referring to Meratiyā Rāthūras. Names of poets :—Isara Higolāvata 12, Caturō 16, Nēta Si Kesāuta 1, Hamira Nagatā-jōta 8; JAGĀTA Sodhō 3; Dhādhavāriyō Cūḍō 13; MAHĀRŪ Jaḍō 9, Dānō 2; LĀLĀSA Jālapa 6.

(v) जाडेचाँ रा गौत, pp. 213b-217a. A collection of 16 *gītas* referring to Jārecā chiefs and *Jāmas*. Name of poets: DĀDHĀLÒ Khidò 10; BĀRĀTHA Isara 11, 12, 16; SĀDŪ Mālō 9; SŪDHAKAVI Sāvaḷa 2.

(w) परिहार्ण रा गौत ४, pp. 217b-218a. Four *gītas* referring to Parihārā chiefs. The 2nd by Thākura Sī, and the 3rd by Harasūra.

(x) सोलक्कियाँ रा गौत ५, pp. 218a-219b. Six *gītas* referring to Solaṇki chiefs. The 1st and the 5th by (Āṛhō) Durasō.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 7:—राठौड़ रतनसिङ्घजी री महेसदासौत री वचनिका .

A MS. in the form of a *gutakō*, consisting of 72 leaves, besides 10 additional leaves at the end, which are disconnected and fragmentary. Size of the leaves $4\frac{1}{2}'' \times 6\frac{1}{2}''$. Each page contains 11-14 lines of writing, and each line consists of about 25-30 *aksaras*. The MS. is all written by one and the same hand, in Marwari-devanāgarī. It is undated, but appears to have been written towards the end of the Samvat Century 1700.

The MS. contains :—

(a) वचनिका राठौड़ रतनसिङ्घजी री महेसदासौत री खिरियै
जगै री कहौ, pp. 4a-27a. The well-known poem by Khiriyō Jagō, on the battle fought at Ujain in Samvat 1715 by mahā-rājā Jasavanta Singhā of Jodhpur on one side, and Orangzeb and Murād, the two rebel sons of Shāh Jahān, on the other. The work takes its name from rājā Ratana Singhā of Ratlam, in Malwa, who particularly distinguished himself in the combat, and was killed on the field.

The work begins :—

— ॥ गाहा ॥ गग्यपति गग्ये (sic) गहौर
गुण याइये दान गुण देयगा ।
सिधि रिधि सुधि सधौर
संडालं देव सुप्रसन् ॥ १ ॥ . . . , etc.

(b) फुटकर कविता, pp. 28a to the end. Incomplete towards the end, owing to missing leaves. A collection of over 379 miscellaneous *kavittas*, by Kāśī Rāma, Ālām, Balabhadra and others, of no historical interest.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 8 :—फुटकर कविता.

A MS. in the form of a book, cloth-bound, consisting of 222 leaves, $10\frac{1}{2}'' \times 6\frac{1}{2}''$ in size. Leaves 32-48 and 95 are missing. From 25 to 30 lines of writing per page, and from 18 to 23 *aksaras* per line. All written by one hand in devanāgarī script. Fairly accurate. Undated. Apparently over 200 years old.

The MS. contains a collection of miscellaneous commemorative songs, which, for the sake of simplification, I shall group under the heads following :—

(a) बौकानेर रे राजा करण ने सुरसिंहनी रो तथा राव कल्याणमनजो रो कविता, pp. 5a-11a. Sixteen *gītas*, eight *kavittas*, and one *chanda* referring to rājās Karāṇa and Sūra Singhā, and rāva Kalyāṇa Mala of Bikaner. The names of the poets recorded are : (Āphò) Durāsō 16; KHIRIYÒ Vīṭhala 13; GĀDAÑA Keso Dāsa 15; CĀRĀÑA Hamīra 18; and LĀLĀSA Kheta Sī 14.

The songs are followed by a *gīta* in honour of Rāma Singhā Ratanātī of Ratlam, by Mahiyāriyò Udē Karāṇa.

(b) चाहवानी रा मौत ४३, pp. 11b-20a. A collection of 43 *gītas* in honour of Cāhavāna chiefs, partly anonymous, and partly by the poets following ;—Āsīryò Dūdò 12; KAVIYÒ Jasò 11; KHIRIYÒ Tikama Dāsa 33, Dhana Rāja 19, 20, 23, 30; DHADHĀVĀRĪYÒ Garathò 38; Bogasò Devī Dāsa 7, 18, Sūjò 6; RATANŪ Mādāna 1; SĀMORA Patò 2; SUNDHĀYACA Caturò 14, 43; and VYĀSA Cintāmanī 3, 8, 10, 29, and Likhamī Dāsa 31, 34.

(c) फुटकर कविता, pp. 20b-121a. A collection of about 500 miscellaneous commemorative songs, of which only 416 are now extant, owing to the loss of leaves 32-48 and 95 in the MS. Almost the generality of the songs are *gītas*. The greatest part of them refer to Rāthòra chiefs, but intermixed with these are songs referring also to Cāhavānas, Kachavāhās, Bhātīs, Hādās.

Cāvarāś, Jādamas, Guhilōtas, and a few other less important Rajput tribes. With a few exceptions, all the songs are composed by Cāranas, whereof the following names are recorded : Āṛhō Khdō 181, 330, Jaga Māla Durasāvata 215, Durasō 53, 66, 105, 106, 135, 143, 149, 161, 182, 210, 242, 256, 357, 371, Bhara Mala Durasāuta 179, Mukunda Dāsa 192 ; Āśiyō Karama Si 155, Tejō 367, Dalō 52, Dūdō 115, 268, 362, Mānō 103, 363 ; KAVIYŌ Alū 57, 372 (?), Blimō 170, Mukunda Dāsa 396, Rāja Si 174 ; KINIYŌ Khimō 211, 278, 412, Dūdō 251 ; KUVĀBIYŌ Jogi Dāsa 23 ; KU'RĪYŌ Kisanō 28, Kheta Si 196, 197, 203, Jaga Māla 168, 175, 195, Jagō 24, 25, 27, Dalō 177, 194, Devō 45, Mālō 99, 104, 221, 222, Rāya Mala 296 ; Knobō Cāpō 235 ; GADHĀVI Dedō 208 ; GĀDAÑA Úgdō 188, 204, 206, 390, 404, Keso Dāsa 280, 411, Tiloka Si 213 ; JAGĀTA Tejō 379, Nādō 111, 169, 231, 393, Sodhō 391, Sujāna 6 ; JHŪLō Sāiyō 118 ; THĒHĀRA Rūpō 132 ; DHADHĀVĀRIYŌ Khema Rāja 173 ; Cūdō 376, Mokō 339, Rāma Dāsa 227 ; DHIRĀNA Mālō 21 ; BĀBĀTHĀ Akhō 51, 290, 305, 308, Ghārā Si 232, Nara Singha 9, Narahara 8, Mahesa Dāsa 48, 354, 366, Ratana Si 184, Rāya Singha 12, Rāja Si 353, Likhamī Dāsa 41, Sabalō 394, 395, Harasūra (?) 158, 244, 245, 253, 258, 263, 266, 273 ; Bogasō Thākura Si 333 ; MAIYŌ Soharō 3 ; MAHĀRŪ Cāgō 238, 239, Cojō 214, Dānō 386, Lūṇa Pājā 128, 131, Sahasō 14 ; MAHYĀRIYŌ Bhoja Rāja 39 ; MISAÑA Āṇanda 303, Gopālā 76, Devāpanda 288, Motila 212 ; MŪHĀRA Mahi Rāja 189, 190, 406, 407 ; RATĀNĀ Gaṅgā Dāsa 201, Jaga Māla 279, Dūgara Si 259, Deva Rāja 361, Dharama Dāsa 102, 228, Bharamō 62, Rūpa Si 30, Sākara 163, Hari Dāsa 348 ; LĀLĀSA Arijana 18, Kheta Si 5, Gopālā Pūjāvata 112, 261, 262, Narō 114, 345, 397 ; VAÑASŪRA Durngō 282 ; VARASARŌ Udē Si 207, 281, Goinda 347, Malhana 241 ; VITĀHŪ Bhojō 187, 234, Mehō 180, 275, 276, Rāya Mala 250, 255, Sūrō 233 ; SĀDŪ Kamō 329, 331, 364, 410, Nāthō 415, Bhopata 416, Mālō 109, 183, 225, 236, 283, 365, 402, 405, Rāghō Dāsa 336, 349, Rāmō 54, 298, 299, 374 (?), Hari Dāsa 152 ; SĀMORA Thākura Si Jagamālōta 123, 124 (?), 125 (?), 153 ; SINDHĀYACA Āsō 220, Kalō 265, Khivasūra 340, Cutarō 1, 7, Motila 133.

The other authors, who are not Cāranas, are the following :—POHAKARĀNō Jasavanta 34, 119, 277 ; BHĀTA Mohana Dāsa 26 ; BROJIGA Mīḍana 193 ; RĀTHĀRA Dūgara Si 91, Prithi Rāja 78, 79, 113, 249, 278, 332 ; VANIYĀVĀTA Rāya Mala 300.

(d) हाड़ी रो कविता, pp. 121a-123b. A collection of 13 *gītas* and 1 *kavitta* in honour of Hādā chiefs. Before the first *gīta*, there is the title *Hādā rō guna*, which probably refers to the whole collection. Names of poets :—[Āṛhō] Durasō 7, 8 ; [KAVIYŌ] Kisanō Alūota 10, 11 ; DHADHĀVĀRIYŌ Mokō 12 ; RATĀNĀ Dedō 5 ; SĀDŪ Mālō 6.

(e) जादम भाला सरवहियाँ री कविता, pp. 123b-131b. Forty-six songs, mostly *gītas*, in honour of Jādama (Jārecā), Jhālā, and Saravahiyā chiefs. A great part of the songs are by BĀRATHA Isara (2, 4, 6, 9, 10, 12, 16, 27, 28, 29, 30, 41, 43), the others are partly anonymous and partly by the Cāraṇas following:—ĀSIYŌ Mālō 34, 36; KHIRIYŌ Kūpō 17; DĀDHĀLŌ Khidō 19; BĀRATHA Āsō 1, 14; LĀLASA Saravaṇa 7; VITŪ Mehō 5; and SĀDŪ Mālō 18.

(f) मेडतिया शटौडँ री कविता, pp. 131b-147b. A collection of 87 songs (*gītas* and *kavittas*) in honour of chiefs of the Meratiyā branch of the Rāthoras. The names of the Cāraṇas recorded are the following:—ĀPHŌ Kisanō Durasāuta 67, Durasō 51, 78, Mukunda Dāsa 49; KAVIYŌ Pañcāina 69; KHIRIYŌ Jagi Māla 62, Sādūla 71; JAGĀTA Dīvō 16, Nādō 56; DHADHĀVĀRIYŌ Mōkō 4, 59; BĀRATHA Nārāyaṇa Dāsa 84; MAHĀRŪ Jādō 28, 54; MŪHĀRA Mahi Rāja 85; RATĀNU Isara 22, 30, 45; LĀLASA Gopāla 29, 46, Jālapa 74; SĀDŪ Kamō 87, Mālō 52. Besides, there are the following names of Cāraṇas, the tribe of whom is not recorded: Isara Higolāvata 42, 64, Caturō Bhōjāuta 55, Devi Dāna 53, and Narū 31. The 31st song is by Dhāḍhi Isākha, the 57th by Rāvata Kalyāṇa Dāsa, and the 75th by Padamā, a Cāraṇi.

(g) कचवाहाँ री कविता, pp. 147b-165b. A collection of 88 songs in honour of Kachavāhā chiefs, amongst which a poem: *Jhūlānā rājā Māna Singhajī rā* by Āphō Durasō (pp. 148b-150a). Names of Cāraṇas: Āphō Kesō 66, Durasō 5, 34, 54, 72, 76; KAVIYŌ Jesō 33; KINIYŌ Teja Si 38, Dūdō 12, 22 (?), 24 (?), 58; KHIRIYŌ Kheta Si 6; GĀDAÑA Kheta Si 11, 84, 85, Devi Dāss 21, 41; MISAÑA Goinda Dāss 59, Gopāla 10, Sirahga 45, 60, 67; MOTESARA Cutarō 80; RATĀNU Isara 16, Jaga Māla 20, Deva Rāja 32; VITŪ Jesō 26, Parabata 37, Hamira 25; SĀMORA Akhaf 27; SĀDŪ Mālō 7, 9 (?), 73, 88. Song 81st is by [Rāthorā] Prithi Rāja.

(h) सौधलाँ रा गोत, pp. 166a-b. Five *gītas* in honour of the Sīdhlas Visala De, Khaṅgāra, Sihō, and Sūrija Mala, whereof the 3rd one is by Sūdana, and the 4th by ROHARIYŌ Bahagunō.

(i) पैवाराँ रा गोत, pp. 167a-169b. Twelve *gītas* in honour of Pāvāra chiefs, all anonymous, except the 3rd which is by Higola Dāsa Bharamāuta, and the 7th which is by BĀRATHA Isara.

(j) सोढाँ रौ कविता, pp. 169b-175a. Ten songs in honour of Sodhā chiefs, amongst which a *Candrāyanā Acalā Dāsa Sabala Bhadota rā* (4), beginning :—

अचलैसूं तिस्लोक इसौ कथ उचरै ।

and a *Rāya Sala Sūjāuta rō guna* (5), beginning :—

चंद्र चंदन अरक अंबनिघ इसर ।

All anonymous, except the last *gīta*, which is ascribed to ROHARIYÒ Harisūra.

(k) फुटकर कविता, pp. 175a-186b. A collection of 60 miscellaneous commemorative songs, in honour of Rajputs of various tribes, to wit : Devarās, Sojānkīs, Bahelās, Sūdās, and Sākhālās. Names of poets :—Ādhò Durasò 19, 25, 60; Āsiyò Karama Si 27, 56, Dalò 14, 17; KAVIYÒ Kisanò Alüöta 13, Mādāna 44; KHIRIYÒ Mälò 43; GĀDAÑA Kheta Si 40; DHADHAVĀRIYÒ Mökò 18; [ROHARIYÒ] Bahugundò 28; VIṬHŪ Mehò 32; SĀDŪ Mälò 20, 46, 48; SINDHĀYACA Sāvala Gopäuta 22; besides : Jhimi (a Cārani ?) 31; Jogi Lakhò 29; MĀGAÑAHĀRA Nārāyana 51, and [RĀTHORA] Prithi Rāja 24.

(l) भाटियाँ रौ कविता, pp. 186b-192b. A collection of 32 songs in honour of Bhāti chiefs. Names of poets :—KHIRIYÒ Mälò 32; RATANŪ Hara Dāsa 6; SĀDŪ Mälò 26; besides : Bharama Sūra 7, Rāma Dāsa Akhāuta 9; Jost Mādhò 30; and BHOJIGA Sohila 28.

(m) फुटकर गीत, pp. 192b-198a. Twenty-five miscellaneous *gītas* referring to Rāthòra, Parjhāra, Bhāti, and Idā chiefs. The last four ones are in honour of the Rāthòras of Ratlam. Names of poets :—[Ādhò] Durasò 1, 25; Āsiyò Dūdò 16; KHIRIYÒ Jagò 23; GĀDAÑA Úgo 5; BĀRATHA Isara 13, 14; RATANŪ Rūpò 24; VARASARÒ Dhanò 2, Bhāra Mala 4; SĀDŪ Hari Dāsa 6; SINDHĀYACA Gañesa 21; besides : Harasūra 10, 23, and Dhòlò Rāmò 20.

(n) राठोड़ा रौ वंसावलै रौ कविता, pp. 198a-208a. A collection of 55 songs, mostly *gītas*, celebrating the ancestors of the Rāthòras of Marwar from *rāva* Sihò down to *rāva* Sūjò Jodhāvata. Names of poets :—BĀRATHA Cōhatha 47, Harisūra 50; MISĀÑA Karamāñanda 7, Gehana (*sic!*) 3, Pātū 14, Pūnò 8, 11; RATANŪ Bharama Sūra 45; VIṬHŪ Sūrò 31, 43; SINDHĀYACA Cōbhuja 22; besides :—Dharamò 30, 37; Harisūra 18, 29, 44; and Jasò Sikotarò 32.

(a) फुटकर कविना, pp. 208a-219a. Thirty-two miscellaneous commemorative songs referring to various chiefs, mostly Rāthoras. Names of poets:—ĀDHÖ Durasö 18; KINRYÖ Goinda Dāsa 16; KINRYÖ Jaga Māla 10, Narahara Dāsa 7, Ma-hesa Dāsa 11, Sujāna 5; GĀDAÑA Thākura Si 17; BĀRATHA Nara Singha 3, Nāthò 13; MAHYĀRHYÖ Pūraṇa Dāsa 12; MOTESARA Goinda 14; VITRÖ Sūrō 25; SĀDŪ Rāgho Dāsa 9; besides: Pira Dalāuta 26, Ratana Si 6, and [Rāthora] Prithi Rāja 19.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 9:—**देलै मारु रा दृहा आदि.**

A MS. in the form of a book, stitched but uncovered, consisting of 94 leaves, $8\frac{1}{2}'' \times 5\frac{3}{4}''$ in size. Two leaves at the beginning, and four at the end are missing, but the MS. is not mutilated, as apparently these external leaves were either blank, or only filled with extraneous and unimportant matter. From 16 to 25 lines of writing per page, and from 15 to 20 *akṣaras* per line. Devanāgarī script. Written in the year Samvat 1818.

The MS. contains:—

(a) ठोचै मारु रा दृहा, pp. 1a-21b. The same work as contained in MS. 3 (e), but very different in the readings. In 399 dūhās. Beginning:—

पूर्णलि पिंगल राज
नक्त राजा नरवरे ।

चदिठा दुरिठा
समाई दइय संयोगे ॥ १ ॥

दृहा ॥ पिंगल उचालौ कीथौ
नक्त नरवर वै देस ।

पूर्ण देस दुकाल थयौ
किय हौ काल विशेष ॥ २ ॥ . . . , etc.

(b) पञ्चाख्यान वारता, pp. 22a-59b. A vulgarization of the *Pañcākhyāna* in Marwari prose with Sanskrit *ślokas* interspersed. Containing 48 tales. Beginning:—

दक्षोदेश तठे महिलारूप नामै नगर कै। तिहाँ राजा जितसन्
राज्य करै। तिथा नगरै वरधमान इसै नामै विवहारीयौ विश्वासो ...,

(c) सतसई विहारी छत, pp. 60a-91b. The *Satasai* of Vihāri Dāsa. Incomplete, the text being interrupted after *dūkh* 601.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 10 :—क्रिसन रुक्मणी री वेल राज प्रियोराज री कहौ।

A MS. in the form of a book, without cover, numbering 90 leaves, $8\frac{1}{2}'' \times 5\frac{1}{2}''$ in size. The first six leaves have been eaten up by mice near the inner corners, and consequently several *aksaras* in the text are now lost. The MS. is rather accurately written on 19 lines per page, in devanāgarī. Each line comprises about 15 *aksaras*. The date is given at page 81a, and is Samvat 1826.

The MS. contains the famous *Vela* of Kṛṣṇa and Rukmini, composed by Rādhora rāja Priti Rāja—a brother of rājā Rāya Śīṅga of Bikaner—, who lived under Akbar. The subject of the poem is the story of Rukmini, the daughter of Bhismaka, who secretly fell in love with Kṛṣṇa, and was against her will betrothed to Śiśupāla, but managed to send word to Kṛṣṇa, who came with his brother Balarāma and carried her off, in spite of armed opposition. The narrative is followed by a description of the wedded bliss of the two lovers, and the different seasons of the year, and is finally concluded with the birth of Pradyumna. The text, in 301 *veliyā gītas* and 1 *kalasa*, is accompanied by a prose *fīkā* identical with that in MS. 28 and described below. Beginning :—

पर[संसर प्रण]मि प्रगमि सरसति पिण्डा

सदगुर [- - - - -]न्दे ततसार ।

मंगलरूप गाइयै माहव

[चा]र स एहिज मंगलधार ॥ १ ॥

। अथ टौका ॥ प्रथमहो परमेश्वर कौं नमस्कार करै कै। पाँडे
सरसतो कौं नमस्कार करै कै। पाँडे सदगुर कौं नमस्कार करै कै।

ए तौने तत्सार कै । मंगलरूप माधव कै । तै कौ गुणानुवाद कौजै कै ।
या उपरांत मंगलाचार को नहीं कै ॥ ५ ॥ . . . , etc.

The copy was made in the Fort of Bikaner, by pirohita
śri Kṛṣṇa, at the order of khavāsa śri Āsōjī.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 11 :— जसरत्नाकर तथा पाण्डवयशेन्दुचन्द्रिका .

A MS. in the form of a book, cloth-bound, but with most of the leaves detached. Size 9" x 6½". Number of the leaves 188, besides 10 blank leaves at the beginning, which are not reckoned in the numeration. The MS. is divisible into two halves, each written by a different hand. The former half contains 16-18 lines per page, and 15-19 *akṣaras* per line, whereas the latter contains an average of 23 lines per page, and 20-25 *akṣaras* per line. In the last page, the MS. bears the date : *Samvat 1917 mīti, śrāvana vada 14, vāru maṅgalavāra*.

The MS. contains —

(a) जसरत्नाकर, pp. 1a-82a. A poem in honour of mahārājā Ratana Singha of Bikaner, by an author unknown. Incomplete at the end, but probably only a small portion of the text is missing. The part extant comprises 290 verses—mostly *kavittas*, *dūḥās*, and *chandas*—, but this number includes also several old commemorative songs, which the Poet has incorporated into the work. The poem begins with the *kavitta* following :—

आद विश्व आसुलेस

अक्षर अविनासौ अव्यय ।

भयेव नाम अंभोज

जगत कर्ता सु दम्भजय ।

जिंह मरिंच भये जान

भयव कर्षय प्रजेस सुव ।

तेजपुंज सुत्त तिनह

सुगुन ज्ञत आधदेव सुव ।

रैत्वाक नृपत ताकै भयद

विकुस क्रौत जग विल्लरिय ।

जिन वंस कमंध रतनेस जग

अवनि सुजस बड़ अनुसरिय ॥ १ ॥

From the above it is seen that, like most bardic poems, the work begins a *principio* from the Creation, and traces the origin of the Rāthōras to Viṣṇu himself. Then the narrative continues, prolix and wearisome, and goes through the entire list of the mythical ancestors of the Rāthōras, *paurānika* and others, as far as Jē Canda, the last king of Kanauja. This mythical part, which has no interest of any kind, continues as far as p. 37a, where the historical part proper begins with Seta Rāma and Siṅha Sena (= rāva Sihō). The account of rāva Vikō begins p. 40b, with a summary enumeration of his conquests, after which the Poet proceeds to relate how Vikō marched on Jodhpur to contest the right of succession to Sūjō, his step-brother, and how he was afterwards persuaded by his step-mother, the Hādi rānī, to renounce his right in favour of Sūjō and content himself with the heirlooms of the family. These are recorded in the *kavitta* following :—

लौध पाट निज देव

तुरौ जोपण रिण भमर ।

मेघांबर तखत

गम कंचन जखमीवर ।

बहदाय कनग विचन

अवर केतला संभारे ।

पाटपतौ क्लचपतौ

बले अलवट पाधारे । ...

The accounts of the reigns of the successors of Vikō (Lūpa Karāna, Jēta Si, Kalyāna Mala, Rāya Siṅha, Sūra Siṅha, Karaṇa Siṅha, Anopa Siṅha, Sujāna Siṅha, Jorāvara Siṅha, Gaja Siṅha, and Sūrata Siṅha), though succinct, are not without any interest. It is obvious that the Author consulted several sources, before composing his work. How far the composition is by his own pen, and how far he has borrowed from other pre-existing bardic poems, it is difficult to say without a closer examination of the text. But the songs mentioned below, which are found interspersed in the text, are certainly

older, and some very much older than the author of the *Jasaratnākara* :—

RĀVA JĒTA SĪ : 1 *gīta* (pp. 43b-44a). Beginning :—

खरै खेत खुरसोग रा पिसण हय पांडवा ...

1 *gīta* (p. 46a). Beginning :—

उवेलया गंग वैर चांपामै चसमर ...

RĀVA KALYĀNA MĀLA : 1 *gīta* by Hamī[ra] Sūjāvata (pp. 46b-47a). Beginning :—

पड़े तेगा पिड़ हाय भूपाल अन हैकपे ...

RĀJĀ RĀYA SINGHA : 1 *gīta* by Ādhō Sadūla Durasāvata (pp. 49b-50a). Beginning :—

चहमंदपुर जौप जोधपुर चावु ...

1 *gīta* by Ādhō Durasō (pp. 50a-b). Beginning :—

जोधपुर तखत रायसंघ जोवतां ...

1 *gīta* (pp. 50b-51a). Beginning :—

धुवे अमत नौसांग हैकंप मातौ धरा ...

1 *gīta* by Viṭhū Parabata (p. 51b). Beginning :—

चई भाग रासा न्यपत ताह रो इखतां ...

1 *gīta* (pp. 52a-b). Beginning :—

सहर लूटतो मदा तु देस करतो सरद ...

RĀJĀ SURA SINGHA : 1 *gīta* by Gādāṇa Kesava (pp. 53a-b). Beginning :—

समय तुम सगराम विषरौ तगत सूरसंघ ...

MĀJĀ KARĀNA SINGHA : 1 *gīta* by Dēdō (pp. 55a-b). Beginning :—

करण प्रथौ इक राह पतसाह चारंभ करे ...

MAHĀRĀJĀ ANOPA SINGHA : 1 *gīta* by Gādāṇa Āī Dāna (pp. 57a-b). Beginning :—

चनड़ नड़गा ओनाड़ ओछाड़ घड़ असपतौ ...

1 *nīśānī* by Gāḍāna Goradhana (pp. 58b-59b).
Beginning :—

ईल साका चवरंग तखत ईम छवा उचारे...

1 *gīta* (p. 60a). Beginning :—

समंद पाल कूरै इयुं चहर चारै संकर ...

MAHĀRĀJĀ SUJĀNA SINGHA : 1 *gīta* by Bāratha Jaganātha (p. 61a). Beginning :—

छ्वो ताव जोधां ईसो राव बीकां हथां ...

MAHĀRĀJĀ JORĀVARA SINGHA : 1 *gīta* by Bāratha Jaganātha (pp. 62a-b). Beginning :—

दव सिलगी चंगल जोधपुर दगडे ...

MAHĀRĀJĀ GAJA SINGHA : 1 *gīta* (pp. 63b-64a). Beginning :—

कहै एम जोधांग री प्रजा उमराव कथ ...

1 *gīta* (pp. 64a-65a). Beginning :—

धरे धंख अममाल वालौ गज़ा छत्र धरण ...

It is only on page 68b that the reader is introduced into the proper subject of the work : the reign of mahārājā Ratana Singha. Here the narrative becomes as diffuse as it can be, and particulars become very abundant. Unfortunately, it is only the beginning of the reign of Ratana Singha that is described, namely his installation on the *gaddi* in the year Samvat 1885, the *sikd*, or gifts of congratulation on the occasion of the succession, which he received from the East India Company, the gifts which he received from the Emperor of Delhi in Samvat 1888, and lastly the pilgrimage he made to Gayā (in Samvat 1893), and the gifts and alms he gave on the occasion.

(b) फुटकर कविता, pp. 83a-85a, 88b-89b. Three different poems, to wit: twelve stanzas, partly *kavittas* and partly *savāiyas*, on religious subjects by Sūrata, Rasa Khā, and other poets; a *gīta* of invocation to the Āī (Mātā); and five *kavittas* exalting the *sāfī* practice. The first of the last-mentioned *kavittas* begins :—

देवत खेतल दिसा

जात देवां कञ्ज जाताँ। . . . , etc.

(c) पाण्डवयशेषु चन्द्रिका सामी सहपदास कृत, pp. 90a-188a.

The well-known vulgarization of the Mahābhārata in Pingala, by *sāmī* Sarūpa Dāsa. Composed in Samvat 1892.¹ Beginning :—

[छोक] ॥ गुणालंकारिणौ वौरौ धनुस्तोतविधारिणौ ।

भूभारहारिणौ वंदे नरनाशयगावुभौ ॥ १ ॥

दोहा ॥ धान कौरत वंदना

चिविध मंगलाचर्ण ।

प्रथम अनुच्युप वौच सोइ

मए चिधा सुन कर्म ॥ २ ॥ ..., etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 12 :—ढोकै मारू रा नै बौजा दूहा सङ्ग्रह .

A MS. in the form of a book, 11" x 7" in size. Number of leaves 515. From 21 to 25 lines of writing per page, and from 18 to 24 *akṣaras* per line. The MS. is apparently all written by one and the same hand, in beautiful Devanāgarī, but the first 173 leaves are written more carefully than the rest. The colophons bear neither date nor name of the copyist, but the MS. seems to be some 200 years old, at the most.

The MS. contains :—

a) ढोकै मारू रा दूहा, pp. 1a-13b. The *dūhās* of Dholo and Mārū in the same recension of MS. 9 (a) above, but with different readings. 395 *dūhās* in all. Beginning :—

। [गाहा] ॥ पूगल पिंगल राक्षो

नरसाजा नयवरे नयरे ।

बदिडा दूरिड

सगाई दईय संजोगे ॥ १ ॥

। दोहा ॥ पूगलदेस दुकाल यियु

किणहौं काल विमेषि ।

¹ The work was published at Indore in Samvat 1909, and again in Bombay in Samvat 1954.

पिंगल उचालौ कीयौ

नर नश्वर चै देसि ॥ २ ॥ . . . , etc.

(b) माधवकामकन्तकाचरित्र, pp. 14a-36a. A Marwari rifaci-

mento of the well-known love story of Madhavānala and Kāmakandala, composed by vācaka Kusajalābha at Jesalmer, in the year Samvat 1616 (? *sambata sola[so]lotarai*, st. 548), under the reign of rāvala Māla De, for the amusement of kumāra Hari Rāja (st. 552). In 553 verses, including *caupais*, *dūhās*, and Prakrit *gāhās*. Beginning :—

देव सरसति २ सुमति दातार

कासमौर मुख मंडणी बच्छ पुत्र कर बौग सोहइ ।

मोहण तश्वर मंजरी

मुख मध्यक त्रिङ्ग भवन मोहइ । . . ॥ १ ॥

॥ चतुर्थ ॥ पहिजौ नागलोक पाताल ।

बौजौ मट्टलोक सुविसाल ।

देव असंख कोडि निहाँ रहइ ।

खर्गलोक ते बौजौ कहइ ॥ ४ ॥ . . . , etc.

(c) मध्वानल भाषावन्ध कवि आलम झात, pp. 36a-60a. An-

other metrical rifacimento of the same story, in Hindi, by Ālam, a Muhammadan poet. Composed in the (Hijra) year 991 (*sana navasē ikānavē*, p. 36b) during the reign of Akbar (A.D. 1583). In *caupais* and *dūhās*. Beginning :—

प्रथमै पाइ बच्छ अस पर्यो ।

फुनि ककु जगत रौति कों वगों ।

पाइ बच्छ परपूर्ण स्त्रामौ

घट घट रहै सु अंतरजामौ । . . . , etc.

(d) माधवानलप्रवन्ध दोषवन्ध कवि गणपति झात, pp. 61a-139b.

A third, and lengthier, rifacimento of the same story, in Marwari *dūhās*, by Ganapati, the son of Nara Sā (see p. 139a). Composed at Āmrāpadra, on the Narmadā, in the year Samvat 1584 (*veda bhujangama bāna śāśi* ! *Vikrama varasa vicāra*, p. 139a), under the reign of rāṇo Nāga (? *Ugrasena kuli Ugrabala rāṇo*! *Nāga nareśa*, ibid.). Beginning :—

कुंयर कमलारति रमण
मयण महा भड़ नाम ।
पंकजि पूजीय पथ कमल
प्रथमजि करुं प्रगाम ॥ १ ॥
सुर नर पद्मग पश्चि वलौ
लक्ष चउरासी ओय । . . . , etc.

(e) फुटकर दूहा, pp. 141a-150b. Three small poems in *dūhās*, to wit: (1) *Rāmacandrañ rā dūhā*, (2) *Thākurañ rā dūhā* (3) *Jāhnavi rā dūhā*.

(f) सिंहसुभाषित ज्ञानशतक राजा देवीसिंह लत, pp. 153a-173a. A work in 617 *dūhās*, in Hindi, in the form of a collection of *subhāsītas*, composed by a rājā Devī Singhā, the son of Bhāratha, during the reign of Aurangzeb (see p. 153a). Beginning:—

श्रीपति श्री की प्रोति लहि
उर बैठ न कौं दोन । . . . , etc.

(g) दूहा रत्नाकर, pp. 174a-501b. A very rich collection of *dūhās* from different and numerous sources, compiled by order of mahārājā Anopa Singhā of Bikaner. The collection is introduced by a series of 37 *dūhās*, the subject of which is an invocation to Ganeśa, etc., a review of the ancestors of the Rāthorās, and a mention of mahārājā Anopa Singhā, who caused the collection to be made. The *dūhās* are for the greatest part erotic, and are grouped under different subjects, e.g. *navodhā sneha*, *navodhā rō surata*, *navodhā ko suratānta*, etc.

(h) कुंवरसी सांखले रौ ने भरमल रौ वात, pp. 503a-b. The same work as MS. 18 (f). Fragmentary: only the first leaf left. Beginning:—

खोबसौइ सांखले जांगलू राज्य करै बेटौ कवलसौइ (।) अेकदा
प्रस्ताव सोतरो (sic) धरतौ दुकाल झौवौ ताहरां खरल बोलोया कठै
हेकै हालौ तौ मास चार दाव चारां (।) ताहरां केइक बोलोया धरतौ
चाज खौचीयां रौ भलौ कै (।) . . . , etc.

(i) जेहै जाम गी वत, pp. 506a-509a. A tale referring to Jehò, the *jāma* of Thātō, in prose intermixed with *dūhās*. The subject is a mere episode of zenana life. Beginning:—

नगर थटै जेहौ जांम रहै तिण रै नव सै ६०० स्त्री सराँ कौ
बेटौ साधेतां वापिकां कौ । . . . , etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 13 :—फुटकर कविता रौ सङ्घः ।

A MS. in the form of a book, cloth-bound, $6'' \times 8\frac{1}{2}'' - 10''$ in size. The present number of leaves is 349, of which about 40 are blank, and about a dozen detached. The MS. in origin contained some more leaves, which are now lost. From 14 to 17 lines per page, and about 30 akṣaras per line. Devanāgarī script. The MS. seems to be all written by one hand. The name of the copyist is Pema Rāja, a pupil of Mathena Pandit Ānandajī, and he wrote the MS. in Bikaner, between Samvat 1724 (p. 119b) and 1727 (p. 128b).

Leaving aside small and unimportant matters, the chief contents of the MS. are the following :—

(a) हियालियाँ, pp. 1b-2b. A small collection of riddles, in verses.

(b) ऊमादे भटियामो रा कवित्त, pp. 3a-4b. A poem in 14 chappaya kavittas in commemoration of Ümā De, the Bhatiyāni rāñj of Jodhpur, who after having been irreconcilable with her husband, rāva Māla De, for years, sacrificed herself on his pyre when he died. Cf. *Deser. Cat.*, Sect. I, pt. ii, MS. 22 (xxiv). In MS. C. 50 (see *Progress Report* for 1915, p. 71), the poem is attributed to Bāratha Āsō, a Cāraṇa who lived at the court of Māla De. Beginning :—

गोरहरे राजगिरे

चिछं दिस रूपक चाढे ।

मेदपाट चीतोड़

भक्तौ जोधपुर भमाडे । . . . , etc.

(c) दातार सूर गौ संवादौ, pp. 4b-5b. The same work as already met with in MS. 6 (b) above, but containing many different readings. In 25 stanzas. Anonymous. Beginning :—

बलि आगै चय भवण

राय हरि हथ पसारे । . . . , etc.

(d) मैनासत, pp. 10a-17a. A moral tale in *caūpāis* and *dūhās*, in which the chastity (*sata*) of a queen, Mēnā, is put to test by a *mālana* Ratanā. Composed by a poet Sādhana. In Hindi. Beginning :—

प्रथम हों गाउं सिरजनहारु

अलख अगोचर मया भंडारु । . . . , etc.

(e) राज पदमसिङ्हभौ रौ गीत, p. 17a. A *gīta* commemorating the part which Padama Singhā, the son of *rājā* Karana Singhā of Bikaner, took in the famous quarrel between his brother Mohana Singhā and the Imperial kotwal, over the pet deer of Mohana Singhā. Beginning :—

मौहरि आखेट स्वग पाकड़े मुगलां . . . , etc.

(f) फुटकर सवाइया कविता, pp. 20b-36b. A collection of miscellaneous *savāiyās* and *kavittas*.

(g) जेठवा रा दुहा, pp. 50a-51a. The *dūhās* of Jethavō Mehauta, 36 in all, inspired to the *viraha* emotion. Beginning :—

बग विग घाट थयाह

चहरण आभड़ीया नहौ ।

सौप समुदां माहि

महिल ज मोतौ मंगोधाह ॥ १ ॥ . . . , etc.

(h) मोहमदियै रा दुहा, pp. 51b-52a. The moral *dūhās* of Mohamadiyō, 17 in all. Beginning :—

मुहमं राया चथाह

मोतौ कोयो होडोकोयो ।

परज पराई माहि

न बोलजै सु बोलोयो ॥ २ ॥ , etc.

(i) फुटकर दुहा, pp. 52a-53a. A collection of about 30 miscellaneous *dūhās*.

(j) ठोड़े मारू रा दुहा, pp. 57a-77a. The story of Dholō and Marū in 434 *dūhās*, being the same work as already met with in MS. 3 (c), and MS. 9 (a) above, but differing in the readings as well as in that it contains an introduction which is not found in the two latter MSS. The *gāhā* : पूर्व पिंगल राष्ट्रो.... with which these two MSS. begin, is the 30th verse in the pre sent MS. The work begins :—

सकल सुरासुर सामिनी
सुखि माता सरसति ।
विग्रह करौ ने बीनवुं
मुझ द्यौ अविश्व मत्ति ॥१॥
जोतां नव इस बेगि सुगि
सविङ्ग धुरि सिंहास । . . . , etc.

(k) मदनसत्क, pp. 77b-84b. A moral tale in 113 *dūhās*, intermixed with prose (*vārtīā*), by Dāma (? see *dūhā* 113). In Jaipuri-Marwari. Beginning :—

विनांदी पाय नमि
भूत वात चित घारि ।
मदन कुमर शत मइ लिघड
निउं कौनउ करतार ॥२॥

वार्ता ॥ औपुर नगर कइ विषद । जनानंद वन ता महि ।
कामदेव कउ प्राप्ताद । . . . , etc.

(l) माधवकामकन्दला चउपै, pp. 96a-119b. The same work as MS. 12 (b) q.v., copied in the year Samvat 1724.

(m) रुक्मिणीहरण, pp. 120b-128b. A poem in 206 verses on the rape of Rukmini by Kṛṣṇa, composed by Viṭhala Dāsa (see st. 206). In *dūhās*, *kavittas*, *gāhās*, and *chandus*. Beginning :—

सकल सह्य सारदा साचौ
नारायणी कवि झइ नाचौ ।
जगत्र जगेत्रा जोगिणा नाचौ
वर दातार आद लग वाचौ ॥२॥ . . . , etc.

(n) सन्दर्भ सिंगार, pp. 129a-169a. The famous treatise on erotics by Sundara, a brahman of Gwalior, who lived under the reign of Śāh Jahān and was honoured by him with the titles of *kavirāī* and *mahākavirāī* (see st. 11). In *dāhās*, *sāmī-yās*, and *chandas*. The introduction is interesting inasmuch as it contains a eulogy of Śāh Jahān and his predecessors, and also the name of the poet and the particulars concerning the composition of the work in Samvat 1688. In Piṅgala. Beginning:—

[दृष्टा] ॥ देवी पूजि सरस्तो

पूजों हरि के पाइ ।

नमस्कार कर जोरि के

कहै महाकविशाइ ॥ १ ॥

नगर आगरौ वसतु है

जमुना तट सुभकानु ।

तहां पातिसाही करै

बैठवौ साहिनहानु ॥ २ ।

जिनि प्रथधनि के वंस मै

उपज्यौ साहिनहानु ।

तिनि साहिन के नाम कौ

कव कवि करे वधान ॥ ३ ॥

इये ॥ प्रथम मौर तैमूर

लियौ साहिन किरान यद ।

ता कौ मौरां साहिन

बजरि सुलिलान महमद ।

अबू सैद पुनि उमर

सेय नावर सु जमाऊ ।

साहि अकबर साहि

जहांगौर हिं लुग नाऊ ।

तिहि बंस अंस कविशात्र भनि
 साहि जहाँ वहुम वषत ।
 धरि कतु बइयौ अटल भुव
 पातिसाहि दिल्ली तषत ॥ ५ ॥ . . . , etc.

(o) बारहमासा सन्दर छत, pp. 169a-172a. A small poem in 24 *savāiyās*, describing the twelve months of the year, by the same Sundara mentioned above. Beginning :—

भोर अन्धान उठै नर नारि सवारति गेह लिखै लिखनाए । . . ,
etc.

(p) वेतालपचीसौ री कथा, pp. 173a-192b. The same translation of the *Vetāla*-tales as found in MS. 15 (z) of *Descr. Cat.*, Sect. i, pt. ii, but incomplete, the pages containing the first ten *kathās* and part of the eleventh, having gone lost. The last stanza of the work records that the translation was made for *rājakumāra* Anūpa Singha of Bikaner.

कौतुक कंवर अनूपसिंघ
 केरै लिथौ वयाइ ।
 वात पचौस वेताल री
 भाषा कहि बह भाइ ॥

(q) कविपिचा केसोदास छत, pp. 193a-247a. The well-known treatise on *alamkāra* by Keso Dāsa (composed Samvat 1658). Beginning from the 3rd *adhyāya*. (Cfr. MS. 3 (a) above).

(r) राव रिखमल खाबड़ियै री वात, pp. 287b-293b. The story of the amours of Rina Mala Khābariyō with the Sodhi wife of his brother Bhāra Mala. In prose mixed with *dūhās*. Incomplete in the beginning, the first two three lines being broken away. In the colophon, the work is called भावना, not वात. Beginning :—

... राव रिखमल री अगुहार ॥ १ ॥ खुरासांख सो । सौदामर
सेर मोहोमंद । धोड़ा री सोवति ले चाल्यौ । . . . , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 14 :—ग्रन्थराज गाढण गोपीनाथ रौ कहियौ .

A MS. originally consisting of 178 leaves, but now reduced to only 140, the remaining leaves having gone lost. Cloth-bound, but with all the leaves detached; in fact the present cover does not seem to be the original cover of the MS. Size of the leaves about 9" x 6". The last 46 leaves of the MS. are blank. The leaves covered with writing contain from 14 to 18 lines per page, and from 11 to 21 *akṣaras* per line. Most of the writing is in large and beautiful devanāgarī. Page 120b gives the name of the copyist as Prohita śi Kṛṣṇa, and the date of the MS. as Samvat 1810.

The MS. contains only one work, to wit :—

ग्रन्थराज व्यथवा महाराजा गजसिंहजी रौ रूपक गाढण

गोपीनाथ रौ कहियौ. pp. 3a-120b. A poem in various metres in honour of mahārājā Gaja Singha of Bikaner, who reigned from Samvat 1802 to Samvat 1844. By Cāraṇa Gādāna Gopinātha. Fragmentary owing to the loss of 27 leaves (2, 19, 20, 22, 37-8, 42-3, 53-4, 61, 72-4, 86-93, 105-7, 118). After the customary introductory stanzas, the poem opens with a *kavistrisamvāda*, or a dialogue between the Poet and his wife in praise of mahārājā Gaja Singha. Then comes the genealogical account of the predecessors of Gaja Singha, at first very concise, then by and by more ample. The account of rāva Vtkō is found at pages 11a-14b of the MS. Then follow the accounts of Narō (pp. 14b 15a), Lūṇa Karana (pp. 15a-b), Jēta Si (pp. 15b-16a), Kalyāṇa Mala (pp. 16a-b), Rāya Singha (pp. 16b—?), Daļapata Singha and Sūra Singha (pp. ?—27b), Karana Singha (pp. 28a-b), Anūpa Singha (pp. 28b-35b), and Sarūpa Singha (pp. 35b—?). Of these, the most diffuse are those of Rāya Singha and Anūpa Singha, which contain not only a summary exposition of the events happened during their reign, but also descriptive passages of some length. Soon after the accession of Sujāna Singha (Samvat 1757), the thread of the narrative is interrupted by a very detailed account of the birth of Gaja Singha (Samvat 1780) (pp. 40a ff.), his horoscope, the festivities and ceremonies following upon his birth, his boyhood, his education, etc. Pp. 44a-46b contain an enumeration of the different Sanskrit books and the different arts and sciences which Gaja Singha mastered under his preceptors. Then, after a description of the beauty and prosperity of Bikaner at the time, the thread of the narrative is resumed with an account of the wars with Jodhpur, which constitute the most important feature of the reigns of Sujāna

Sīngha, Jorāvara Sīngha, and lastly of Gaja Sīngha himself. As might be expected, lengthy descriptions of battles in the usual Dīngala style, form the largest bulk of this part of the work, which goes as far as the final defeat of Rāma Sīngha of Jodhpur in Samvat 1807. The work ends with an enumeration of the places reduced to obedience by Mahatō Bhaktāvara.

The poem is on the whole a valuable work, especially comparatively with the period of decadence, in which it was composed. Its author, Gādāna Gopinātha, reveals himself as a bard of good talents, and his knowledge of Dīngala and his mastery of the different metres are uncommon for the time in which he wrote. From the *Khyāta* of Bikaner, by Dayāla Dāsa (p. 287a), we learn that Gopinātha presented the *Grantha Rāja* to mahārājā Gaja Sīngha at Rīpt, (in Samvat 1810 !), and the Mahārājā was so pleased that he rewarded the bard with a *tākhapāzāva*.¹ Strange enough, the name of the author is not recorded in the work, but only that of the copyist which in the last *dūhō* at the end is given as *prohita Kehara*, and in the colophon as *prohita Sri Kṛṣṇa*.

The MS. begins with the *gāhā*:

विवरे कवि कंठि वसणौ
पुसतक [कै]रि वेण रथ झोरठो ।
वेहराव तात विमलो
वागेश्वरी जै जयो वसधा ॥ २ ॥

As a specimen of the composition I give the following *pāgharī chandas* which summarily record the chief exploits of the predecessors of Gaja Sīngha from rāva Vikō to Karana Sīngha. They are taken from the account of the reign of Anūpa Sīngha :—

वहलोल सरसि विक्रम दुवाह ।
राया राव विजगौ जांगि राह ॥ ७ ॥
कन राव वहे मुहमंद कंठोर ।
नरनाह चडावे वंस नौर ॥ ८ ॥

¹ As usual, the *tākhapāzāva* was not given in cash entirely, but only for a small part in cash, and for the rest in kind. Here is the passage in the *Khyāta*, in which the particulars are related :—

पीछे रिथी विराजनां गावण भोपीनाथ मंष १ चौको रौ चथाथो नाम
मंथराज । पीछे मालम कोथी । तिण पर इतरो लिवाजस डई । बघीया १०००
रोक । चाची १ । हथयो १ । बीड़ा १ । छिरपाव । भोजीयो रौ कंठो । इष रीत
चानपधाव दोथी ।

जैतसो भंजि कंसरौ जड़ागि ।
 धूधहर राइ लागे धियागि ॥ ६ ॥
 मालदे तंगौ भंजौयौ मांग ।
 कलियाण पांग भले केवाण ॥ ७ ॥
 बांधीयौ उलक रस्से दुवाह ।
 माहवै राव गुजरात माह ॥ ८ ॥
 पाटलौ सुर खिड़कौ प्रजानि ।
 केवाण पांग संभम लंकाज ॥ ९ ॥
 कन राव लौध ज्वारौ कंठोर ।
 बेदरां गमे दहवाट वीर ॥ १० ॥ (pp. 31a-b).

The work ends with a *kavitta* followed by a *dūkhō*, the former recording the date of composition of the poem and the reason of the title of *Grantha Rāja* given to it, and the latter recording the name of the copyist, which, as mentioned above, is *prohila Kehara* :—

[कवित्त ॥] अठार सै चिये
 यंथ पूरब आरंभे ।
 चिरत गञ्जा चिचौया
 सुगे जंगा तेग अचंभे ।
 वरषे दाहोतरै
 दित वरषा घगा वदल ।
 तेरसि पृथ्या अरक
 मास भाजपद कृत्या इल ।
 मझ नयर रिगी सिध जोग मभि
 वदे कृत चहवै वले ।
 सिरताज राज यंथां सिरे
 ह्वावौ कक्षस महि मंडले ॥ ५ ॥
 दोहा ॥ प्रसिद्ध ऊर्द प्रोहित प्रिथी
 सासौ विधि सिरताज ।
 केहर लिथे गुणेस कल
 रूपक यंथां राज ॥ ६ ॥

P. 121a contains an index of the different metres occurring in the poem.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 15.—राव जैतसौ रौ छन्द
अचलदास खौचौ रौ वचनिका
नै फुटकर कविता .

A MS. in the form of a *gotakò*, cloth-bound, $5\frac{1}{2}'' \times 6'' - 5\frac{3}{4}''$ in size. No. of leaves 315. Written by different hands at different times, hence the number of the lines in each page and that of the *aksaras* in each line varies considerably. The average number of lines seems to be about 18. The MS. now consists of 315 leaves, but a few leaves at the beginning and possibly also at the end have gone lost. The MS. contains a large collection of disparate works, in Sanskrit, Prakrit, and Bhāṣā. The works in Sanskrit are the most numerous. The collection was caused to be made by Sāvala Dāsa Sāgāvata, a Vidyāvata Rāthōra, under the reign of *mahārāya* Kalyāṇa Mala and his son Rāya Singha of Bikaner, between Samvat 1615 (p. 173b) and 1634 (p. 2b, and 258a). A good part of the works, especially those of bardic composition, were copied by Sāvala Dāsa himself. The *gotakò* was evidently property of Sāvala Dāsa. Page 311b has a particular interest in that it was written by the hand of *mahārāja kumāra* Sūraja Singha—the son of Rāya Singha—at Lāhōra (Lābhapura), in Samvat 1664. Cfr. also p. 98b. Pages 277b-280a give a summary index of the contents of the *gotakò*.

Leaving out of consideration the Sanskrit and Prakrit works, which are of no particular interest for us here, the bardic works contained in the MS. are the following :—

(a) महाराय रायसिङ्हजी रा शोक २, p. 2b. Two Sanskrit stanzas in honour of *mahārāya* Rāya Singha of Bikaner, composed by Vanārisa Ksamāratna in Samvat 1634, at Nādūla.

(b) राइ लूँगकरण रौ कवित प्रवार्डी रौ, p. 7b. An anonymous *kavītā* summarily commemorating the exploits of rāva Lāṇa Karapa of Bikaner. Beginning :—

चडिय सेन चतुर्ग | ...

(c) अचलदास खौचो री वचनिका सिवदास री कहो, pp. 27a-

37b. The *Vacanikā* of Acalā Dāsa Bhojañta, the Kheti ruler of Gāgurāna, by Siva Dāsa, a Cārana. In rhymed prose intermixed with verses. The work celebrates the stubborn resistance offered by Acalā Dāsa to the Pātisāha of Mādava—who had invested the stronghold of Gāgurāna—and the heroic death met by Acalā Dāsa and his garrison, sword in hand, after sacrificing their women in the fire, when the place was at last expugned. The *Vacanikā* is apparently contemporary with the events mentioned above, and its author, Siva Dāsa, represents himself as a witness, who sustained the long siege in Gāgurāna till the very last moment, when he put himself in safety to survive and be able to immortalize the heroic death of the Kheti, his master. The style of the composition is uncouth and archaic enough to corroborate the above statement, but the correctness of the account is much distorted by poetical exaggerations and fiction, like when the Poet describes the army of the Pātisāha of Mādava as being assisted by an army led by the Emperor of Dillī in person—his name Ālim Ghori (!)—and engrossed by contingents from many Rajput States.

The work is introduced by the *dūhō*—

तजं वौसहयि विशेषि
ते वौसहयि विशेषिये।
भावठि भामे तु तगद्ध
हिल्यों सु कांइ छौगोलि ॥१॥

The copy is by Sāvalā Dāsa's own hand, who in the colophon has recorded the date, as well as his name and pedigree, in the terms following:—

संवत् १६३१ वर्षे आंश्च मुद्रि ८ सोमविने घटो १६ पल ३५
विश्वाधा नक्षत्र घटो ३१ । ४४ त्रिंश नामा वोग घटो ५४ ॥ १० अचल-
दास खौचो री वचनिका । महाराजाधिराय महाराय औराइसोंघञ्च
विजैराज्ये । आंशियांगा गांव मध्ये । महाराजाधिराय महाराय
औजोधाः तत्पुत्र राजश्रीवैदा: तत्पुत्र राजश्रीसंसाइचंद तत्पुत्र
राजश्रीसंगाः तत्पुत्र राजश्रीसंबलदास लियितं आत्मपठनार्थः ।

A peculiar orthographical feature of the text is that the vocal compounds *ai*, *au* are sometimes represented in hiatus: अइ, अउ, and sometimes contracted into: औ, औ। The copy, as compared with the other more recent copies which are

extant of the *Vacanikā*, is very important on account of the old readings which it has preserved. It is also much shorter in the text, i.e., less corrupt by later additions, than the ordinary copies. The text ends with the *kavitta* following :—

सातल सोम हमौर
कंन चिम जौहर जालिय ।
चठिय पेति चहवांग
आदि कुलवट उजालिय ।
मुगत चिङ्गर सिरि मंडि
वपि कंठि तुलसी वासी ।
भोजाभति मुज बनहिं
करिहिं करिमर कालासी ।
गढि खंडि पड़तो गागुरणि
दिक दाषे सुरिताण दल ।
संसारि नांव आतम सरगि
अचलि बेति कौधा अचल ॥ १२१ ॥

(d) कुतबसनक, pp. 62b-70a. The story of the amours of prince Kutab Di, a son of Firoz, the Emperor of Dilli, and Sahibā, a Muhammadan girl, terminating with their marriage. In the plot of the story, a Dhadhani Devara plays the part of a procuress. The work is in rhymed prose—*vacanikā*—intermixed with *dūhās*. The name of the author is unknown. Beginning :—

ठठिनि दागास बंदरौ
अडौ देवर नाम ।
साहिव सो सुरतियां
वर बोलिया वडाम ॥ १ ॥

[वचनिका ।] दिल्ली सहर सुरताण पेरोजसाहि आना ।
साहिजादा कुतबदी जुआगा । . . . , etc.

Ending :—

वज्जे वज्जत वज्जीया
हज्जा हज्जदे काई ।

जौमो जौवइ कुतबदी
मूच्चा वहंदा साहि ।

The text is in Hindi corrupted by Panjabī peculiarities.
The copy was made in Samvat 1633.

(e) राव जैतसो रा कवित इ गोरा रा कहिया, pp. 71b-72a.

Three *chappaya kavittas* by Gorò, a Cārana (?), commemorating the bravery of rāva Jēta Si of Bikaner, with special reference to the defeat inflicted to the army of Kāmrān in Samvat 1591. Beginning :—

अहि मिसि पनु फुंकरइ
पवन मिसि सचु संधारइ
सिंह जेम उडुवै । . . . , etc.

(f) राव लुणकरण रा कवित व काम आया तै समे रा, pp. 72a-b.

Three *chappaya kavittas* by an author unknown, commemorating the glorious death met by rāva Lūṇa Karana of Bikaner and his brother Rāja Dhara, on the battlefield of Dhosî (Samvat 1583). Beginning :

आइ सकइ सोइ जाऊ
रहइ सोइ मेरा साथौ ।
जव लगु घट मंहि सासु
देउं ता लगइ न हाथौ । . . . , etc.

(g) अणहलवाडा पाटण दिल्ली नै गुजरात रै धगिया रा वरस,

pp. 74a-75a. A prospectus giving the years, months, and days of the reign of the sovereigns of Anahalavārī Pāṭapā, Dillī, and Gujarat. In corrupt Sanskrit. Beginning :—

संवत् ८०२ वर्षै वैशाख शुदि इ रवौ रोहिणी तत्कालं मुर्गाप्रिणद्वाचे
वृषभे चत्रे ... अग्नहिङ्गपुरस्तु धिलानिवैश्वस् , etc.

(h) राजावौ नै सिरदारौ रौ जनमकुललिया, pp. 97b, 99a, 99b,

155b, 173b, 174a, 176a, 218a. Eight horoscopic diagrams of the birth of eminent personages contemporary with Śīvalā Dūsa, amongst whom : rāva Māla De of Jodhpur¹ (Samvat 1568), Akbar (Samvat 1599), rāva Virama De Dūdāuta (Samvat 1544),

¹ His birth-name was Kesava.

rāva Māna Singhā of Strohi (Samvat 1599). The last-mentioned horoscope contains a note, in which Māna Singhā is styled *mahāpāpīta*, and is charged with having murdered his aunt and also the pregnant wife of his brother Udē Singhā :—

... काको मारी नै भाई राव उदयसिंह री बायर रउ पेट
फाडि नै दोकरौ पेट महा काढाडि नै आप मोजड़ी रा खसता नौचो
दे मारियौ ।

(i) राइ जइतसोह रउ पाषड़ी कन्द चारणि बौठ सूजइ

नगराजउति कियउ, pp. 218b-241b. A poem in honour of rāva Jēta Si of Bikaner in 401 verses, mostly *pāgharī chandas*, by Cāraṇa Vīthū Sūjō, the son of Naga Rāja. The work is contemporary with the homonymous work described above (MS. 2 (n)), and like this celebrates the victory obtained by Jēta Si over Kāmrān in Samvat 1591, but pays also attention to the exploits of the ancestors of Jēta Si from rāva Cūḍō down to Lūna Karāṇa, Jēta Si's father. The style of the composition is about the same as the other poem mentioned above, only the narrative is a bit more concise and less particulars are given. The poem begins :—

चोर्कास अनाहत अथर
सिधि बुधि दै सारद गुणेसर ।
मंडलीकां मोटां कुलि मवडां
रसगि सुवांगि कोति राठवडां ॥ १ ॥
राठवड उदयौ चौड राव

... etc.

The colophon at the end contains the name of Nāvaja Dāsa, who made the copy himself in Samvat 1629 under the reign of Kalyāṇa Mala, and also a note on the term *pāgharī* (*chanda*), which is described as corresponding to the *paddhurī* (*chanda*) of Piṅgala poetry :—

संवत् १६२९ वर्षे जेठ सुदि ह आदीतवारे बटो १३ । ५२ ...
महाराय औजइतसोह री पाषड़ी कन्द चारणि कौयौ पौगल माँहीः
पड़डो कन्द कहोजइ चारणिः सूजइः नगराजउति कौयौः जाति
बौठः राजश्री सविलदास सांगाउत लिखितं आतमपठनारयेः पड़िहार
मथे महाराय औकल्याणमल विजइराये (p. 241b).

(j) सोनै नै लोह रौ भागडौ, pp. 248b-250b. A curious little poem in 12 stanzas, in the form of a dispute between the gold and the iron. Said to be by Bhagavāna Mahāpāta (?) In Piṅgala. Beginning :—

इक्क समय मन सुदित उदित दुइ पुरिथ बुद्धिवर ।
इक कंचनु अह लोह रूप विज्ञाति अंमर नर । . . . , etc.

(k) बौदा जोधाउत रौ गोत बौठु सरै रौ कहियौ, pp. 250b-251a. A *gīta* celebrating the liberality of Vīdō, a son of rāva Jodhō, by Cāraṇa Viṁśū Sūrō. Beginning :—

वावस्तउ विमव पर्यपै बौदौ . . .

(l) क्रिसनजौ रौ वेलि भाखुला करमनौ रुग्नेचा रौ कहौ, pp. 257a-258a. A small poem in 22 verses, styled as *Krisanajī ni vēli*, but in fact containing only a description of the body of Rukmini, by Sākhulō Rūnečo Karama Si. Beginning :—

अंगोपम रूप सिंगार अंगोपम अदल अंगोपम लघसु अंगि . . .

In the index of the contents of the *gotakō* (p. 279b), however, the work is attributed to the Sākhali rāṇī of rāva Jodhō (the mother of rāva Vīkō ?). The copy was made by Sāvāla Dāsa himself in the year Samvat 1634, vaisākha sudi 3, at Būsi, in the camp of mahārājī Rāi Singha.

(m) बौदा जोधाउत रौ गोत रोहडियै टाकुरसो रौ कहियौ, p. 258b. A *gīta* in honour of Vīdō Jodhānta, by Cāraṇa Rohariyō Thākura Si. Beginning :—

सरवर नदि सघण कोङि बङ्ग करिसण . . .

(n) राव रिणमल रौ गोत मिण्डुयच चौमुजा रौ कहियौ, p. 259a. A *gīta* in honour of rāva Rīṇa Mala of Mandora, by Cāraṇa Sindhāyaca Cobhujō. The *gīta* celebrates the heroic manner in which Rīṇa Mala defended himself with a *katārī* when treacherously assailed during his sleep in the palace of Citora. Beginning :—

अपूरव वात संभलौ ओहा . . .

(o) साँग संसारचन्दोत रौ गोत, p. 260b. An anonymous *gīta* in honour of Sāgō Samsāracandōta, a Vidāvata, the father of Sāvāla Dāsa. Beginning :—

करिमाल तगै वेलि जोध कलोधर . . .

(p) राठौड़ रावाँ रै दोकर्हा डा नाम, p. 262a. A note giving the names of the Rāthōra rāyas of Māravāra from Sañakhō to Jodhō.

(q) राव बोका रौ गौत वारठ चौहथ रौ कहियौ, p. 303a. A *gīta* in honour of rāva Vikō, by Cāraṇa Bāratha Cōhatha. Beginning :—

बोकौ वासांशि जेणि वड शायां ...

(r) बोदा जोधाउत रौ गौत बोठु सुरै रौ कहियौ, p. 303a. A *gīta* in honour of rāva Vīdō Jodhāuta, by Vīthū Sūrō. Beginning :—

बावरतौ विभौ पर्यपै बोदौ ...

Identical with (k) above.

(s) राव जोधा रा गौत, pp. 304b-307b. A series of eight *gītas* in honour of rāva Jodhō, by an author unknown. The first begins :—

नग मंडल मेवाड़ निश्चतौ ...

Between the second and third, an anonymous *gīta* in honour of rāva Vīdō is inserted. This begins :—

बैठे विषि विधापै विकारि बीहिया ...

(t) राव जोधा तोश्याँ गया डा कवित, p. 313a. Two anonymous *chappaya kavittas* commemorating rāva Jodhō's pilgrimage to Prayāga, the Gaṅgā, and Gayā, and his meeting with the Emperor. Beginning :—

(1) धुरि पहिलौ हस्यौ (?)

घसिय अजमेरहि लग्यौ | . . . , etc.

(2) ते आयौ हत्यिरु

राइ रिगमस्त्राइहि जायौ | . . . , etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 16 :—**क्रिस्तन रुक्मणी रौ वेल
राज प्रियंका रौ कहो.**

A MS. in the form of a book, cloth-bound, originally consisting of 96 leaves, but now incomplete in the beginning, owing to the loss of the first 8 leaves. Size $8\frac{1}{4}'' \times 5\frac{1}{2}''$. From 19 to 24 lines per page, and from 16 to 23 *akṣaras* per line. The MS. is adorned with 135 ordinary and worthless pictures, the last of which bears the signature of Mathena Akhē Rāja “चित्रराम नवेन अखेराज कोया”. The last page of the MS. bears the date : Bikaner, Samvat 1808.

The MS. contains the same *Vela* of Kṛṣṇa and Rukmini already found in MS. 10, and described above. The *tīkā* is also the same. But the present MS. exhibits readings different from MS. 10, and appears to be quite independent from the latter. Owing to the loss of the first 8 leaves of the MS., the text begins only in the middle of the commentary on stanza 31 :—

... तौ म नै तो यह अकलि उपत्र कै। राजावौयां नै गवालां
किसो छाति। ..., etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 17 :—**महाराजा रतनसिंहजी रौ कविता
बीठू भोमै रौ कहो.**

A MS. in the form of a book, cloth-bound, consisting of 180 leaves, $10\frac{1}{4}'' \times 7\frac{1}{4}''$ in size. Each page contains 13 lines of writing, and each line comprises from 12 to 15 *akṣaras*. The writing is all by one and the same hand in bold and clear devanagari. The MS. was written at Desanoka, near Bikaner, by Cāraṇa Vithū Cāvadō, in the year Samvat 1905 (see pp. 141a, and 180a).

The MS. contains :—

(a) कुँवर सिरदारसिंहजी रौ बौदोटौ बीठू भोमै रामदान रै
रौ कहियौ, pp. 1a-26b. A poem in honour of mahārājā Ratana Singha of Bikaner and his son kāvara Sirdār Singha, with spe-

cial reference to the latter's marriage at Devaliyô Pratâpagadha, by Viñhû Bhomô of Desanoka. It is on the whole a very disconnected work, couched in an empty and bombastic form and bearing no mark of originality. It is introduced by a *Ganeśāṣṭaka* by Saṅkaracarya in Sanskrit (pp. 1a-*b*), and a series of *kavittas* in honour of the Râthôras from the origin of the 13 sâkhâs down to Jé Canda of Kanauja and râva Sihô, and a series of *dûhâs* recording the names of the sons of Sihô and his successors of the Bikaner line as far as mahârâjâ Sûrata Siṅgha (pp. 1b-7*b*). Next follows a panegyric of mahârâjâ Ratana Siṅgha—the successor of Sûrata Siṅgha—(pp. 8*a*-13*a*) ; and lastly the description of kâvara Sirdâr Siṅgha's, Ratana Siṅgha's son, marriage at Devajiyô Pratâpagadha (pp. 13*a*-26*b*). The last-mentioned part of the work is introduced by another enumeration of the ancestors of the Râthôras from Vijé Canda and Jé Canda down to Ratana Siṅgha and Sirdâr Siṅgha. The poem is partly in *dûhâs*, and partly in *karittas* and *chandas*. It closes with the *kavitta* following :—

राजे रतन नरंद
दखे कौरत दस देसां।
गुर्यां वेद रूपगां
ज्ञवै हातहै हमेसां।
बृतै रीझ वेदगां
सुदव लाखां पोसाखां।
‘ खोपावां सासणां
पत्र पांगी चड्ड पासां।
सकवीयां पाल नृप रतनसा
धिन धिन कह अंजसै धरा।
कौरत राजे करन रौ
इल सारी है उपरा । (p. 26*a*).

From the above it is clear that the work was composed during the reign of mahârâjâ Sirdâr Siṅgha.

(b) महाराजा सूरतसिङ्हजी रा मरस्या वौट् भोमै रा कहिया,

pp. 27*a*-29*b*. An elegiacal poem commemorating the demise of mahârâjâ Sûrata Siṅgha of Bikaner (Samvat 1884). By the same Viñhû Bhomô. In 6 *kavittas*, 12 *paddhari chandas*, and 1 *dûhâ*. Beginning :—

सत वरतण सुरतेस
 डवौ शुरज हौंदवांगां ।
 भूपतीयां पत भूप
 करन दुसरौ कहांगां . . . , etc.

(c) महाराजा रतनसिंहजी रो रूपग बौद्ध भोमै रो कहियौ,

pp. 29b-44b. Another poem on mahārāja Ratana Singhā of Bikaner, by the same Vīthū Bhomō, in *dūhās*, *kavittas*, and *chandas*. Beginning :—

सधर रतन इल सोइयो
 कमंधां पत वौकाय ।
 तै पाट अतपै रतनसा
 भूप तौयां वंस भांग ॥ १ ॥ . . . , etc.

The subject of the poem is very limited : it is simply a description of the ceremonies and festivities connected with the accession of Ratana Singhā, his investiture, and the honours he received from the Emperor of Dilli.

(d) महाराजकंवार सिरदारसिंहजी रा कवित्त बौद्ध भोमै रा
कहिया, pp. 45a-48a. A small poem in 8 *kavittas* and 7 *dūhās* in honour of mahārāja kumāra Sirdār Singhā, the son of Ratana Singhā, by the same Vīthū Bhomō. Beginning :—

चैवासां नरपत अरस
 रहत सलुगै रंग ।
 चेता सतत्रुग नै कहै
 विध किया आ विरंग ॥ १ ॥ . . . , etc.

(e) रतनविलास अथवा गयाप्रकास बौद्ध भोमै रो कहियौ,
 pp. 49a-70a. A poem in *dūhās*, *kavittas*, and *chandas* in commemoration of mahārāja Ratana Singhā's pilgrimage to Gayā (Samvat 1893) and the liberal elargitions made by him there, as well as the marriage of kāvāra Sirdār Singhā, which was celebrated on the same occasion. The work begins :—

मिसकत परवै मुसदीयां
 सचव मंच सिरदार ।

रामचंद्र जिम रतनसा
साभ सिई दरबार । ३ ॥

.....
॥ औ दरबार वाच ॥
नौतवंत आखे नहंद
इम्हत वचन उचार ।
प्रति फलगु डंड परस्थाँ
आरंभ रचो अपार । ३ ॥ ..., etc.

The author is the same Vithū Bhomō found above, but the poem contains some fiction, which makes it perhaps less monotonous than the other similar works above mentioned.

(f) महाराजा रतनसिङ्हजी रौ गौत सागोर, pp. 70b-73a. A *gīta sāñcara* in 21 stanzas on the same subject as above. Anonymous, but probably composed by the same Vithū Bhomō. Beginning:—

महपत रतन रघु सुभ मारग । ..., etc.

(g) करणीजी रा कवित, pp. 73a-74b. A small poem in 5 *kavittas* and 1 *dūkh* in honour of Karanījī, the Cārāṇī goddess who is worshipped as the protectress of Bikaner. The first 3 *kavittas* briefly summarize all the favours which Karanījī is believed to have bestowed on the Rāthōras of Bikaner, from the time of rāva Rīṇa Mala of Mandora down to mahārājā Sūrata Singhā. Anonymous. Beginning:—

के आखा स्त्रिमाल
आप निज पावां आया ।
कमधज नै करनल
धरा दे वांन वधाया । ..., etc.

(h) महाराजा लिखमौसिङ्हजी रौ गौत तथा कवित, pp. 75a-77a. A *gīta sapāñkharō* in four stanzas, and 4 *kavittas* followed by 1 *dūkh*, in honour of mahārāja Likhāmī Singhā, a brother of Sir-dār Singhā. Anonymous. Beginning:—

ओपै विरदां अथाह तै रौ न को दुनौ इडवारै । ..., etc.

(i) महाराज गणपतिसिंहजी रा कवित वीठु भोमै रा कहिया,

pp. 77b-83a. Nine *kavittas* and 11 *dūhās* in honour of Ganapati Siṅgha, a son of mahārāja Likhamī Siṅgha, by the same Viṭhū Bhomō. Beginning :—

माहा क्रीत छव उगमयो
यु बैठी अकंत ।
इते शुनस हौ अवौयो
मिलवा कारण मित ॥ १ ॥ . . . , etc.

(j) राठोड़ी रै पीडियो रा गोत, pp. 83b-107b. A collection of *gītas* in honour of the early Rāthōra *rāvas* of Marwar, mixed with *gītas* in honour of the *rāvas*, *rājās*, and *mahārājās* of Bikaner, 34 in all. The *gītas* referring to the latter princes are the following :—8 (rāva Kādhala); 9, 10, 11, 29, 30 (rājā Rāya Siṅgha); 25, 26, 27, 28 (*mahārājā* Anopa Siṅgha); 12, 31, 33 (*mahārājā* Gaja Siṅgha); 32, 34 (*mahārājā* Ratana Siṅgha). All the *gītas* are anonymous except the 12th (Pharasō), the 29th (Viṭhū Dhōlū), the 30th (Viṭhū Kisanō), the 32nd (Gāḍaṇa Maṅgala), the 33rd (Viṭhū Bakhatō), and the 34th (Viṭhū Bhomō).

(k) रतनरूपग अथवा रतनजसप्रकास कविये सागरदान करनी-
दानीत रौ कहियो, pp. 109a-141a. A poem in honour of mahā-
rājā Ratana Siṅgha of Bikaner, called *Ratana Rūpaga*, alias *Ratana Jasa Prakāsa*, by Kaviyō Sāgara Dāna, the son of Karanī Dāna (the author of the famous *Sūraja Prakāsa*). The poem begins with an invocation to Gaṇapati, Sarasvatī, Śakti, and Karanījt—the Cāraṇī goddess—, and then the customary genealogical account. The contents proper are formed by a description of the fort and city of Bikaner, the Darbar, the elephants, the horses, the camels, and lastly the Mahārāja himself, his son Sirdār Siṅgha, and his brother Likhamī Siṅgha. The poem is all in *dūhās* and *chandas*, only the last section, namely the description of the Mahārājā etc., is in *gītas*. Beginning :—

ओगणपत सरस्वत सकत
उकत समाप उदार ।
वौक जोधमुत तप बलो
वरगु जस विसतार ॥ १ ॥ . . . , etc.

(l) रतनविलास यश, pp. 142a-180a. A treatise on metrics and prosody, in which all the examples given of the different

verses have for their subject a description of mahārājā Ratana Singha of Bikaner, and his ancestors, both fabulous and historical. Anonymous. Beginning :—

अकेशदन सिद्धुरवदन
सदन माहा सुखकार ।
सो गनपति सुप्रसन सदा
विष्वन विडासनहार ॥३॥ . . . , etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 18 :—फुटकर दूहा .

A *gotakō*, $6\frac{1}{2}'' \times 4''$ in size, cloth-bound, originally consisting of 92 leaves, but now reduced to 86, owing to the loss of 6 external leaves, 3 at the beginning and 3 at the end. Each page contains 13 lines of about 10 *aksaras*. The MS. is all written by one and the same hand in *devanāgarī*, and appears to be about 150-200 years old.

The MS. contains :—

(a) दूहा महाराजा जसवन्नमिहुजी रा कहिया, pp. 1a-23b. A series of 216 *dūhās*, on erotic subjects, composed by mahārājā Jasavanta Singha of Jodhpur. In Piṅgala. Incomplete, owing to the loss of the first 2-3 leaves, which contained the first 26 *dūhās* and a part of the 27th. To give an idea of the excellence of the composition, I need only quote the first of the remaining *dūhās*, i.e. the 28th—

सहति ऊती नहि पिथ पुलक
दरत ऊती अथ छाँइ ।
निधरक झै कारै निसा
धरो जात वन माँइ ॥२८॥

(b) फुटकर दूहा, pp. 14a-66b. A collection of 507 miscellaneous *dūhās* mostly on erotical subjects, amongst which the *Jamāla rā dūhā*, the *Sājana rā dūhā*, etc.

(c) पञ्चसहेली कवि कोहल रो कही, pp. 67a-76a. A small poem in 67 *dūhās*, the subject of which is a description of five

young women, a *mālāna*, a *tambolāna*, a *chīpanā*, a *kalālāna*, and a *sonāri*, who are met by the poet Chihala at the tank, where they had gone to fetch water during the absence of their husbands, and relate to him the pains of their hearts, arising from the separation from their beloved ones. A peculiar feature of the poem is that each of the five women in describing the state of her mind, uses similes and terms borrowed from the particular art and profession of her husband. A few days later, the Poet meets the five women again, but this time they are in a cheerful mood, because, as they explain to him, their husbands have come back, and are with them. The poem begins:—

दिव्या नगर सुहार्दिंशा
अधिक सुरंगां धांन ।
नाम चंद्री परगटा
जनु सुरलोक समान ॥ १ ॥ . . . , etc.

(d) फुटकर दृहा, pp. 77b-85b. Another collection of miscellaneous *dūhās*, on moral and erotic subjects, amongst which the *Sājana rā dūhā* (pp. 82a-84b), and a few *cōpais* on the *bhāga*—intoxication (pp 80b-80a).

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 19 :—वरसल्लपुरगढविजय .

A MS. in the form of a small *gutakō*, 3" x 5" in size. It consists of 46 leaves, of which only 15 are covered with writing. The page facing the first leaf is filled with a picture of Ganesha and flower ornaments. Several other pages are also decorated with flower ornaments and painted in different colours. The text is written very accurately on six lines for page, each line containing an average of 20 *aksaras*. The MS. was written in Samvat 1769, Māgha sudi 5, probably by the hand of the author himself, who must have presented it to mahārājā Sujāna Singha. This conjecture is supported by the fact of the accuracy and elegance of the MS.

The work contained in the MS. is styled as महाराज
ओम्प्रजात्मसिंघजीवरसल्लपुरगढविजय in the colophon at the end. In MS. 21 (f) below, the same work is designated with a still bigger name, to wit: महाराजा ओम्प्रजात्मसिंघजी दी रामो. In fact, it

is but a small poem of 68 verses, *dūhās*, *kavittas*, and *chandas*, couched in the most magniloquent form, but deriving its subject from a quite ordinary event, the importance of which is greatly exaggerated. This is briefly the following. A caravan from Multan, while passing through the territory of Varasalapura, had been robbed by the Bhāṭīs of the place. Mahārājā Sujāna Singhā, on hearing of the aggression, immediately despatched a force to besiege Varasalapura, and shortly afterwards went himself in person and pitched his tents under the walls of the above-said fort. In the skirmish that ensued, a Fateh Singhā, one of the men of Sujāna Singhā, was killed. The siege, however, was raised shortly afterwards, as Lakha Dhira, the Bhāṭī rāvā of the place, came to terms and was pardoned. The subjects described at more length in the poem are: the consultations of mahārājā Sujāna Singhā with his chief officials, especially the eunuch Ānanda Rāma, the marching of the Bikaneri force, and the fight with the Bhāṭīs.

The poem begins :—

॥ दोहा ॥ सरसत माता सुमन द्यौ
सुभ द्यौ अद्वर माय ।
वौकां नप वौकानयर
गुणे रिभाउ गाय ॥ १ ॥

.....

॥ कवित्त ॥ सनहु कथा संवंध
भयौ इक आचिज भारौ ।
इैनहार जो जोग
टहै न न काह टारौ ।
मूलारंभ मूलतांश
मरे कापलो भारै ।
वकत वित वौकाण
माल गा भाटौ भारै ।
वौकाण आंग दीवांग वर
भरन भौर सभ भर सुभर ।
आव ने साह दरवार मैं
कहौय वात सब विवह कर ॥ ३ ॥ . . . , etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 20 :—फुटकर दूहा सङ्घात तथा महोवा की समै .

A MS. in the form of a book; cloth-bound, consisting of 156 leaves, $7\frac{3}{4}'' \times 7\frac{1}{2}''$ in size. From 14 to 17 lines per page, and about 22 *aksaras* per line. The last 12 leaves are blank. The MS. is all written by one and the same hand in clear devanagari script. It was written between Samvat 1923 (p. 97a) and 1924 (p. 144b), at Bikaner. The name of the copyist is given p. 97a as Rāma Candra.

The MS. contains two different works, to wit :

(a) फुटकर दूहा रो सङ्घात, pp. 1a-97a. A very rich collection of miscellaneous bardic *dūhās*, referring to famous Rajput chiefs, both legendary and historical. The collection includes poems of various size going from a single *dūhā* to 111 *dūhās*. All the *dūhās*, with a very few exceptions, are anonymous. In the list below, I have given, in an alphabetical order, all the names of the personages who form the subject of the different poems, excluding from the list only scattered and fragmentary *dūhās*, which it would have been too long to classify and even to mention :—

अखैराज लोनिगरौत रा दूहा २२, pp. 24b-25b.

अमरसिंह मजसिंहौत रा दूहा कुखलिया ८०, pp. 79a-85a.

इल्लै चावडै रा दूहा ११, pp. 21b-22a.

ऊगै वालै रा दूहा २२, pp. 14a-15a.

उनडै रा दूहा २०, pp. 20b-21b.

बोडै रा दूहा ५, p. 23a.

करण सगतसिंहौत रा दूहा ६, pp. 89a-b.

करण लाखाउत रा दूहा ८, pp. 50b-51a.

करमसी लूगकरमौत रा दूहा ३, p. 4b.

कचे रायमलौत रा दूहा १२, pp. 91a-92a.

काक्षै रा दूहा ७, pp. 26a-b.

- कान्द सत्रसलौत रा दूहा २२, pp. 18b-19b.
 कान्दडे सोनिगरै रा दूहा ४, p. 55b.
 किसनसिङ्ग उद्दिसिङ्गौत रा दूहा ११, pp. 72b-79a.
 केसरीसिङ्ग भगवान्दासौत रा दूहा ६, p. 72a.
 गङ्गाजी रा दूहा ३३ (प्रथोराज रा कहिया), pp. 95b-97a.
 गंगे दुंगरसौत रा दूहा १५, pp. 25b-26a.
 गंगे राव रा दूहा ६, pp. 28a-b.
 गोपालदास सुरताकौत रा दूहा ६, pp. 92a-b.
 गोयन्ददास ऊहडे रा दूहा ६, pp. 72a-b.
 चाचगदे वाँचाउत रा दूहा २०, pp. 16a-17a.
 चाँप चेमजत रा दूहा ४४, pp. 6b-8b.
 जखरै रा दूहा १२, pp. 12a-b.
 जगतसिङ्ग मानसिङ्गौत रा दूहा १०, pp. 59a-b.
 जगतसिङ्ग मानसिङ्गौत रा दूहा ६, p. 66a.
 जगतसिङ्ग मानसिङ्गौत रा दूहा ५, p. 66b.
 जगतसिङ्ग रागे रा दूहा ४८, pp. 85b-88b.
 जगमाल मालाउत रा दूहा ४, pp. 58a-b.
 जसवन्त मानसिङ्गौत रा दूहा ३, p. 50b.
 जसै झरिधवलौत रा दूहा ११, pp. 22b-23a.
 जेसल धवलौत रा दूहा १०, pp. 68b-69a.
 जेसै कवाटौत रा दूहा २४, pp. 5b-6b.
 जोधे राव रा दूहा १६, pp. 64b-65b.
 झौभण्डे रा दूहा ६, pp. 32a-b.
 तमाइचो पाविसाह रा दूहा १६, pp. 43b-44a.
 दचै जाम रा दूहा २६, pp. 4a-5b.
 दादुचे पटाम रा दूहा २६, pp. 1b-3a.

- दुगाइचै रा दूहा ५, pp. 69a-b.
 धाँधल आसथानौत रा दूहा ५, p. 51b.
 धार्ह आनलौत रा दूहा ८, pp. 20a-b.
 धीरै तेजसीचैत रा दूहा ४, pp. 93b-94a.
 नागारचना सासङ्कौत रा दूहा २७, pp. 17a-18b.
 पतै सैंडै रा दूहा ९, p. 32a.
 पाल्हण कमाशौत रा दूहा ५, p. 68a.
 पौठवै रा दूहा १६, pp. 1a-b.
 प्रताप रायै रा दूहा ११, pp. 29b-30a.
 बाँधरै रा दूहा ६, pp. 23a-b.
 भाखरसौ सोडै रा दूहा ६, p. 13a.
 भारमल प्रियौशजौत रा दूहा ३, p. 58b.
 भीम करणौत रा दूहा ८, p. 71b.
 मण्डलीक सचसनौत रा दूहा ११, pp. 19b-20a.
 महगासौ सुरजौत रा दूहा २४, pp. 15a-16a
 मानसिङ्ग अखैराजौत रा दूहा ३, p. 59b.
 मानसिङ्ग भगवन्तसिङ्गौत रा दूहा ८, pp. 58b-59a.
 मूँजै वाठेल रा दूहा १५, pp. 3b-4a.
 मूलवै रा दूहा १२, pp. 31b-32a.
 मोकल रायै रा दूहा ३५, pp. 61a-63a.
 राषोदास खीयावत रा दूहा ८, pp. 93a-b.
 राणगदे सोलझौ रा दूहा ५, p. 22a.
 राणुचै चज्जवागा रा दूहा १०, pp. 40a-b.
 रामदास जैमलौत रा दूहा २५, pp. 66b-67b.
 रायसाल रा दूहा ८, p. 90a.
 रायसिङ्ग रा दूहा ५, p. 92b.
 रावल तेजसीचैत रा दूहा ५, pp. 30a-b.

राहु महडौत रा दूहा ६, p. 12b.

रिखमल राव रा दूहा १४, pp. 69b-70a.

रेसाम रा दूहा १२, pp. 3a-b.

जाखै पूछायौ रा दूहा १३, pp. 60b-61a.

वग्गारौत रा दूहा ८, pp. 23b-24a.

वाघ ठाकुरसौचौत रा दूहा १२, pp. 70b-71a.

वाष्णै जैतसौचौत कोटड़ियै रा दूहा २३, pp. 10b-12a.

विजै देवड़ै रा दूहा ६, pp. 41a-b.

विजैसौ रा दूहा १०, pp. 30b-31a.

वौकमसौ चङ्गवाल रा दूहा ८, pp. 29a-b.

वौदै भाटी पूगलियै रा दूहा १० pp. 27b-28a.

वैश्वल खङ्गारौत रा दूहा १, p. 91a.

समरसौ चङ्गवाल रा दूहा ४, p. 56a.

साँग नगराजौत रा दूहा ६, p. 31a.

साँगै रायै रा दूहा ६, p. 29b.

सिवै काँधलौत रा दूहा १७, pp. 13a-14a.

सौंधलराउत रा दूहा १३, pp. 28b-29a.

सूरजमल खौंवाउत रा दूहा ४, p. 47a.

सूरसिङ्ग भगवानदाचौत रा दूहा ७, p. 93a.

सूरहै मेहाउत रा दूहा २७, pp. 26b-27b.

सोनिङ्ग सौहाउत रा दूहा १५, pp. 59b-60b.

सोनिङ्ग सौहाउत रा दूहा ६, pp. 66a-b.

इमौर गोहिल रा दूहा ८५, pp. 8b-10b.

इमौर रायै रा दूहा ३२, pp. 63a-64b.

(b) महोवा कौ समौ प्रिथीउज्ज्वासा मायलौ, pp. 98a-144b.

The *Mahovā kō samō*, a chapter of the *Prithī Rāja Rāsō* by Canda. Very incorrect. Beginning :—

कहत कंद पन कंद पट
 कोध उदंगल सोय ।
 चडवांन चंदेल कुल
 कंदल उपन न होय ॥१॥ ..., etc.

The MS. is in the Darbar Library in the Fort of Bikaner.

MS. 21 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, consisting of 307 leaves, $11\frac{1}{2}'' \times 8''$ in size. The last 60 leaves are blank. About 30 lines of writing per page, and about 25 *akṣaras* per line. Written by two hands, very similar to one another (*Mūḍhārō Rāja Rūpa*, p. 130a, *Mūḍhārō Kisora* (?), p. 221b), at Desanoka, between Samvat 1797 (pp. 94a, 130a), and 1811 (p. 18b), in *devanāgarī*. Very inaccurate, but important on account of the rich mine of commemorative songs it contains.

The MS. contains :—

(a) राजा रायसिंहजी श्री वेल, pp. 1a-2a. A poem in 43 *velli-yā gītas*, in honour of rājā Rāya Singha of Bikaner, by an author unknown. It contains an account of the military exploits of Rāya Singha from the victories in Gujarat to the contest he had with Akbar, owing to his refusal to surrender Teja Sī, the man who had offended a father-in-law of the Emperor, his name Nasīr Khān. Beginning :—

पित भगत रायसंघ भगत परम गुरु
 बांगां वरतांवया अदन ।
 तै बांधीया तिके विज्ञ पाने
 कण्डोरा ऊपरे कंगल ॥२॥ ..., etc.

(b) राजा सुरसिंहजी श्री वेल गाडगा चोले श्री कही, pp. 2a-3a.

A poem in the same metre as above, 31 stanzas in all, in honour of rājā Sūra Singha of Bikaner, composed by Cārana Gāḍaṇa Colō. This is the poem which, according to the tradition, won its author a *lākhanapāśā* from rājā Sūra Singha. The work falls into two parts : an enumeration of the most distinguished men in the different branches of the Rājhōra tribe, to each of whom

Sūra Singha is compared, in turn ; and a description of the virtues, prowess, liberality, learning, etc., of Sūra Singha, without any direct allusion to any historical event. Beginning :—

सूरपति छं प्रसन्न संमय मति सरसति
दे मति गुणपति वयग्र दृति ।
पति सुवपति सूर उच्चता पति
पह वामांगां खेडपति ॥ १ ॥ . . . , etc.

(c) राजा सूरसिङ्हजी रौ चाटकौ बारठ राजसिङ्ह प्रतापमलौत रौ कहियौ, pp. 3a-4b. A poem in 41 *trāṭakā gitas*, 7 *dūhās*, and 1 *gāhā*, in honour of the same rājā Sūra Singha, composed by Cāraṇa Bāratha Rāja Singha. The subject is for the greatest part derived from Sūra Singha's war with his brother Dalapata Singha, for the succession to the *gaddi* of Bikaner. Beginning :—

बरथ सदिन गंगेव कङ्क ।
भास्थ पथि सुमल ।
सिध संकर रायसंध सुत
मारु सूरजमल ॥ १ ॥ . . . , etc.

(d) राजकुमार अनोपसिङ्हजी रौ बेल गाढग वीरभाग ठाकुरसौ-चैत रौ कहौ, pp. 4b-5b. A poem in 41 *veliyā gitas* in honour of rājakumāra Anopa Singha, the son of rājā Karāṇa Singha of Bikaner, by Cāraṇa Gāḍāṇa Vīra Bhāṇa.

(e) बौदावत करमसेण हिमतसिङ्हौत रौ भमाल गाढग मोवरधन लिखमौदासौत रौ कहौ, pp. 6a-7b. A poem in 32 *jhamāla gitas*, celebrating the victory obtained by Vidāvata Karama Sena Himat Singhōta over Īmar Khān at Fatehpur during the reign of mahārājā Anopa Singha of Bikaner. By Cāraṇa Gāḍāṇa Govardhana. Beginning :—

गुणपति देवी द्यो गुण
जस वर दायक जौह ।
कंमो वर्णांग सूगत कर
सौह तर्णी यह सौह । . . . , etc.

¹ Sic, for कल ?

(f) महाराजा सुजागसिङ्हजी रो रासौ महाक्षा जोगीदास रो कहियो, pp. 7b-10a. The same work as contained in MS. 19 described above, only under a different title.

(g) राठोड़ अजवसिङ्ह गङ्गासिङ्होत रो नीसाखी पेखवै सामै रो कहो, pp. 10a-13b. A poem in 48 *nīśānī* verses, in honour of Ajab Singhā, thākura of Mahājana, who was killed in a fight with the Bhātīs and the Jōiyās, during the reign of mahārājā Anopa Singhā of Bikaner. The poem starts from the rebellion of the Bhātīs of Khārabārō and their alliance with the Jōiyās. Previously to his death in battle, the thākura of Mahājana had obtained from mahārājā Anopa Singhā the grant of Khārabārō. The name of the author of the *nīśānī* is given as Pekhanō Sāmō (?) in the MS., and the title of the work is given as follows : *sri vāra Rāthōra Ajab Singhājī[1] Gaṅgā Saṅghōta Viko Ratana Sīhōta nu Pēkhāyē Sāmē rī kahī*. The poem begins :—

करणहार कुशरत करीम : जै सिचट उपाई :
 साड तिछ थो मेदनो सोह धधेलाई :
 समर देवी सारदा : सुभ अघर दे माई :
 आधा सुर राठोड़ पर : आधा सब लुकाई :
 कनवज छ उठोये कंमध : वांके वरदाई :
 कोट महेवा मागोया : कर आंपंगा राई :
 जोधैजो कीया जोधपुर : रस नीवटि काई :
 जोधै बर विकमायत छवा : जिग परज ठंभाई :
 वीकानेर करावोया : टावो टकराई :
 क्वतां आगे पिथंगा : सच अधै लाई :
 अनमो राजा अनोपसिंध चोकुट निवाई ॥ २ ॥ ..., etc.

(h) फुटकर कविता, pp. 14a-56a. A collection of 280 miscellaneous commemorative songs, almost all *gītas*, except for a few *kavittas* and two small poems : the *Rūpaka Savaiyā rāvā Amara Singhājī Gajasinghōta rā* (pp. 15b-18b), and the *Mayāṇa Kotūhalā* (pp. 18b-21a). The former of the two poems has been classed separately below. The songs are very much mixed, and are given without any order, so that it would be too long to give any particular account of their subjects or of their authors. Besides, the text is so incorrect that it does hardly deserve so

much study. It may suffice to record that the greatest part of the songs are the same as found in other collections. The following songs referring to the early Rāthōra rulers of Bikaner, however, deserve particular mention :—

12th : गौत रावत कांधल रौ (खनाणे खंडे...),

13th : गौत राव नृगकरण रौ (खल भोम...) (by Mahārū Lolo).

14th : कवित्त राव जैतसो रौ (गुजारव गैमरा...), (by the same),

154th : गौत राव कल्याणमल रौ (माझा महरांग...) (by Bāratha Āsō).

155th : गौत राव कल्याणमल रौ (खरहंड मेल...) (by Mahārū Cāgō),

157th : गौत दलपत रायसिङ्हौत रौ (भागौ मै वात...)

(i) राव अमरसिंहौत रा रूपक सबइया छिदास गकहिया, pp. 15b-18b. A poem by Hari Dāsa, a Bhūta, in honour of rāva Amara Siṅgha, the eldest son of rājā Gaja Siṅgha of Jodhpur, who was excluded from the succession to the *gaddi* of his father, and met a violent death at the Imperial Court, where he was serving. In 39 *savaiyās* and 1 *vacanikā*. Beginning :—

प्रथंम मनाऊ देवी सारद की सेव कर्त्त
दूसरै गयेस देव यायना उसो चजू । . . . , etc.

(j) अचलदास खोचो रौ वचनिका, pp. 56a-62a. The same work as found in MS. 15 (c) and described above (pp. 41-2), but with different readings. Beginning :—

वौसहयि विरोल
तै वौसहयि विरोलिजै । . . . , etc.

(k) फुटकर कविता, pp. 62a-231a. A collection of miscellaneous commemorative songs in different metres : *gītas*, *kavitas*, *dūhās*, *chandas*, *nītānīs*, etc. Mixed like section (h) above. Interspersed with the minor songs, there are several poems of a certain bulk, and these have been classed under separate heads below. The songs which refer to the Rāthōras of Bikaner have been arranged in chronological order in the synopsis following :—

राव दोकैजौ रा गौत ५ :

1. Beginning : विडतै अंग..., p. 63b.
2. " : वैरायां लाइ विसम..., p. 66b.
3. " : हौसार वह मगल (sic)...., p. 66b.
4. " : बभौषण जोय..., p. 100b.
5. " : दिन पांच तके..., p. 100b.

राव जैतसीजी राम गीत १ :

Beginning : सम्भे सुर असुराण..., p. 222b

राव कल्याणमलनी राम गीत २ :

Beginning : पड़े तेग पड़टाव..., p. 120a (Sūjō Na[ga]rājōta)
राजा शशसिङ्गजी राम गीत ३ :

1. Beginning : रिम सेन सगह..., p. 100a.
2. " : चेभयण लखत..., *ibid.*
3. " : पाकाल तठै..., *ibid.*
4. " : पूकै नद पांच..., *ibid.* (Gādaṇa Netō).
5. " : सिर दातारा..., p. 100b (Bāraṭha Sākara).
6. " : वडौ रुर..., p. 101a (Ādhō Durasō)
7. " : घर हरे पाखरे..., *ibid.*
8. " : नमो सिंघ जगियार..., *ibid.* (Bāraṭha Keso
Dāsa).
9. " : वसधा राव जोध..., p. 101b (Āsiyō Dūdō).

राजा रामसिङ्गजी राम गीत ३ कवित १ :

1. Beginning : धुबे नौसारा..., p. 63b.
2. " : रच फोजां पाधर..., p. 147a (Bāraṭha Keso
Dāsa).
3. " : सरगाई चरण..., *ibid.* (Rāṭhōra Prithī Rāja).
4. " : ओक फरस..., p. 153a (ditto).

राजा दलपतसिङ्गजी राम गीत २ :

1. Beginning : दला दियतौ ओजभा..., p. 134b (Rāṭhōra
Prithī Rāja).

2. Beginning : दूज साह दुरत..., p. 135a.

राजा सूरसिङ्गजी रा गीत २ :

1. Beginning : अखा पाल काधाल..., p. 67b.

2. „ : वदै ताहि आकाहि..., *ibid.*

राज किसनसिङ्गजी रौ गीत ३ :

Beginning : पड़ो लग मेर..., p. 113b.

राजा करणसिङ्गजी रौ गीत ४ :

Beginning : नर्सा नाह पातसाह..., p. 135a.

महाराजा अनोपसिङ्गजी रा गीत १० :

1. Beginning : धोरञ्ज धरे..., p. 121a (*Vithū Jhājhāna*).

2. „ : सता सौधरां सर्वधी..., p. 121b (*Bāraṭha Goindāsa*).

3. „ : धरा धूतारौ..., *ibid.* (*Āsiyō Rāmō*).

4. „ : घट उलटे..., *ibid.* (*Bāraṭha Amara Dāsa*).

5. „ : अंन कारौ धरा..., p. 122a.

6. „ : करे पांग सुरतांग..., *ibid.* (*Āsiyō Bhopata*).

7. „ : सुवे दखग सोइयौ..., pp. 122a-b.

8. „ : दले पांगलो..., p. 122b.

9. „ : अकल बोर..., p. 125a (*Gāḍapa Āi Dāna*).

10. „ : दलो साहरो वाह..., p. 231a (*Bhojaga Saka-ramaṇa*).

राज पदमसिङ्गजी रा गीत ६ कवित २ नौसाखो २ :

1. Beginning : पग लागा साप..., p. 125b.

2. „ : भाई सुज भला..., *ibid.*

3. „ : करां जोड़ीयां..., p. 126a (*Sādū Vijō*).

4. „ : सुरां बागलां..., p. 126b (*Sūghō Kānhō*).

5. „ : झवे दीच छंबधास..., p. 127a.

6. „ : लख पाखर सुर..., *ibid.* (*Ratanū Sūra Dāsa*).

1-2. Beginning: गज अगार..., p. 126a (8ादु Kūbbhō).

1. " : इल् साका..., pp. 126a-b.

2. " : सेवा कर औराम..., pp. 65a-b.

शत्रु केरहे मिहूनी रो गीत, नौमालो :

1. Beginning: उरां करां कसरां..., pp. 127a-b.

1. " : चगधां जग चाला चल..., pp. 65b-66b.

महाराजा सुजाखासिङ्गनी रो गीत :

Beginning: घड़ी बात दोय..., p. 70b (Nādū Mallō).

महाराजा गजसिहजी रा गीत ७ :

1. Beginning: पलम जेम लौद..., p. 190b (Bāraṭha Sati Dāna).

2. " : रुड़े तंबालां..., ibid. (Bāraṭha Mehō).

3. " : मिले मेन र्जिम..., ibid. (Bāraṭha Sati Dāna).

4. " : सबल दालीयौ..., p. 191a

5. " : गंभर धारीयां चोग्या..., ibid.

6. " : हारे पिड़ रतन..., ibid. (Bāraṭha Jagannātha).

7. " : कहे केम जोधाय..., p. 191b.

(l) दातार सर रो संवादी बाट संकिर रो कहियौ pp. 64a-b.

The same work as contained in MSS. 6(b), and 13(c) above.
Beginning:—

बल आगै निछ भवण
रायहरि हथ पसालौ | ..., etc.

(m) [भालै] जनै भवलौन रा कमलिया बाट इमरदाम रा
कहिया, pp. 77a-79a. A poem in honour of Jasō Dhavalātā, a Jhālō chief, by Bāraṭha Isara Dāsa. In 37 *kundalīyā* stanzas and a *kalasa rō gīta*. Beginning:—

इलां भालां छोवसौ
सौव लथोवथ |
भर पेलो व्यपसावनी
का व्यापंगड़ी परहट | ..., etc.

(n) करनौजो रा कविता, pp. 84a-87a. A series of 44 *chappaya kavittas* in honour of Mātā Karaniji, the well-known Cāraṇī goddess protectress of Bikaner, by Cōhatha, a Cāraṇī who apparently lived under the reign of mahārājā Sujāṇa Singha. The *kavittas* particularly mention all the occasions on which Karaniji came to the help of the Rāthōras of Bikaner, from the time of rāva Vikō down to the time of mahārājā Sujāṇa Singha, but mostly insist on events happened during the times of rāva Vikō and rāva Jēta Si. The first *kavitta* runs as follows:—

चाज झया चागांद
चाज वषत दग बलौया ।

चाज हुया चागांद
सुजस पाजा सांभलीया ।

चाज झया चागांद
चाज अंन धन अपासां ।

चाज झया चागांद
रिजक स्तुला को गराँ (?) ।
चागांद झया मंन चाहतो
सुख फल पायो सेवरो ।

यरसौयो थान प लाह गो
दरसंग करनादेव रो ॥१॥...

(o) राजा गजमिङ्गो रा भूलगा बाई राजसौ पतापमलौत रा कहिया, pp. 91a-94a. A poem in 17 *jhūlanās* describing the exploits of rājā Gaja Singha of Jodhpur, by Cāraṇī Bāraṭha Rāja Si, the son of Pratāpa Mala. Beginning:—

चारज्या । सुंडाढ़ंड प्रसंगो
उमया मात तात सिव अंमर ।

चगेवांग सुरांगो
पै लगे माँगु गुंखपति ॥१॥
भूलगा ॥ पै लगे गुगाप झ तेग अगेवांगा । . . . , etc.

(p) राव सुरनाथ देवडे रा भूलगा आडे दग्मे रा कहिया, pp. 130a-132a. A poem in 27 *jhūlanās* in honour of rāva Sūratāna of Strohl, by Ādhō Durisō. Beginning:—

सांग मुझे सुपसन ऊं सुर अगेवार्ग
सुंडाहंड पर्चंड मे सौध तुध धरार्ग
मेक डसण पै लंबोवर फहसा धर पार्ग, etc.

(q) राठौड़ कले रायमलोत रा कुखुलिया आ ये दूड़े रा कहिया,
pp. 165b-167b. A poem in 17 *kundaliyās* in honour of Rāthōra Kalō Rāyamalōta, lord of Sivānō, by Āsiyō Dūdō. Beginning:—

द्यो देवी सचा वयंग
वाधांगु कलौचांगु ।
तेरह साथ संमधरंग
सुप नवे गढ राय ।, etc.

(r) शम्भु इमोर रिणथमोर है रा कवित्त, pp. 171b-173a. A series of 21 *chappayi kavittas* commemorating the stubborn resistance offered by rājō Hamīra of Rinathambhora to the Muhammadan invaders, and his heroic death. Anonymous. The first *kavitta* begins:—

कौषा गुनह अपार
बोड दिलौ तै आच्ये ।
मै कौना बलाख
साह मारणा कुरमाचे ।, etc.

(s) बायवेधकथा पिथोराजगमा माहनौ, pp. 178b-189a. The *Bāyavedhakathā*, being a *khanḍa* or chapter of the *Prithi Rāja Rāsō* by Bhāṭa Canda.

(t) राव जैतसी रा कन्द पधडौ बारठ सूजै नगराचौत रा कहिया,
pp. 196b-208a. The same work as MS. 15 (i) described above, and apparently also copied from it.

(u) पाबूजौ रा कन्द बोढ़ पदमै पातावत रा कहिया, pp. 208a-
210b. A poem in 95 *chandas* in honour of Pābūjī, the well-known Rāthōra deified hero, by Cāraṇa Vithū Padamō Pātāvata. Beginning:—

आरज्या ॥ सुरसतौ सुपसनो
दुज सुत हंस बाहंगौ देवी ।
देवयार्ग वर दनो
चवहल वार्ग भेद तत चव्यर ॥, etc.

(v) महाराजा अनोपनिषद्गीते सर्वथौ रा कवित्त, pp. 231a-b.

A series of 11 *kavittas* celebrating the *satis* who mounted the funeral pyre of mahārājā Anopa Singhā of Bikaner, in Samvat 1755. By Bāraṭha (?) Sākara. The first *kavitta* begins:—

प्रथमि देव गणपति
सुरां सदसति सुर रांगो ।
वाषाणु राठड़
विमल दे अवरल वांगो !..., etc.

(w) उमादे भट्टयाङ्गो रा कवित्त बाडन आसै रा कहिया,
pp. 231b-233a. The same work as MS. 13 (b) above.

The last 15 pages of the MS. (pp. 233a-247a) do not contain any work of bardic interest.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 22 :—राठौड़ रतनसो री बेल पँवार ढखैराज रा कवित्त वगैरा फुटकर .

A MS. in the form of a *gutakō*, cloth-bound, $4\frac{1}{2}'' \times 5\frac{1}{2}'' - 5\frac{1}{4}''$ in size. The present number of leaves is 68, but several leaves appear to have broken away and gone lost both at the beginning and the end. From 10 to 15 lines of writing per page, and from 15 to 28 *akṣaras* per line. The MS. was apparently all written by one hand, about the year Samvat 1698 (see p. 23a).

The *gutakō* contains a number of uninteresting mystic-erotic songs, in different *rīgas*, which are not worth mentioning, and amongst them also the bardic works following:—

(a) फुटकर कवित्त, pp. 5b, 62a, 63b. Four *chappaya kavittas* in honour of Ahamad, Jahāngīr, and rāṇḍ Bhima.

(b) नन भास्ता, pp. 17b-19b. The same contents as MS. 26 (f), q.v. below.

(c) पाड़गत, pp. 25a-b, and again pp. 30b-31b. A curious little poem, or rather song, by a pandit Sūra Dāsa, in honour

of rāva Kalyāṇa Mala of Bikaner, imitative of the different sounds of horses, elephants, men, etc., in the Bikaner army. Beginning :—

मेघ हरव गुंजइ जिम गयवर
 हय हौसत पायक बगा करि
 सुरदास पंडित असुवर गणि
 पाहिगत किल्यांशराय भणि ॥ १ ॥
 हो हो हो हो हो हो हो हो हय हौसत हक्कार वर । . . . , etc.

(d) अकबर रा नवाद्या चौनोड़ लियो ने नमै रा, pp. 25b-26a.

A small poem in 3 *savaiya* stanzas, commemorating Akbar's capture of Citora. In Piṅgala. Beginning :—

यौधन बाज पाटस (?) लेखनि स्वगं थ (?) इंद सजोगन थ ।
 सो रसरंग द्रवांसु को आगन कोइडतह पर कुडन सु । . . . , etc.

(e) पैवार कस्तैराज रातोड़ रन सी रा कविन, pp. 35a-41a. A poem in 18 *chappaya kanittas* by an author unknown, commemorating a fight which took place between Akhē Rāja, the Pāvāra chief of Pisāgaṇa and Ratana Si, the Rāthōra chief of the neighbouring village of Kūṣakti. In the fight, Akhē Rāja, who had invaded his neighbour's territory, was killed, his men ignominiously taking to their heels. The poem begins :—

कांठलौया धर काज
 हुआ आमै अपहेसो ।
 चेका घेर अभंग
 रोस कोतह नरेस ।
 आजइपुर मेडनह
 आद वकवाद न छडइ ।
 करमचंद दौर गुर
 आभ आंभा चे उडइ ।
 कमधञ्ज पमार कड़कतया
 वदइ करारे वचने ।
 संतोष संघ मेटइ सयल
 मानइ नह कारण मने ॥ १ ॥ . . . , etc.

(f) राठौड़ रतनसी खोंवावत री बेलि, pp. 49b-59a. A small but valuable poem in 66 *veliyā gitas*, by an author unknown, in honour of Ratana Si, the Udāvata Rāthōra chief of Jētārapa. The poem commemorates Ratana Si's courage in facing an Imperial force which had been despatched against him, and the glorious death he met in the battle. Throughout the poem the author has developed the simile of the hero who like a bridegroom goes to spouse the enemy army, a simile common in bardic poetry. The poem begins :—

सुप्रसन्न छ सुरसावे (sic) कामदा
विमल सर आधर वयग ।
कर्णिजुग हथमागद राव कमधज
राजा वायामौसि रयग ॥२॥..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 23 :—कुटकर स्तोक .

A MS. in the form of a *gutikō*, numbering altogether 386 leaves, of which the first 10 are separate from the rest and apparently originally formed part of another *gutikō*, and the last 42 are blank. The numeration begins from leaf 11 (marked 1), and continues till leaf 244 (marked 234). Pp. 34b-52a are also blank. Size $4\frac{1}{2}'' \times 5\frac{1}{2}'' - 6\frac{1}{2}''$. From 10 to 12 lines of writing per page, and from 14 to 20 *aksaras* per line. The MS. was written almost all by Sāvaja Dāsa Sāgāvata (see MS. 15, above) during the period Samvat 1640 (Akbarpura, p. 55a)—Samvat 1656 (Jūnāgadha, p. 25b), and afterwards. Leaves 55-213 represent the oldest part of the *gutikō*, which was written apparently between Samvat 1640 and 1645 (Nāgapura, p. 1a), when the *gutikō* was enlarged by the external addition of new leaves and re-bound (see note at p. 1a).

The main contents of the *gutikō*, leaving aside unimportant and extraneous matters, are briefly the following :—

(a) शस्त्रिकसंबोधनी समाधितपुस्तिका, pp. 55a-213a. A collection of 1,053 Sanskrit verses, mostly good sayings, from different sources, made or caused to be made by the above-mentioned Sāvaja Dāsa between Samvat 1640 and 1645, and afterwards.

The collection is introduced p. 55a by the following note, which is not without interest :—

खस्ति औनदिकमाकैराज्यात्संवत् १६४० वर्षे शाकि १५०५ प्रवर्त्त-
माने.....ज्येष्ठमासे । कृष्णपदो । एकादशीं तिथौ.....
महाराजाभिराजमहाराजायसिंहजीविजयराज्ये । औचकबरपुर-
दुर्गमध्ये । ऐश्वर्याः सरितः समौपे । पथमं हड़फा इतिनाम्नि यामे ।
राजि औसर्वलदासजी विनोदार्थं सुभाषितपुस्तिका कारिता । रसिक-
संजौवनौतिनाम्नैषा पुस्तिकास्ति ।...

(b) ओकरज्ञानि, pp. 2a-15a. Another collection of Sanskrit
verses taken from different sources, made by the same Sāvala
Dāsa, and introduced by 6 verses amongst which the follow-
ing :—

नानायथसमुद्देशः ओकरज्ञानेकाद्यः ।
उद्धैकचक्रे [६]सौ सांवलास्तो महोपतिः ॥ ३ ॥
धीमतो कंठभूवार्थमात्राच कुत्रिलात् ।
पुचपौवादिशिल्लायै सर्वंभूतहिते रतः ॥ ४ ॥..., etc.

(c) गाहाकोर्स, pp. 22b-26a. A collection of 40 Prakrit
gāthās of an erotic nature, caused to be copied by Sāvala Dāsa
at Jūnāgadhā in Samvat 1656. Beginning :—

नमिय हरिपाइपउम सरक्कइए मदालगमण्डौए ।
मुललियगाहाकोर्स भग्नामि सिंगारसक्कलियं ॥ १ ॥
चोचिढृय घरि बारेको उत्तपयोहरा विसालच्छौ ॥..., etc.

(d) राव जैतसी है माथ काम आया तिथौ रा नाम, pp. 26b-27b.
A list of the *sirdārs* of Bikaner, who fell with rāya Jēta Si (in
the fight with Māla De of Jodhpur in Samvat 1598). Beginning :—

महाराजाभिराज महाराजाओश्रीजैतसंहजी है साथ अल[रा]
राठोड़ [ठा]कुर मारीवा रा नावां री विगति ॥ राठोड़ः सांगो संसार-
चंदोत १ ॥ राठोड़ः रांसदास सांगाडत वप बेठो बेठं २ ॥..., etc.

(e) राजा रायसिंहनो री प्राचि, pp. 223a-225a. A copy of the last 26 lines in the big Sanskrit inscription of rāja Rāya Siṅgha incised on the *Sūrājapōla* gate in the Fort of Bikaner. Differing from the inscription only for the omission of 3 stanzas, and the transposition of another. Beginning :—

॥ चो॑ ॥ वर्षे पंचवत्तुरसक्षितिमिदे मासे तपस्ये सिते पक्षे देवगुरौ
नवम्यपगते आघातमैत्रीयजे ,... etc.

(f) रायसिंहपुर्ववर्णवाचः^१म्, pp. 226a-232b. A series of 37 Sanskrit *ślokas* recording all the names of the ancestors of Rāya Siṅgha of Bikaner from Nārāyana down to rāva Kalyāna Mala. Identical with the contents of the first 67 lines in the inscription of Rāya Siṅgha mentioned above, except for different readings and omissions in two or three places. The *ślokas* are introduced by a bombastic eulogy of the *Sūryavamśis*, in Sanskrit prose. The *ślokas* contain almost only bare names. I quote as an illustration the following :—

वरदावौसेननामा तत्पुत्रोतुलदिक्षपः ।
तदात्मनः सौतरामो शमभक्षिपरायणः ॥ ५२ ॥
सौतरामस्य तनयो [च] पञ्चकश्चिरोमणिः ।
रायसीहा इतिख्वातः ग्रौयवौर्यसमन्वितः ॥ ५३ ॥ .., etc.

(g) दौकानेर तथा जेसलमेर री पोटियो रा कविज, p. 233a. Two *chappaya kavittas* recording the names of the Rulers of Bikaner and Jesalmer. The former, which goes as far as Rāya Siṅgha, runs as follows :—

पदारथ चानपति तुंग
भारथ एुंज वंभ तांह ।
अजयचंद भडु विजय-
चंद मेनसाह ।

सौतराम सौहरू
आसधाम कृत्त धूइड़ ।
रथया कांक्ष जाल्हगा
भूप काडा तौडा भड़ ।

¹ Represented by a symbol.

राज सलख वीर वंश चवह
 राज रिखमल योधा वीक रे ।
 संह (sic) करन जेत कल्याण सुत
 रायसंह कुन उद्धरे ॥३॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 24 :—प्रिथीराज रासौ तथा दूहासङ्घह .

A MS. in the form of a book, cloth-bound, consisting of 148 leaves, 7" x 8½" in size. About 20 leaves at the end are blank. The leaves covered with writing contain from 17 to 21 lines per page, and about 30 *akṣaras* per line. Leaves 103-115, however, being written in larger characters, contain a smaller number of lines and *akṣaras*. Devanāgari script, apparently all by one and the same hand. The MS. is undated, but looks about 200 years old.

The MS. contains:—

(a) प्रिथीराज रासौ कवि चन्द विरचित, pp. 4b-102a. The *Prithī Rāja Rāsō* by Canda, in a short recension, comprising 19 *khandas*. Two *dūkhās* at the end record that the poem was copied for the use of Vaeḍhāvata Bhāga Canda, the son of Karama Canda, but they probably refer to the archetype copy, not to our MS., which does not seem to be so old. Karama Canda is the well-known minister of rājā Rāya Siṅgha of Bikaner, who lived under Akbar. The poem begins after two introductory Sanskrit stanzas, with the following *chanda* in honour of Mahādeva :—

कंद विराज ॥ जटाजूट वंद । लक्षाटेय चंद ।
 मुजंगी मलेद । शिरे माल लहं ।
 सरोजाइ कंद । गिरीजाय नंद ।
 उरो सिंग नंद । शिषो गंग हहं ।
 रुग्ने दीर महं । करी चर्म छहं । . . . etc.,

and ends with the *kavitta* :—

न रहै तनु धन तरणि
 किरणि उदयं व्यह व्यतय ।

चंद कला परिपिण्डि

राह करि यस्त विगत्य ।

न रहे सुर न र नाम

लोक लमो जनु जमौ ।

न रहे वापी कूप

सत्त सरवर गिरि भमौ ।

जानझ मुजान अच्छर अमर

विविर विविर पुच्छि कहै ।

भयि काल आन संसार सब

रहविं त गर मङ्गां रहविं । १३ ।

(b) रामचन्द्रजौ रा वगैर । दृहासङ्घाह, pp. 103a-118b. Four small poems in dūhās, to wit: Rāma Candrajī rā dūhā 50, Thā-kurajī rā dūhā 166, Gaṅgājī rā dūhā 80, and Prithī Dāsa rā dūhā 23.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 25 :—राजा सूरसिङ्हजौ रौ पाघडौ कन्द नै फुटकर कविता .

A MS. now consisting of 105 leaves, $5\frac{1}{2}'' \times 7\frac{1}{2}''$ in size, but in origin containing some more leaves, which are now missing. Cloth-bound, but with all the leaves detached. Several leaves are blank. About 10-11 lines of writing per page, and an average of about 25 akṣaras per line. Apparently all written by one and the same hand in clear devanāgarī. About 200 years old.

The MS. contains :—

(a) राजा सूरसिङ्हजौ रौ पाघडौ कन्द, pp. 39a-49b. A fragment of a poem in pāgharī chandas commemorating the fight between Sūra Singha and his brother Dalapata Singha for the gaddī of Bikaner, which ended with the victory of the former (Samvat 1670). The fragment is anonymous. It begins abruptly with the stanza :—

चोधार धरे करि चथ चोल
 भूता विताल सोबत्त भोल ।
 समि सूर सिलह कचौस सार
 चिन्हयमा रूप राजा तियार ॥,

describing how Sūra Singha armed himself for the battle. The greatest bulk of the work, so far as the fragment goes, is formed by an enumeration of all the chiefs and warriors of note in the army of Sūra Singha, much after the same manner of the two *Jēta Si rā Pāghari Chandas* described above (see MSS. 2, 15). Indeed, the dependence of the present poem on the two *chandas* just mentioned, is very close, and there is no doubt that these were the models at which our poet inspired himself. Immediately after the enumeration of the chiefs in the army of Sūra Singha, there is inserted a *dūhō* which gives the year and day of the battle between the two brothers (Samvat 1670, Māha sudi 7, ūkraवारा):—

सोलह से सतरा संवत
 मास सुकल पृष्ठ माह ।
 सुवारि ह तिथि सप्तमी
 गठपति रचि गञगाह ॥ (p. 48b).

After this interruption, the narrative is resumed with another description of Sūra Singha's arming himself for the combat. This goes on for a few stanzas only, however, as p. 49b the fragment suddenly comes to an end with the verses:—

कंदौ कसे उकासे कमाय
 बौजो पथ जायि कि पति बाय ।...

The fragment is titleless. The poem was evidently composed during the reign of rājā Sūra Singha (Samvat 1670-88).

(b) फुटकर कविता, pp. 5b-7b, 11a-35b, 50b-94ba. A collection of different little works partly in Bhāṣā and partly in Sanskrit, chiefly *rīga*-treatises, and works on *bhakti* and *śrīyāra*. Pp. 50b-83a contain the *Gītagorinda* in Sanskrit, and pp. 89a-94a a fragment of a treatise on horse-veterinary. At p. 8a we find the following Sanskrit *śloka* in praise of the liberality of rājā Rāya Singha of Bikaner:—

शायसिंह नृसिंह त्रि सिंहः कर्मदिहाद्वृतः ।
 दयसे द्विदान् यस्मादिष्टमष्टपदाचितः ॥ १ ॥

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 26 :—**फुटकर कविता .**

A MS. in the form of a *gutakô*, cloth-bound, measuring 4½" high by 4½"—6" long. Present number of leaves 466, of which a few blank. The original number of leaves cannot be ascertained, but probably only a few leaves are missing at both ends of the *gutakô*. Each page contains an average of 10 lines of 11-16 *akṣaras*. Devanāgarī handwriting, fairly accurate. The *gutakô* was written between Samvat 1710 (p. 172a) and 1720 (p. 439b) at Bikaner, by Prohita Vidyāpati, a Pohakarāṇa brahmin, for his own use.

The contents of the *gutakô* are formed by miscellaneous poems of various size, a great part of which are of a rhetorical, erotical, and mystic-erotical nature. Those which are bardic, or otherwise interesting, have been classified below :—

(a) फुटकर गौतमी रौ गौतम, between p. 20b and p. 49a. Eight *gītas* and two *kavittas*, mostly referring to rulers and chiefs of Bikaner, to wit :—

राजा करणसिंहजी रौ गौतम १, pp. 20b-21a.

(Beginning : अस्कीयो जेम जल याल कर्होस थो)

रा० पिचौराज हरराजैन रौ गौतम १, p. 30b.

(Beginning : अकवर दल अगरि कडाहि अ दीथग)

रा० राघोदास कल्याणमलैन रौ गौतम १, p. 31a.

(Beginning : पिड येसे राघोदास पयंपे)

रा० सकतसिंह उदाउत रा गौतम २, pp. 35b-36a.

(Beginning : अबज एुमार रौ सुख सेज न सावे

: उगो उगमण गञ्जरूप तगे अग)

राजा करणसिंहजी रा गौतम २, pp. 41b-42b.

(Beginning : पंचौया वातड़ी कहि जेत किसा पो

: विडे राय राठोड़ सिरदार बौजून्जल)

महाने रामचन्द्र रा कविता २, pp. 44a-b.

(Beginning : अरा अन न जे,

, , : सम्भ संनाह दौ वाह)

खवास तेजी रौ गोन १, pp. 48a-49b.

(Beginning : रिमराह अथाह दुवाह रुकहथ)

All the songs are anonymous.—

(b) फुरकर दहा, pp. 45a-48a, 54a-64b. Miscellaneous bardic *dūhās*, amongst which the *Vijharē rā*, the *Pīthavē rā*, the *Jethavē rā*, etc.

(c) डंचे मारु रा दहा, pp. 76a-125b. The *dūhās* of Dholō and Mārū, in a recension coinciding with that in MS. 9 (a). 392 *dūhās* in all.

(d) सदैनक मार्तिका रा दहा, pp. 127a-134b. The story of the amours of Sadēvacha, represented as a son of rājā Salivāhana of Mügī Paṭāna, and Sāvalingī, represented as a daughter of a bania minister of the same Rājā. Cfr. *Deser. Cat.*, Sect. i, pt. ii, MS. 22 (R) and 26 (i). In 31 *dūhās*, preceded by a *vārtīa* in prose. Beginning :—

मुग्रौपटण अजब देश तिथा देश मध्ये राजा सालिवाहन राज करे
तिथा राजा रे पदम सेठ मत्ती ॥ तिथे मंत्रो रे पुनी सालंग्या। इसे नाम
बचौस लर्चि[या] सहित..., etc.

(e) कुनक मनक रौ वात, pp. 140a-163a. The same work as contained in MS. 15 (d) and described above, but with some different readings. It opens with a prose introduction, which is not found in the copy in MS. 15. Beginning :—

चेक दिवस साहिबा डाइरा सुं खांवा खुलावनौ थो ठठगौ
पसाव कौवा। अरो साहिबा मे तुम्ह कु चेक वडे (sic) उपगार करुगौ।
अरो ठठगि सुभ्म सें कोखसे उपगार करेगौ..., etc.

(f) नवभाखा, pp. 173a-182a. A small poem in 11 stanzas in honour of rāva Rāma Siṅgha [Kalyāṇamalōta (?) of Bikaner (?)], in the form of a dialogue between nine women of different nationalities in nine different languages. Beginning :—

गुजरात ठटे नौ र गो जेसलमेर अने मुलताणौ ।

चवाधन पूँजी चिनंगौ पूँके जेस नार नवरंगौ ।..., etc.

(g) सोरठ रा दहा, pp. 185b-190a. The amorous *dūhās* of Vijō and Soratha, 25 in all. Beginning:—

जाइतौ (sic) देवांगना
पालौ आय कुंभार।
मन राख्यो जेसंघदे
परखौ राय खंगार ॥ १ ॥..., etc.

(h) माधवानल चउपट, pp. 190a-262a. The same work as contained in MSS. 12(b), 13(l), but shorter, as it consists of 410 stanzas only. Copied in the year Samvat 1711.

(i) मदन मतक, pp. 316a-340a. The same work as contained in MS. 13(k), q.v. above. In 106 *dūhās* intermixed with prose.

(j) रमालु रा दहा, pp. 340b-345b. The *dūhās* of rājā Rāsālū or Risālū, 35 in all. Very incorrect. Beginning:—

राजा रसालु दी सवा (?) २ रौखडीया मरि जाहवे।
सधरज पके अबले । राजीया केही ढोक न बाइवे ॥ १ ॥..., etc.

(k) कवित्त ४, pp. 351b-353a. Four *chappaya kavittas* in honour of rājā Gaja Siṅgha (of Jodhpur), rāva Amara Siṅgha (of Nāgora ?), pātiśāha Sāhi Jahā, and rājā Rāya Siṅgha (of Bikaner). All anonymous. The last-mentioned one begins:—

रायसंघ जचिवा
सुकवि मिल दिघि पियामो ..., etc.

(l) गीत ७, pp. 353a-354a, 355a-b, 428a, 428b-429a, 436b-437a, 437b-438b. Seven *gītas* in honour of the personages following:—Rāthōra Māla De, Hāqđo Sūrija Mala, Rāthōra Sūrija Mala (?), rājā Karana Siṅgha (of Bikaner), rājā Gaja Siṅgha (of Jodhpur), rānō Jagata Siṅgha (of Mevāra), and rājā Jē Siṅgha (of Āmbera). All anonymous. The *gīta* in honour of rājā Karana Siṅgha begins:—

मेर रे प्रवाणे मंधन वंश देश धन ॥ ..., etc.

(m) राजा रायसिङ्हजी दी वेळ, pp. 429a-435b. The same work as contained in MS. 21 (a), but in a more accurate form. Also anonymous. Complete in 43 *vēliyā gītas*.

(n) दिलौ को निरालि, pp. 424a-428a. A list of the rulers of Dilli from Ananga Pāla Tūvara (1st) to Nūr Di Sāhi Salem Adalz (Jahāngīr, 53rd). Identical with MS. 12(b) of *Descr. Cat.*, Sect. i, pt. ii, and apparently the original, wherefrom the latter was copied. Beginning :—

संवत् ६७८ वर्षे वैसाख वदि १२ मंगलवार नागल को दोहो
तिथि दिलाड़ा थो दिलौ को मंडाग विराति । १ । राजा अनंगपाल
तूबर वरस ह मास ह दिन १२ घड़ी १ पक्ष ह..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

MS. 27 :—राठोड़ रतनसिङ्हजौ रौ महेसदासौत रौ बचनिका ।

A MS. in the form of a book, cloth-bound, $6\frac{1}{4}'' \times 8\frac{1}{4}''$ in size. It consists of 110 leaves, but a good part of these are blank. The only leaves covered with writing are 3-25, and 52-54, 56-57, but the latter contain only uninteresting and trifling information. Leaves 3-25 contain 13-14 lines of writing per page, and about 20 *akṣaras* per line. The writing is in clear devanāgarī and seems to date some 150 years back.

The MS. contains the same *Vacanikā* of Rāthōḍa Ratana Singha, already described under No. 7 above, but somewhat differing in the readings. The copy is incomplete, as the text is interrupted in the middle of the *vacanikā* 244; after the words :—

मदनमोहन कमलकोचन सांमसुंदर ठाकुर विराज..

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 28 :—किसन रुकमणी रौ बेल वगैरा ।

A MS. in the form of a book, cloth-bound, consisting of 264 leaves, wrongly numbered as 266, $5\frac{1}{4}'' \times 6\frac{1}{4}'' - 7''$ in size. The last 27 leaves are blank. The first leaf, containing the begin-

ning of the text, is lost. The paper has become very friable, though some leaves are well preserved. 11 lines of writing per page, and about 18 *aksaras* per line. The MS. is all written by one and the same hand, in calligraphical *devanigari*. P. 125b records that the MS. was copied in the year Samvat 1673, during the victorious reign of rājī Sūra Siṅgha (of Bikaner).

The MS. contains only one work of bardic interest, to wit :—

(a) किमन रुक्मणी रो वेल रातौड़ राज विथौराज रो छो,

pp. 2a-125b. The *Vela* of Kṛṣṇa and Rukmini by Prithī Rāja, accompanied by a *sikā* in a form of Eastern Marwari, or Dhū-dhārī, identical with the *sikā* in MS. 10 above. The work is incomplete, owing to the loss of the first page, containing the text of stanzas 1-2 and the *sikā* of stanza 1. The text of the two missing stanzas has been subsequently written on one of the external blank leaves. The copy is rather valuable, not only on account of its age (Samvat 1673), but also of its comparative accuracy. The text is very carefully written in red ink, and the commentary in black. Beginning :—

लाग्ने चिन्तामि र टोका । कवि कहै क्वै । जि सुने उपायौ ।
जे पदमस्त्र सुगा को निधि क्वै । जा के गुण को पाए कोइ न पावै ।
मे निरुग यजो ते को गुण कहिवा को चांभ कोयो ।..., etc.

Amongst the other works contained in the MS., there are :— a poem in 50 *dūḥās* in praise of Rāma Candra, and the three *Satakas* of Bharṭṛhari in the Sanskrit original.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 20 :—किमन रुक्मणी रो वेल रा० रतनसिङ्घजौ रो वचनिका वगैरा फुटकर ।

A MS. in the form of a *gutakō*, cloth-bound, measuring 6½" high by 5" broad. The present number of leaves is 293, but several leaves have gone lost at both ends of the MS. From 12 to 15 lines per page, and from 15 to 20 *aksaras* per line. Partly in *devanigari* and partly in current Marwari script. Written almost all by Vohardō Venō (or Veni Dīsa) during the year Samvat 1753 (see pp. 4a, 220a, 267a, 271b). Page 163a, however, bears the date Gadha Solāpura Samvat 1757. Leaf

1, which is fragmentary, was written at Ādāñjī by a *bhagata* Badart Dāsa.

A good part of the contents of the MS. is formed by poems of a devotional nature, and these have been omitted in the list below. The works of bardic interest contained in the MS. are the following :—

(a) किंसन रुक्मणी रो वेल रा० राज पिधीराज रो कहौ, pp. 51b-163a. The *Vela* of Kṛṣṇa and Rukmini by Prithī Rāja with a *śikā* identical with that in MS. 28 (a), but for minor differences in the wording.

(b) रा० रत्नसिङ्हजी रो महेसदासौत रो वचनिका छिड़िये जगै रो कहौ, pp. 163b-183a. The same work as described in MS. 7 (a) above, but with different readings. Incomplete, as it goes only as far as *dūhō* 174.

(c) जलाल महायो रो वात, pp. 195a-220a. The story of the amours of Jalala—a son of Kulhanasth *pātisāha* of Gajantpura, and Gahāṇḍī, a sister of Mriga Tamāyacī, the *pātisāha* of Thathō bhākhara—with Būbanā, a wife of Mriga Tamāyacī. [Cfr. *Deser. Cat.*, Sect. i, pt. ii, MS. 26(l)]. In prose intermixed with *dūhās*. Beginning :—

सेध (sic) देस मैं चेक चेक पातेसा तकै रै दोइ बेटी बडो मुमनो
ब्रोटो बुबन जदै पातेसा विचार कौयौ जे चं रो सगाइ कोजै..., etc.

(d) धवल रा दृहाँ, pp. 223b-225b. The *dūhās* of Dhavala, the bull, a composition inspired to the *vīra-rasa*. Beginning :—

धवलो जै दन जनमौजै
चैटी वंसै रास (sic)।
कदै न उनत भाखसौ
नाक फुरतै सरस ॥ १ ॥ ..., etc.

(e) गोगौजी चहुवाण रो नौसायी, pp. 267b-271b. A small poem in *nīśāṇīs* in honour of Gogōjī, the well-known Cahavāna deified hero.

(f) सुर दानार रो संवादौ, pp. 272a-276a. The same work as contained in MSS. 6(b), 13(c), and 21(l), for which see above.

(g) सुहपा आहि शृङ्गाररस सा दुहा, pp. 276b-288a. The *dūḥas* of Suhapa and others of a similar kind, all inspired to the *śringāra-rasa*. Beginning :-

सोहप सीस गुथाइ नै
गई गंधी कै इट ।
बौद्ध ममाचै वशीयै
दलद गमाचै जट ॥१॥..., etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 30 :—महाराजा गजसिंहजी रौ कविता .

A MS. in the form of a book, stitched but uncovered, consisting of 24 leaves, 9" x 6" in size. 11 leaves only are filled with writing, the others are blank. From 19 to 20 lines per page, and from 13 to 17 *akṣaras* per line. Beautiful and accurate *devanāgarī* script. The MS. is some 100-130 years old.

The MS. contains only poems by Cāraṇa Śindhāyaca Phatē Rāma, in honour of mahārājā Gaja Singhā of Bikaner. These are the following :—

(a) महाराजा गजसिंहजी रौ रूपक, pp. 1b-9a. A small poem in honour of the above-mentioned Mahārājā of Bikaner, in *chandas*, *dūḥas*, and *kavittas*, composed by Śindhāyaca Phatē Rāma. Though short, it is a tedious work, bearing no mark of originality. It contains a genealogical account of the Rāṭhōra rulers from rāva Sibhō to mahārājā Gaja Singhā, a long and rather bombastic eulogy of the latter, and lastly a short mention of the wars in which he was involved and especially the invasion of Bikaner by the Jodhpur army under the leadership of Bhandāri Ratana Canda and others in Samvat 1804. The poem begins with the *gāhā* :—

सुंडाहण छ मो सुपसन
मूसावाहण मेर सुमन ।
वगा दोतसन उत्तक वहन
नमो नमो तो गौरिसुतन ॥१॥

(b) महाराजा गच्छिहृजो रा गौत कवित दृष्टा, pp. 9a-11a.

Two *sapāṅkharā gītās*, one *sāñcōra gītā*, two *chappaya karittas*, and two *dākhās* in honour of the same mahārājā Gaja Singh by the same Śindhyāya Phatē Rāma.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 31 :—प्रिथीराज रासौ तथा विष्णुसहस्रनाम भाषा टौका .

A MS. in the form of a book, cloth-bound, consisting of 209 leaves, several of which at the beginning and at the end are either missing or broken and fragmentary. Size 6 $\frac{1}{4}$ " x 6 $\frac{3}{4}$ ". From 13 to 17 lines per page, and from 25 to 30 *aksaras* per line. All written by one and the same hand in beautiful devanāgarī. P. 155b gives the name of the copyist as Mathena Uḍā and that of the place as Vrahmāpura. About 200-250 years old.

The MS. contains :—

(a) प्रिथीराज रासौ कवि चन्द विरचित, pp. 7a-155b. The *Prihī Rāja Rāsō* in the same recension as MS. 24(a) above, and also apparently copied from the same original. Somewhat older than MS. 24(a), but more incorrect in spite of the diligent handwriting. Incomplete at the beginning owing to the first six pages being missing, and the following thirteen having been eaten by white ants near the upper margin. The text on the whole perfectly coincides with that in MS. 24(a), but at the end it has an additional *kavitta*, which is not found in the latter MS. This *kavitta* runs as follows :—

प्रथम वेद उद्धरिय
बंभ मच्छ ततु किन्नत ।
दुतीय वौर वाराह
धरनि उद्धरि जसु लिङ्गत ।
कौमारिक भद्रेस
धम्म उद्धरि सुर सच्चिय ।
कूरम स्त्र नरेस
हिंदु वेद उद्धरि रक्षिय ।

रघुनाथ चरितु इतुमत कृत
 भूप भोज उद्धरिय जिमि ।
 एथोराज सुन्दरु कवि चंद्र कृत
 चंद्र सिंह उद्धरिय इमि ॥ २४ ॥

Who the Candra Simha mentioned in the above *kavitta* as a "rescuer" of the *Prithī Rāja Rāsā* is, I do not know. In the colophon, it is further stated that the copy was caused to be made by a Narahara Dūsa, son of sāha Nara Singhā.

(b) विष्णुसङ्कलनाम भाषाटीका, pp. 156a-209b. Incomplete, owing to several leaves broken or missing towards the end. The *Vishnusahasranāma* in Sanskrit with a paraphrase in Old Western Rājasthāni. The paraphrase to the introductory stanza begins :—

ओ नमो भगवते वासुदेवाय सकल लोका नै कल्याण कै अर्थि
 ओ महादेवजौ कलियुग ना अंतःकरण पाप करि अलंत मजिन छवा
 देखो ते लोक नै सुधर्मै आचरिता नूँ समर्थं पर्याप्त देखो नै तेह गौ दया
 करी नै धर्मार्थकाममोक्षसुपकल्याणस्त्रूप औविष्णु नै सङ्कलनाम
 लोक नै विष्णु प्रवर्त्तायौ..., etc.

The MS. is found in the Darbar Library in the Fort of Bikaner.

MS. 32 :—फुटकर कविता .

A MS. in the form of a book, cloth-bound, originally consisting of 386 leaves, of which 12 are now missing, 6 at the beginning and 6 at the end. Size 5 $\frac{1}{4}$ " x 6 $\frac{1}{2}$ " - 6 $\frac{1}{4}$ ". From 12 to 16 lines of writing per page and from 16 to 25 *aksaras* per line. All written by one hand—a Mathena—in clear devanāgarī, at Bikaner, during and after Samvat 1719 (see p. 20a), for the use of rājakumāra Anopa Singhā, the heir-apparent of rājā Karanya Singhā.

According to their different nature, the contents of the MS. may be divided into three parts, to wit :—

(1) Works on *bhakti-* and *śringāra-rasa*, such as the following :—

पञ्चाधार्म नन्ददास कृत, pp. 6a-20a.

जलासमोहनी मोहनकृत, pp. 21a-32b.

चानन्दलहरी मोहनकृत, pp. 33a-41b.

केलिकलोल मोहनकृत, pp. 42a-49a.

भक्ताष्टक टीका सहित, pp. 50a-63a.

सिखनखवरणन बलिभ्र द्वृत, pp. 150a-167a.

प्रेममञ्जरी, pp. 325b-344b.

(II) फुटकर कवित्त सवाइया दूहा, i.e. miscellaneous *kavittas*, *savaiyās*, and *dūhās* derived from different sources, mostly on *śringāra* and *bhakti* subjects, in Piṅgala. From p 70b to the end of the MS., but with several interruptions here and there, due to the insertion of small works of a different character.

(III) Bardic works. These form only a small part of the MS., and include the following:—

(a) सिंधु दूहडा, pp. 116a-118a. A series of 25 *dūhās* belonging to the Sindhu *rāga*—the musical mode of the poems sung before and during a battle. The *dūhās* are put in the mouth of a Rajput woman who in enthusiastic terms celebrates the valour and courage of her husband, and occasionally addressing him, gives him manly advices and new incitements to fight. Beginning:—

सार वहंतो साहिबो
मन मथा म धर्त
जांगि खंखेरौ खालडौ
तापस मठो तजंत ॥१॥..., etc.

(b) राणे जगपत रा दूहा मरस्या, pp. 123b-124a. A small elegy in 9 *dūhās* deplored the death of rāṇā Jagapati, or Jagata Singh, of Mevāra (Samvat 1710). The last *dūhō* gives the age of Jagapata and runs as follows:—

दोठ महोनो चेक दिन
पैतालौस वरस ।
जगपती जीते गयो
रान करे राजस ।

(c) राव सत्रसाल रा दूहा, pp. 124a-126a. A series of 25 *dūhās* commemorating the heroism of rāva Satra Sāla of Būdi at the battle of Dholpur (Samvat 1715), where he, under the banners of prince Dara, fought against the pretender Aurangzeb and was killed on the field. Beginning :—

सत्रा गोपौनाथ रा
रिखा रता चहवांशः
रहीया चैरंगजेब का
तटि दिल्ली नौसांश ॥१॥..., etc.

(d) हाड़ मुकन्दसिंह रो गोत खींवराज रो कहियौ, pp. 126a-b.

A *gīta* in honour of Hāḍo Mukunda Singha Mādhodāsota of Kotō, who was killed in the same battle of Dholpur above mentioned. Beginning :—

धरे सार तारो जगे करे मोटे घरम ॥..., etc.

(e) झाले दयाल रा दूहा, pp. 126b-127b. Nine *dūhās* in honour of Jhālō Dayālā Dāsa Naraharadāsota, who was killed in the battle of Ujain fighting on behalf of Sāh Jahān (Samvat 1715). Beginning :—

केता भगत उवारौया
राज राया भूपाल ।
साह दले नरपाल रो
मेलो हळो दयाल ॥..., etc.

(f) जेठवै रा दूहा, pp. 128a-130b. The *dūhās* of Jeṭhavō, 27 in all. Cfr. MS. 13(g), above. Followed by another 11 miscellaneous *dūhās*, some of which identical with *dūhās* contained in (a).

(g) खींवरे रा दूहा, pp. 156a-157a. Thirteen *dūhās* of Khīvarō and others.

(h) राजा भरमल रा कवित्त ए, pp. 170b-172b. Eight *kavittas* in honour of rāja Bhara Mala of Āmbera, being a fantastical enumeration of the multiform clans of Rajputs who were serving (?) under his banner. Beginning :—

वहगजर चहवांश
कमध भाटी कहवाहा ॥..., etc.

(i) जमलै रा दृहा, pp. 184b-186b. The amorous *dūhās* of Jamalō or Jamāla (Cfr. MS. 18(b), above), 21 in all.

(j) सोहगौ रा दृहा, pp. 187a-b. The amorous *dūhās* of Sohangī, 9 in all.

(k) राव रिखमल खाबङ्गि रौ भावना, pp. 314b-324b. The same work as found in MS. 13(r) above, but complete. In prose, intermixed with *dūhās*. Beginning :—

बेकज तारो उभरै
समुद्रां पैलै पार ।
उग तारै म नां वोलवौ
राव रिखमल रौ अगुहार ॥ १ ॥

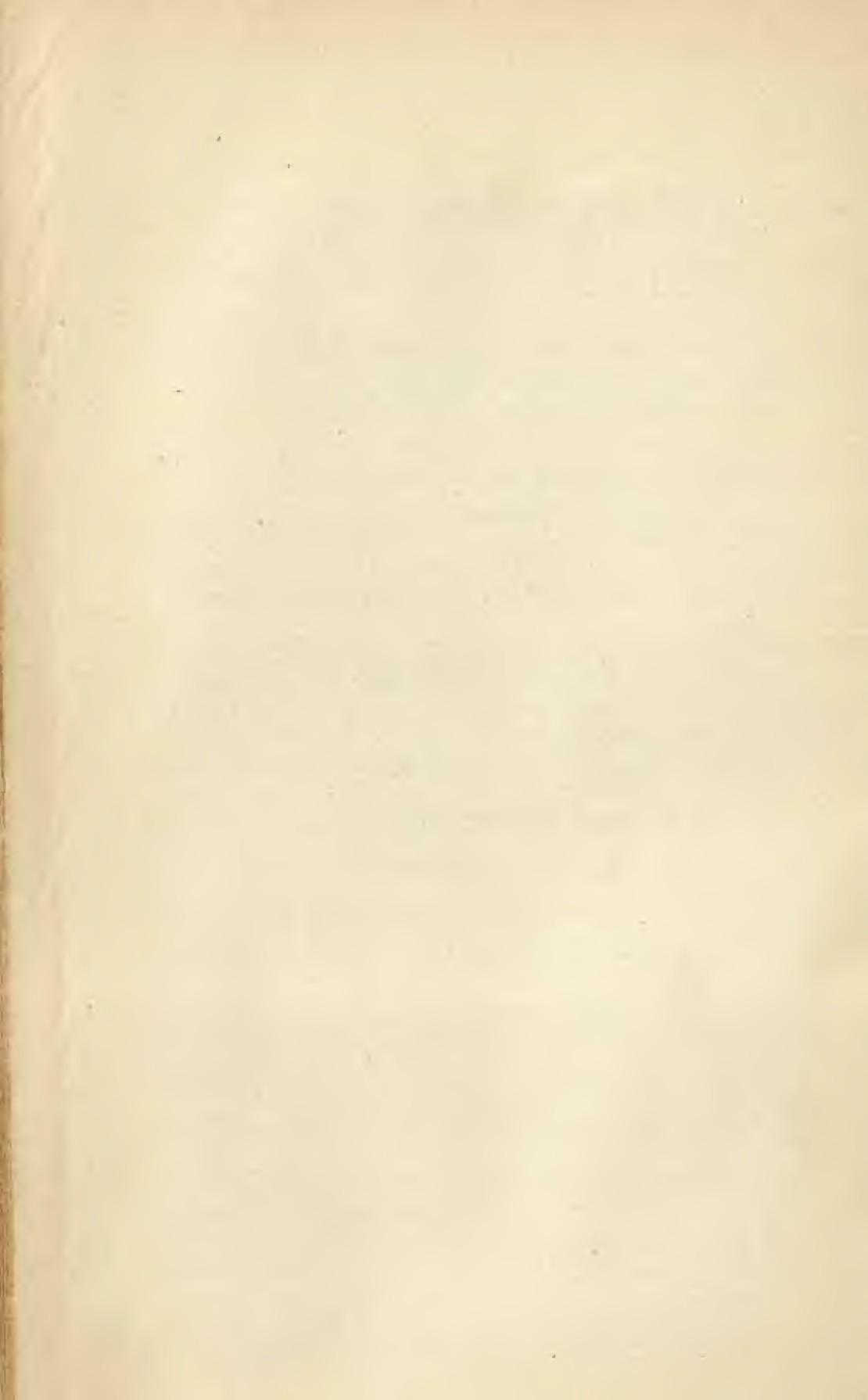
वार्ता : युरसाल सों सौदागर मेर महमद घोड़ा रौ सौवत ले
चल्यै ..., etc.

The present copy seems to be the original from which MS. 13(r) was copied between Samvat 1724-1727.

(l) महाराजा जैसिङ्हजी रौ गौन, p. 348a. A *gīta* in honour of mahārājā Jē Singha of Āmbera, celebrating his unflinchingness in battle. Beginning :—

लहै केह पतिसाह विमुहां घड़ौ लसकरां ..., etc.

The MS. is preserved in the Darbar Library in the Fort of Bikaner.

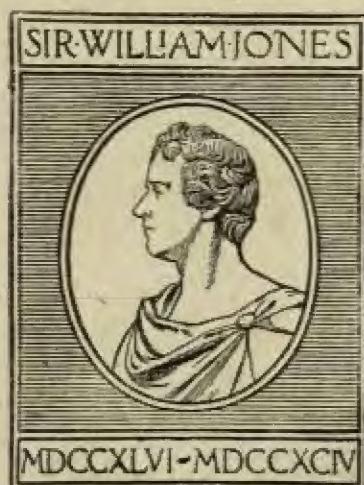


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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Veli Krisāna Rukamaṇī ṛ
Rāṭhōra rāja Prithi Rāja ṛ kahī.



EDITED BY
DR. L. P. TESSITORI.

PART I:
DIṄGALA TEXT
with Notes and Glossary.

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INTRODUCTION.

This “*Veli* of Kṛṣṇa and Rukmīṇī” by Rāṭhōra Prithi Rāja of Bikaner, which I have the privilege to edit for the first time in the present volume, is one of the most fulgent gems in the rich mine of the Rajasthani literature. Composed in the luminous days of Akbar, this masterpiece of the Rajput muse has been awarded the palm by the consensus of all the bards who have sat in the tribunal of critic from those times to this day. The contemporary bard who hailed the apparition of the new star in the Parnassian sky as “a fifth Veda or a ninetieth Purāṇa”¹ was, in a grossly inappropriate but very expressive language, only giving vent to his unbounded admiration; while the other bard who pictured the *Veli* as “a veritable creeper of ambrosia spreading in luxuriant growth all over the earth,”² was at the same time proclaiming the immortality of the poem and foretelling the immense diffusion which it was destined to obtain in the land of Dīngala. In a less picturesque, but more accurate language, one would say to-day that this little poem by Prithi Rāja is one of the most perfect productions of the Dīngala literature, a marvel of poetical ingenuity, in which like in the Taj of Agra, elaborateness of detail is combined with simplicity of conception, and exquisiteness of feeling is glorified in immaculateness of form.

That a work of such refinement could be composed by a

¹ Āḍhbō Durasō, a famous name, according to MS. 1 of *Descr. Cat. of Bard. and Histl. MSS.*, i, ii (pp. 102b-103a of the MS.), but Gāḍjana Rāma Singhā according to MS. 21 of *Op. cit.* (p. 139b of the MS.). The song in question is a *gita* and begins:—

रकमणि गुण लखना रूप गुण रचावना
वेलि तास कुण करै वसवाना ।
पौचन्नौ वेद भास्यौ पीथल
एुलियौ उगमीस्मौ पुराना ॥२॥...etc.

² This is a *chappaya kavitta*, beginning:—

वेलि बीज जल् विमल
सकति जिगि रोपी सङ्कर ।
पञ्च दोह्रा गुण पुष्प
दास लोभी लखमीवर ॥...etc.

(*Descr. Cat. of Bard. and Histl. MSS.*, i, ii, 88, pp. 302 a-b; and ii, i, 29, p. 125b). The name of the author is not recorded in the manuscripts.

Rajput, need not cause surprise. We are accustomed to think of the Rajput as of a man who delights only in bathing his scimitar in the blood of an enemy, or in pursuing with his spear the wild boar in the desert, but we are doing him a great wrong if we imagine that he is only a warrior, and is incapable of any gentle emotion. If he is a warrior in war, he is quite another man in peace. In the otium of his house he transforms himself into an epicurean of a very versatile taste, and if he is very often partial to the brutish pleasures of the cup and of the table, he is not on that account less exquisitely sensible to the high emotions of love, religion, and poetry. In love you will find him sensual, selfish, and inconstant, but at the same time refined and gentle; in religion blind and superstitious, but at the same time convinced; love and religion are indeed the two principal chords in the psychical lyre of the Rajput and, if he is born to be an Arion, he need only play upon these two chords to find within himself his inspiration. Of poetical training the Rajput has always received a full measure from his inseparable Mentor, the bard. What marvel, then, if a Rajput of genius rises to win with his verses an immortality, which he could have never conquered with his sword! Prithi Rāja is not the only Rajput who has won the poetical laurels, and the Rāthōra dynasty of Bikaner alone can boast of one or two other distinguished names.

I need not introduce Prithi Rāja to the readers of Tod, nor could I compose of him a better eulogium than Tod did with two strokes of his masterly brush: "Prithi Rāja was one of the most gallant chieftains of the age, and like the Troubadour princes of the west, could grace a cause with the soul-inspiring effusions of the muse, as well as aid it with his sword; nay, in an assembly of the bards of Rajasthan the palm of merit was unanimously awarded to the Rāthōra cavalier."¹ Prithi Rāja was a brother of rājā Rai Singha of Bikaner, and like the latter had the fortune to see the splendour of the court of Akbar and to share the glory of some of Akbar's campaigns. He was born, according to one chronicle², in the year Samvat 1606 (about 1550 A.D.), and was therefore, if the date is correct, about eight years younger than his brother Rai Singha, who succeeded to the *gadī* of Bikaner at the death of his father Kalyāṇa Mala about the year 1574 A.D. (Samvat 1630). When, shortly afterwards, Rai Singha was given an important command in the Gujarat campaign, Prithi Rāja was probably incorporated in the Bikaneri contingent and must have remained

¹ *Annals of Mevar*, chapter xi, p. 273 of Routledge's edition. In the extract I have taken the liberty to alter *Pirthi Raj* into *Prithi Rāja*, *Rajasthān* into *Rajasthan*, and *Rāhtore* into *Rāthōra*.

² विद्योराज कलाकृति सं १८०२ रा मविर वदि १ अनम . . . (Descr. Cat. of Bard. and Hist. MSS., i, i, 18, p. 455a).

in active service at least until 1581 A.D., when, as Abu-l-Fažl tells us,¹ he took part in the imperial expedition against Mirzā Hakīm of Kabul. His gallantry in the field won him a sief in Gāgurāṇa, the ancient stronghold of the Khicis in Eastern Rajputana which the brave Acāla Dāsa had watered with his blood. But his poetical genius and his piety won for Prithī Rāja a much greater distinction. His verses became famous in all the Rajput courts and, as often happens in India and not in India alone, his genius and his singular piety were associated with some supernatural power which he was believed to possess, and he was honoured as a clairvoyant and a saint even during his own lifetime. It is the same thing that has happened to the more famous Tulasi Dāsa who, incidentally, was Prithī Rāja's contemporary. Both Tulasi Dāsa and Prithī Rāja, the one in the east and the other in the west, the one a brahmin and the other a Rajput, felt the impulse of the same stimulus: the wave of religious fervour which in the sixteenth century swept over the whole breadth of the country and determined a revival of Viṣṇuism on the basis not of knowledge (*jñāna*), but of devotion and faith (*bhakti*). Tulasi Dāsa, the brahmin, preferred to adore the Lord under the form of Rāma; Prithī Rāja, the Rajput, under the form of Kṛṣṇa, the former no doubt on account of his austere asceticism, the latter on account of his sensuality; Tulasi Dāsa selected for the theme of his *Rāmacaritamānasa* the noble career of the virtuous Rāma. Prithī Rāja sang in his *Veli* a love adventure of the libertine Kṛṣṇa.

But with Prithī Rāja the spirit of devotion never grew so strong as to defeat that pride, that fighting spirit, and that thirst of enjoyments which form the nature of a Rajput, and Prithī Rāja, as far as we know, never laid down his sword to take up a rosary, nor renounced the pleasures of his zenana for a miserable life of mortification. The Rajput cannot suffer emasculation, nor diminution of dignity on any account. The stories which are current concerning Prithī Rāja, and the poems which he has left, bear evidence of his strong character, high spiritedness, and energy. He was an admirer of courage and unbending dignity, and a sworn enemy of degradation and cringing servility. With the same freeness with which he would compose a song in praise of an act of gallantry or of determination performed by a friend or by a foe, he would condemn in verses his own brother, the Rājā of Bikaner, or even the all-powerful Akbar for any act of weakness or of injustice committed by them. The song which Prithī Rāja composed in praise of rāṇo Pratāpa of Mewar for not yielding to the will of Akbar and whereof Tod gives a very free transla-

¹ *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 518.

tion in his "Annals of Mewar"¹, is still popular among the Bikaneri Cāraṇas. Tod relates a story according to which Ptithī Rāja would have composed this song to prevent the Rāṇo from submitting to Akbar, but the story is contradicted by the tone itself of the song, which is not of exhortation, but of praise and approval. Probably the song was composed after Pratāpa refused to accept the terms which Akbar offered him through Shahbāz Khān in 1578 A.D.². It will not be out of place nor without interest to give here the original text of this famous composition, which Tod admired so much for its force that he regretted that he was unable to imitate it in his translation :—

न र जेथि निमाणा नीलञ्ज नारी
अकबर गाहक वट अवट ।
आवै तिगि हटि ऊदाउत
वेचे किम रुजपूतवट ॥ १ ॥

सोजाइताँ तगौ न उदोजै
जेथि मुसीजै जगत जगा ।
चौहटि तिगि आवै चौबोडौ
पतौ न खर्चे खचीपण ॥ २ ॥

पड़पैच दिठ वधलाज न कापति
खोटौ लाभ कुलाभ खरौ ।
रज वेचिवा नायौ राणौ
हटि झरम हमोर हरौ ॥ ३ ॥

पिंड आप है दानि पुरसातगा
मोहिशियास तगै बलि रागि ।
खन वेचियौ जटे वडखचिये
खन राखियौ जटे खुम्मागि ॥ ४ ॥

जासी हाट बात रहिसी जगि
अकबर ठगि जासी बेकार ।
रहि राखियौ खची ब्रम राणौ
सगलौ ई वर्तै संसार ॥ ५ ॥

¹ Chapter xi, p. 273 (Routledge's edition).

² *Akbarnāma*, transl. by H. Beveridge, vol. iii, pp. 380-1.

³ The text of the song as I have given it above, has been reconstructed by myself from two recent and inaccurate manuscripts (MS. 21

1. [To that shop] where the men are deprived of their dignity and the females of their modesty, and Akbar is the purchaser, and the way [whereunto is] impervious, to that shop how could the son of Ūdō go as a seller of [his] Rajputhood?

2. To the *nauroz* of the Rozais,¹ where [all] the people of the world are being looted, to that market-place, [I say,] Patō² of Citorā goeth not as a spender of [his] *kṣatriyahood*.

3. [Other] unworthy Chiefs have not seen the deceit and the mortal blow [dealt] to their dignity, [they have not seen that this gain is] a false gain, [nay, let us say,] a veritable loss. [But] the Rāṇō, the descendant of Hamīra, hath not gone to the shop of the Seraglio to sell [his] Rajputhood.

4. Showing [before the world] the manliness in his body, with the force of his spear the Rāṇō, the scion of Khumāṇa, hath preserved [his] *kṣatriyahood* where [other] great *kṣatriyas* have sold [theirs].

5. The shop will go, [though] the story thereof shall remain in the world, and Akbar [himself] shall be cheated some day. The religion of a *kṣatriya* which the Rāṇō hath preserved [unimpaired] on earth, is made use of by [every Rajput in] the world.

Nothing better than the above song could illustrate Prithi Rāja's character. To revolt openly against the despot of Delhi and sympathize with an enemy who was considered to be one of the most troublesome rebels in the empire and, what is still worse, to predict Akbar's fall as a near possibility, was on the part of an imperial servant an act of audacity approaching madness, but Prithi Rāja did it. Was it unloyalty? If the allegations which the Rajput chronicles make against Akbar with regard to the Fancy Bazar feast of the *nauroz* are true, nobody can blame Prithi Rāja for condemning an institution in which the honour of the Rajput women was insulted. We can gain an idea of what the Fancy Bazar feast was from the accounts left us by Al-Badāoni³ and Abu-l-Fażl.⁴ On the

of *Desr. Cat.*, ii, i, p. 111a, and MS. P 40, p. 41b, a recent acquisition) Ram Dao, the old blind Cārana of Bikaner, recites it in a much modernised form with several later variants and alterations, most of which are reproduced by Thakur Bhur Singh in the copy of the song incorporated by him in his राजप्रथमप्रकाश (Bombay, 1909, pp. 94-5). Unfortunately, I have found it impossible to procure any old manuscript of the song, but I trust that my reconstruction is not very far from what must have been the original written by Prithi Rāja himself.

¹ A poetical synonym of Muhammadan, evidently from *مُحَمَّد*.

² A diminutive form of the name Pratāpa.

³ *Muntakhabu-t-Tawāriḥ*, transl. by W. H. Lowe, vol. ii, pp. 331, 350.

⁴ *Ain-i-Akbari*, transl. by H. Blochmann, vol. i, pp. 276-7. Al-Badāoni says that Akbar gave to the day of the feast the name of *khushroz*, or the joyful day, and that it was a source of much enjoyment.

occasion of the *nauroz*, that is of the anniversary of the Emperor's accession and in later times on other occasions as well, the stalls in the Fancy Bazar were thrown open and each *amir* was assigned one in which to arrange some kind of show. The wives of the *amirs* were also invited to attend, and there were days for men and days for women, for the amusement of the Begams and of the people of the Seraglio. All sorts of goods were displayed and His Majesty was the buyer, just as in Prithi Rāja's song. And the Emperor took advantage of these meetings to inquire into the secrets of the empire and the character of his servants, and arrange betrothals and marriages, and the people invited would part with anything to purchase an official post and the imperial favour. Even if Akbar's object in inviting the wives of the *amirs* to such feasts was not one of impurity, the mere fact that Rajput women left the privacy of their zenanas to appear at Court, was enough to irritate the susceptibility of a Rajput like Prithi Rāja.

The story related by Tod¹ and popular throughout Rajputana, according to which Prithi Rāja was instrumental in inducing Akbar to part with the custom of inviting Rajput women to Court, is probably only a later invention built upon the mention of the *nauroz* in the song of rāṇḍ Pratāpa. In Bikaner the story is related thus. Prithi Rāja had been sent by Akbar to purchase horses in Gujarat, and had succeeded in securing a number of very fine beasts, but had had to promise to the seller that the horses would be fed with milk every day. On his way back to Delhi, Prithi Rāja happened to pass through a village where no milk was available and was in a great plight when a Cārāṇī girl came to him and from a single cow which she had, drew so much milk as to satiate all Prithi Rāja's horses. Prithi Rāja was amazed and fell at the feet of the Cārāṇī asking her to impart on him some of her miraculous power. "My name is Rāja Bāl," said the girl, "whenever thou shalt be in a plight, think of me and I will come to thy help." Some time afterwards, Akbar, having heard of the beauty of Prithi Rāja's wife, sent her a summons to Court without informing Prithi Rāja. The lady came, but before entering Delhi was met by her husband, who inquired the reason of her coming. She showed him the imperial letter. Prithi Rāja was dismayed, and for a long while wavered between the dilemma of losing the imperial favour or the honour of his wife, when he remembered the promise made to him by Rāja Bāl. As soon as he thought of her, the good Cārāṇī fairy appeared, and after consoling him, went to Akbar under the form of a lioness and frightened him into promising never to interfere with the honour of a Rajput lady again.²

¹ *Op. cit.*, p. 275.

² I have given the story as it was told to me by Khipiyō Rāma Dāna,

No less wonderful are other stories which are current in Bikaner about Prithi Rāja and which would hardly deserve to be mentioned but because they represent the interpretation which the modern tradition gives of the personality of our Author. He had a brother, Amara Singhā, who in A.D. 1591—as we know from Abu-l-Fazl¹—rebelled and after the fashion of a malcontent Rajput began to cause trouble by raiding and plundering. Akbar appointed Hamajō², alias Arāb Khān, to go in search of him with orders to capture him alive. Prithi Rāja, who was present, told the Emperor that Amara Singhā would not be caught and that whoever was despatched against him would be killed, but the Emperor would not believe. Hamajō went off to his duty and with a strong force surprised Amara Singhā unprepared. Amara Singhā was asleep and none of his followers durst awaken him, because he had a vicious habit of striking with his scimitar whomsoever disturbed him in his sleep. At last Padamā³, a Cāraṇī woman who was in the Rāthōra's zenana, roused him with a song in which she told him that Akbar's army was there. The hero sprung to his feet, grasped his *kufārī*, mounted his horse and went straight for Hamajō who was on the back of an elephant. The horse leaped over the elephant's tusks and Amara Singhā succeeded in reaching the howdah with one hand when a blow from behind cut him in two at the waist. The upper part of his body fell into the howdah, but before he died his *kufārī* had found its way into Hamajō's heart. When Akbar received the report on the fight, he sent for Prithi Rāja and congratulated him on the bravery displayed by his brother, whom he called "a flying tiger," and on the fulfilment of his prediction.⁴

the blind Cāraṇī of Bikaner, but Sindhāyana Dayāla Dāsa in his *Khyāta* of Bikaner (*Deser. Cat.*, i, ii, 1, pp. 218a ff.) relates it in a somewhat different form. According to Dayāla Dāsa, Prithi Rāja went on pilgrimage to Dvārakā and on his way thereto stopped at the village of Cidāravō, where he met Rāja Bāl. Some time after his return to Delhi, Karanā Canda—a former minister of rājā Rāi Singhā—from his hostility to Prithi Rāja contrived to bring about "some mischief," whereupon Prithi Rāja invoked Rāja Bāl with a song beginning : आरे आवजे जूँ दद
बादर आवजी—. She came, and helped him so effectively that that very day the custom of the *nauroz* was abolished (pp. 219 a-b). According to Dayāla Dāsa this event happened in Samvat 1657, but there is no doubt that the date has been invented by him. Tod's version of the story is quite different.

¹ *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 908. Dayāla Dāsa gives a fictitious date : Samvat 1654.

² A marwarization of *Hamza*.

³ The tradition is that she was a sister of the famous Sādū Mālō, and the wife of Bāratha Sāṅkara, another illustrious name (*Deser. Cat.*, i, ii, 1, p. 218b).

⁴ The account of Amara Singhā's rebellion and death in Abu-l-Fazl is very concise. ⁵ Hamza 'Arab had a *jūgir* in Bhimbhar, Umrī, the

Prithi Rāja's power of clairvoyance was so great that on one occasion, when he was in Agra, he detected that at a certain hour of the same day the image of Lakṣmīnātha in Bikaner had been taken out of the temple. Akbar one day asked him: "Thou, who hast the *Pirs* under thy control, canst thou foretell the place and circumstance of thy own death?"—Certainly, was the reply. I shall die on the Viśrānta Ghāṭa at Mathurā six months hence; when a white-feathered crow will appear." That very day the Emperor sent Prithi Rāja on military duty beyond the Attock in order that his prophecy might be falsified. Five and a half months expired, and Akbar, who had in the meanwhile forgotten all about Prithi Rāja's prophecy, sent him a summons to Court. Prithi Rāja obeyed and started for Agra, but on reaching Mathurā fell ill and died on the Viśrānta Ghāṭa, when a white crow appeared exactly as he had foretold."¹

More human, though undoubtedly equally fantastical, is an anecdote of Prithi Rāja's private life which is very popular in Bikaner. One day in the years of his maturity, our Author was tying up his turban before a mirror in his zenana apartment, when he discovered a grey hair on his head and forthwith plucked it off. One of his wives who was watching him from behind, noticed the act and could not help smiling at the vanity of her husband. He saw her, and turning round, improvised the verse:

पीथल धौला आविया
बज्जली लगी खोड़ ।
कामल मत्त गयन्द ज्युँ
उभी मुख्त मरोड़ ॥२॥

"O Pithala!² thy grey hairs are come, and many flaws have appeared [in thee. And lo! there] stands [thy young] sweetheart like a ruttish elephant [and laughs at thee] turning her face aside."

But the lady, who was a bit of a poetess herself, promptly rejoined:

हल तौ धूना धोसिया
पश्चं गरवी पाव ।
नहाँ तुराँ अर बनफला
पक्काँ पक्काँ नाव ॥३॥

brother of Rai Rai Singh, became disobedient and practised violence. He received suitable punishment from the fief-holder." (*Akbar-nāma*, transl. by H. Beveridge, vol. iii, p. 908).

¹ *Descr. Cat.*, i, ii, 1, pp. 216-220a. According to Dayāla Dāsa, Prithi Rāja died in the year Samvat 1657.

² A diminutive poetical form of the name Prithi Rāja.

"[For] the plough long-trained bullocks, [and for] the road
the feet of [old] sturdy walkers. [And as for] men, horses, and
fruits, [they] are relished [only] when fully ripe."

A kiss ought to have concluded the scene, but the story is silent on this point as any similar allusion would be out of etiquette with the Rajputs, who are in such matters much more prudish than we are.

To revert now to more serious subjects. Prithi Rāja has left, besides the *Veli*, quite a number of other small poems, mostly *sākha rā gīta*, that is to say commemorative songs. Of the many anthologies of miscellaneous commemorative songs (*phutakṣra gīta*) which are in the hands of the bards of Rajputana, there is probably none which does not contain at least one or two examples by Prithi Rāja. To give particulars about these smaller compositions would serve no purpose here, and would on the other hand require a careful study of them which I confess I have had no time to make. It will suffice to say that they mostly refer to contemporary Chiefs, among whom Prithi Rāja's brother Rāma Sīngha, who was assassinated about A.D. 1578 (Samvat 1634), and for whom our Author seems to have had a special predilection, and that they are not all of equal merit, nor of equal interest. Evidently, they were composed at different periods, hence the differences. To the last years of Prithi Rāja's life may be safely ascribed three *stotras* in *dūhās*: one in honour of the Thākurāj (Kṛṣṇa), one in honour of Rāma Candra, and one in honour of the Gaṅgā. They are full of devotional spirit and must be senile productions.¹

Prithi Rāja's greatest poem, the *Veli Krisana Rukamāṇī*, was composed as we know from the last stanza thereof, about A.D. 1581 (Samvat 1637). As the title tells, the poem deals with the rape of Rukmini by Kṛṣṇa—a mere innocent episode in the scandalous life of the Shepherd God—their marriage, their amours and enjoyments, and lastly the birth of their son Pradyumna. Prithi Rāja himself informs us (st. 291) that he has drawn his inspiration from the *Bhāgavata Purāṇa*, but a comparison of the legend of Rukmini in the tenth *skandha* of the last-mentioned text with our *Veli* soon convinces one that the two works coincide with one another only in the main thread of the narrative, and differ considerably in the treatment and in the minor details. Indeed, going through the Sanskrit of the *Bhāgavata* with the hope to detect analogies of figure or of expression to passages in the *Veli*, I could mark only four cases in which the coincidence with the *Veli*

¹ The *stotra* in honour of the Gaṅgā was probably composed by Prithi Rāja in atonement for the blasphemous verse 290 in the *Veli*, where the sacred river is disparaged because it is addicted to both Hari and Hara, drowns whomever cannot swim, and runs only through one strip of the country and no more.

was striking enough to indicate a direct borrowing on the part of Prithī Rāja.¹ The poem, which is in 305 stanzas, opens with an introduction (st. 1-7) in which the Author modestly acknowledges that he is incompetent to sing of Kṛṣṇa, the Lord of the world, but cannot refrain, he says, from using his tongue in praising Him by whom he has been created and nourished. With st. 10 begins the narrative, at the court of Bhīma, the father of Rukmini, the reasons for not beginning from Kṛṣṇa being explained in st. 8-9. One of these reasons is that in a work inspired with the *śringārarasa* precedence should be given to the woman, and another that the woman in that she carries the man in her womb for ten months² and after delivering him, looks after him for ten years, is superior to the man and has a claim to more consideration. St. 11-24 describe with delicate touches the childhood of Rukmini, the first appearance of puberty in her lovely body, and the charms of all her limbs in the spring of her youth. It is time to think of a husband for her, and her brothers, contrary to her wish and to the wish of her parents, affiance her to Śiśupāla, who comes with great pomp to marry her (st. 29-42). But the girl is in love with Kṛṣṇa, to whom she contrives to forward a letter, asking him to come and rescue her from the impending marriage which is being forced upon her against her will (st. 43-66).

¹ These are the following:—

मा वीरभागमभिमर्ष्टु चैद्य आराद
गोमायुवन्मगपतेर्वलिमन्नन्नाद् (Bhāg.,
Pur., X, 52, v. 39).

स चाक्षे धैर्यसुयोवमेवपुष्यवला-
हक्षः । युक्तं रथमुपानीय तस्यौ प्राङ्ग-
लिरथ्यतः ॥ (Bhāg. Pur., X, 53, v. 5).

तमागतं समाजाय वैदमी हह-
मानसा । न पश्वन्ती ब्राह्मणाय प्रिय-
मन्यज्ञनाम सा ॥ (Bhāg. Pur., X, 53,
v. 31).

परिष्वं पद्मिश्रं शूलं चर्मासी शक्ति-
तोमर्षै । चैद्यदायुधमादत्त तत्स्वे सो
इच्छन्द्रिः ॥ (Bhāg. Pur., X, 54, v.
20).

मूर्खं सियाल् सिहू बलि ।
प्रासै औ बीजौ परणै । (Kri.
Ruk. Veli, v. 59).

सुयोवसेन नै मेघपुष्प सम-
वेग बलाहक इसै वहनि ।
(Kri. Ruk. Veli, v. 68).

बमल मिसि बन्दे हेतु सु
बीजौ । (Kri. Ruk. Veli, v. 73).

ये अखियात तु आउधि
बाउध । सत्रै रक्षम हरि क्षेरै
सोजि । (Kri. Ruk. Veli, v.
133).

² It is notorious that the Indians consider the period of gestation to be ten months.

Kṛṣṇa comes and meeting her in the temple of Ambikā, where she goes under the pretext of the *pūjā*, carries her off in his chariot (st. 67-112). Follows a series of verses in the characteristic sonorous style of warlike Dīṅgala : the disappointed Śiśupāla rallies his friends and gallops after the fugitive couple, but Kṛṣṇa turns round and with the help of Balibhadra defeats him after a sharp fight. A brother of Rukmini attacks next, but is similarly defeated (st. 113-137). Kṛṣṇa takes the maid to Dvārakā and is married to her according to the brahmanical rite with great festivity (st. 138-158). We now come to the most exquisite picture in the poem : the falling of the night, the impatient expectation of Kṛṣṇa, and the coming of Rukmini to his thalamus. The shyness of the maid and the unbounded joy of Kṛṣṇa at her arrival, are described with all the mastership which we should expect from a Rajput of refinement who has had many love experiences of that kind in his life (st. 159-179). Then with great ability Prithi Rāja draws a discreet curtain before the thalamus of the two lovers, and leading us outside into the dark night (st. 180), makes us watch the breaking of the day (st. 181-6), and then in succession the passing of the six seasons of the Indian year : the summer (st. 187-192), the rainy season (st. 193-205), the autumn (st. 206-216), the winter (st. 217-225), the *śiśira* season (st. 226-8), and lastly the spring (st. 229-268). It is like a succession of magic-lantern pictures on a wall, each stanza is a quadretto in itself worked to perfection with that elegance in which Indian poets of the seasons succeed so well. A passing mention of Kṛṣṇa or of Rukmini here and there makes us remember that they are always present behind the screen and that all these different attractions of the different seasons are meant only for their enjoyment. With st. 269-270 the screen is pulled aside and we are allowed to have a glimpse of the fruit of their loves : Pradyumna. After seven more stanzas mentioning among other things Pradyumna's son Aniruddha (st. 271-7), comes the conclusion which consists of twenty-eight stanzas (278-305), and is very noteworthy as the boldest possible self-eulogy which an author could compose. The presumptuous tone of this conclusion is in striking contrast with the modest tone of the introduction ; evidently, the Poet is so pleased with the work he has done that he must say bravo to himself. The *Veli* is declared equal to a *kāmadhenu* on earth, for there is no blessing which it could not grant to its readers ; superior to the Ganges, to pilgrimages, to penance, to meditation ; a veritable staircase leading to heaven. And as for the verses of which the poem is composed, they are all one more beautiful of the other like pearls in a row, and to sift them no one is competent but Prithi Rāja : let the other poets hold their tongues, for the *Veli* is like a virtuous woman who suffers no censure. Seeing that Prithi Rāja's production is really incensurable, we may well

forgive him this outburst of self-confidence; it is, on a small scale and in a different form, the same proud feeling which made Michelangelo strike the knee of his Moses and say to the marble: Speak!

The great merit of the poem is in the combination of a delightful genuineness and naturalness of expression with the most rigorous elaborateness of style. Apart from the contents, it is, as regards form, like Horace in *Dīngala*. All the procrustean rules of *Dīngala* poetry are observed to the largest possible extent, and yet the language is not distorted but runs as natural and easy as it would probably have been if the Poet had refused to walk with the shackles of the internal rhymes and of the *vēnasagāi*; only more elegant, more exquisite, more musical. Indeed, the musicality of the verses is such that nothing could more conspicuously prove the error of them who hold that *Dīngala* is too harsh for erotical or idyllic subjects, and is fit only for heroic themes. It is certain that had Prithi Rāja chosen to compose his *Veli* in emasculated *Pīṅgala*, he would have given us a very different composition, not superior in musicality, and considerably inferior in naïveté. But, fortunately for us, he preferred to compose in the literary *bhāṣā* of his native land, the *Dīngala* of the bards.

The metre, in which the *Veli* is put, belongs to the *gīta* variety and is called by *Dīngala* prosodists the *veliyō gīta*. It consists of four lines, whereof two, the second and the fourth, identical with one another in formation, and the other two, the first and the third, different. The two identical lines are rhymed together. The metre is regulated by a determined number of *mātrās* or prosodical instants, which is fixed and invariable in the first and third line, 18 and 16 respectively, but in the second and fourth line varies from 13 to 15 according to the prosodical value of the last two syllables. When the line ends with a perianthus ($\text{U} \cup$), the number of *mātrās* is 13, when with a iambus ($\text{U} -$) 14, and when with a trochee ($- \text{U}$) 15. Beyond this restriction regarding the last two syllables in the second and fourth line, there does not seem to be any other rule regulating the grouping of the prosodical instants in the four lines, and nearly all sorts of combinations are practically allowed.

In editing the *Veli Krisana Rukamāṇī rī* I have been able to avail myself of an advantage which very rarely, if ever, falls in sort to editors of Rajasthani bardic poetry, the existence of old commentaries. The principal of these are three and they were all written within fifty years from the composition of the *Veli* (Samvat 1637), one or two probably during Prithi Rāja's lifetime. They are: (a) a commentary in Old Eastern Rājasthānī or Old Dhūdhārī, (b) a commentary in Old Western Rājasthānī, and (c) a commentary in Sanskrit. The two first are independent from one another and might well be contem-

porary and date, as I have just said, from the time of Prithī Rāja himself. Both are adespotic and undated, but (a) is certainly anterior to Samvat 1673, and (b) is certainly anterior to the Sanskrit commentary, which is dated only five years later. As for their probable authors, it looks as if (a) was the work of a Cāraṇa, and (b) the work of a Jain, but it is just possible that the latter is also the work of a Cāraṇa recast into its present form by a Jain scholar. The Sanskrit commentary (c) which, incidentally, is the most valuable of all, was composed by a Jain, *vācaka* Sāraṅga, in Samvat 1678, from a *bālāvabodha* in Bhāṣā by a Cāraṇa Lākhō. Seeing that the commentary by Sāraṅga generally agrees with (b), one would naturally feel tempted to identify the *bālāvabodha* by Lākhō with the Old Western Rājasthāni commentary, but in that case it must be assumed that the latter has not been handed down to us in its original form. A fourth commentary (d), also in Old Western Rājasthāni and by a Jain, appears to have been compiled during, or before, Samvat 1727 from (b) and (c), but though sometimes useful on account of greater diffuseness, it hardly contains anything that is not already found in the two commentaries just mentioned.

The manuscripts which I have collated for the edition of the *Veli* are the eight following :—

B : MS. No. 28 of *Descr. Cat. of Bard. and Hist. MSS.*
Sect. i, pt. i, preserved in the Darbar Library in the Fort of Bikaner. Written in Samvat 1673 at Bikaner, during the rule of rājā Sūra Singha. Containing the text with a *śikā* in Eastern Rājasthāni or Dhūdhārī. The MS. has undergone many modernisations and other alterations by a later hand, in the case of all of which I have always taken into account only the original reading, when still readable.

J : A Jain MS. preserved in the Mahimābhakti Bhandāra of Bikaner, consisting of 16 loose leaves, $4\frac{1}{2}'' \times 9\frac{1}{2}''$ in size. The page contains 13 lines of 35-45 *akṣaras*. Devanāgarī script. Copied by a Hirajī in Samvat 1692 at Jālapurā. The MS. contains the mere text, without any commentary, and the readings generally agree with K, but in places deviate from K and concord with U. The writing is very inaccurate: *i* and *ā* are often confused with one another and so *c* and *v*, and *ś* is very frequently written for *s*.

K : Another Jain MS. preserved in the Mahimābhakti Bhandāra, consisting of 31 loose leaves, $4\frac{1}{2}'' \times 10\frac{1}{2}''$ in size. The page contains 15 lines of about 50 *akṣaras* each. Devanāgarī script. Written by a Māṇikyamuni, pupil of pandit Nemaharsamuni, disciple of *vācanācārya* Samayamūrtigāṇi, at Khaṇḍapagrāma in the year Samvat 1722. Colophon :—

इति वेल संवत्सुगलकरमुनिचंद्रवल्लरे प्रौष्ठमासे अव-
दातपद्मे रजनीश्वरे वाचनाचार्यधुर्वसमस्तविद्याकलिंदकवा०
श्रीश्रीश्री १०८ समयमूर्तिगिरिवरामां अंतेवासिवः पंप्र० श्रीमन्ने-
महर्षसुनिय (sic) शिष्यसुनिमाणिक्षमुनिना लेखि श्रीषंडपग्रामे
(इ)ति ॥

The MS. contains the text with the same commentary in Dhūdhārī as MS. B. The readings are generally the same as in B, as corrected by the later hand, only occasionally different readings of N and U are adopted. In the writing च, खे, खे, खड, खो, खो are generally employed indiscriminately.

M : A MS. obtained from Mathena Jiva Rāja of Phajodhi, in the form of a book, originally consisting of at least 1,350 leaves, about $9\frac{1}{2}'' \times 6\frac{1}{2}'' - 7''$ in size, but now fragmentary, especially in the former half where the leaves have been in great part eaten away by white ants. Written by different hands in different places, partly during the rule of rājā Sūra Singha of Jodhpur, and partly during the rule of his successor Gaja Singha and the beginning of the rule of Gaja Singha's successor Jasavanta Singha. The volume contains an extraordinarily rich mine of disparate works, from mystic-devotional poetry to a chronicle of Jodhpur and genealogical lists of the Rāthorās, and it would be impossible to try to give here an idea of all the different subjects. Our *Veli* is found at pp. 535a-570b of the MS., and is unfortunately fragmentary owing to the lower margin of the leaves having been eaten by white ants. It is written in Marwari script on 15 lines per page and 12-15 *aksaras* per line. From the colophon at the end it appears that the *Veli* was copied at Mēhakara (near Buranpur, in the Dekhan), in the year Samvat 1676. The text is fairly accurate and closely agrees with B, so much so that it would seem that both M and B are copies from a unique original. A peculiarity of the writing is that श्री is generally represented by श, and शर्, शर् are generally written शी, शी.

N : MS. No. 34 of *Deser. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Nāgapura in Samvat 1727. The text generally agrees with P, and so does the commentary except that the latter is more diffuse than the commentary in P, and is also enlarged by quotations mostly marginal, from the Sanskrit commentary of U.

P : MS. P. 18 (see "Progress Report" in *Journ. As. Soc. of Beng.*, Vol. xiii, 1917, p. 199), a Jain MS. consisting

of 30 loose leaves, $4\frac{1}{2}'' \times 10''$ in size. The page contains six lines of text of about 55 *akṣaras* each, and about 12 lines of interlinear commentary, written in very minute characters comprising about 65 *akṣaras* per line. Both the text and the commentary are accurately written, but the last leaves of the MS. are lacunous owing to the bad ink which has caused them to stick to one another. The commentary is in Old Western Rājasthāni. From the colophon at the end, which is legible only in part, it appears that the MS. was written by pandit Tirtharatnamuni in Samvat 16—(?)—^क
—रथरत्नीमिति वच्).

S : MS. No. 29 (a) of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Solāpura in Samvat 1757 (see p. 163a). Generally agreeing with B as corrected by the later hand, and so also with K. This MS. being of no particular importance, I have collated it only as far as st. 100.

U : MS. No. 33 of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Üdāsara by Rājasāgaragani for the use of pandit Sukharatna in the year Samvat 1781 (see p. 39a). Containing the text accompanied by a Sanskrit *sikā*, styled "Subodhamāñjari," composed by a *vāraka* Sāraṅga, pupil of Padmasundara, at Pālhanapura under the rule of Peroja (Firoz), in the year Samvat 1678. From the introduction to the *sikā* it appears that this was composed after the guide of a *bālāvabodha*, or vernacular paraphrase, previously written by a Cārana Lākhō :

लाखाभिधेन भाषायां चतुर्दशा विपच्छिता
चारणेन द्वातो बालावबोधो [५] यस्मिन्द्वये ॥ ४ ॥
परं न तादृगर्थो किपद्गुलं वितनोव्यवम् ।
तेन संस्कृतवाम्युक्ता टीकामेनां करोन्महम् ॥ ५ ॥

The cost of printing this volume has been generously contributed by His Highness General Sir Ganga Singh, Maharaja of Bikaner.

L. P. TESSITORI.

अथ वेलि
क्रिसन रुकमणी री
राठौड़ राज प्रिथीराज री कही ।

परमेश्वर प्रगति प्रगति सरसति पुणि
सदगुरु प्रगति चिगहे ततसार ।
मङ्गलरूप गाइजै माहव
चार सु अे ही मङ्गलचार ॥ १ ॥

आरम्भ मैं कियो जेणि उषायौ
गावण गुणनिधि हँ निगुण ।
किरि कठचीन पूतली निज करि
चीचारै लागी चिचगा ॥ २ ॥

कमलापति तगी कहेवा कीरति
आदर करे जु आदरी ।
जागे वाद मार्डियौ जीपग
वागहीणि वागेसरी ॥ ३ ॥

१ : MS परमेश्वर, MP प्रबन्धि, BKN उष, JM पणि, S पण, U पिणि,
(M)S सतगुर, J गाईर, K गाईयै, S गावीडै, P माषव, JU चारि,
K चार, N चार, BMS स, KS अ हीज, J अहां, P अहो, M अहवो ।

२ : KS जेण, NPU जपायच, J(M) जपायां, BKS करि, M कर, N किर,
BKNS कठचिच, P कठचीत, BKN चीमारर (है), P चीमारा, J
चीचारच, B चिचगि, M चीचव ।

३ : P करेवा (for कहेवा), JS मंडीयो (डीड), S वाकहीच, BKMNPU
वागहीच, MS वांवहुरो ।

सहस्री न सुभै तोइ तुं सोभै
वाउचा झबौ कि वाउलौ ।
मन सरिसौ धावतौ मूढ मन
पहि किम पूजै पहुलौ ॥ १ ॥

जिगि सेस सहस फगा फगि फगि वि वि जीह
जीह जीह नवनवौ जस ।
तिगि ही पार न पायौ चीकम
वयग डेढगौ किसौ वस ॥ २ ॥

सीपति कुण सु मति तूझ गुण जु तवति
तारु कवण जु समुद तरै ।
पहुँची कवण गयग लगि पछै
कवण रहु करि भेह करै ॥ ३ ॥

जिगि दीध जनम जगि मुखि दे जीहा
क्रिसन जु पोखगा भरग करै ।
कहण तगौ तिगि तगौ कीरतन
स्तम कीधा विगु केम सरै ॥ ४ ॥

* : S ताज, JS रुझद (for सोङ्क), K बाउचो, N बाऊच, BM बाउचा,
BMS आबौ क, B मनि, NP सरसच, BJK मनि, M मन आवतौ मुढ
सरिच मन, NS पच, JKU पांगुलच .

† : KMN जिच, MS फच, PU जीहि जीहि, M नवनवौ, BKMNS
तिच, J(M)PU लाखउ (for पाथौ), M तीकम, U डेहरा, J किचउ,
N किचौ .

‡ : ALL जीपनि, PU समच (for तु मति), S समनि (ditto), J शुकवि
(ditto), BJ तुझ, B चिचवति (for नवति), PS नवत, J ससड,
S समद, KMS तिरै, K गरण, BS छग, J छगर, JN उछचै,
S पोचचै, S रांक, P किरि, KMS मेर .

§ : BKNS जिच, S जुग, BKS सुच, BKS लसच, JPU किसन, JK ज
पोचच, BNP(S)U संपोचच (for जु पोचच), B तचै (for 1st तचौ),

राठोड़ राज प्रियोराज री कही ।

३

सुकदेव ब्यास चैदेव सारिखा
सुकवि अनेक ते अेक सम्म ।
चीवरशाम पहिलौ कीजै तिशि
गूंधियै जेशि सिंगार ग्रन्थ ॥ ८ ॥

दस मास उदरि धरि वले वरस दस
जो इहाँ परिपालि जिवडी ।
पूत हेतु पेखता पिता प्रति
वली विमेखै मात वडी ॥ ९ ॥

दविलगदिनि देस विदरभति दीपति
एह दीपति अति कुंदगाएह ।
राजति अेक भीखमक राजा
सिरहर अहि नर असुर सुर ॥ १० ॥

पञ्च पुत्र ताइ छडी सुपुत्री
कुंवर शकम कहि विमलकथ ।

J नथा (ditto), BJN ते (for तिथि), KS ते (ditto), U नई (ditto), BS नथा (for 2nd नथौ), BJKMNPU अम, S मंमथ, K बीधां, JK विष, B विज, S विष ।

८। BS चुपदेव, N वयाच, MNPU जबदेव, JN ति, KS त, B तु (for ते), M सरोक (for से चंक), J परिल्लोरै, U परिल्ल, B पहिलै, M पहला र, BKMNS तिष, J पंचीट, M गुणीजै, BS गूंधियौ, NPSU जेण, K वेण (for जेण), KU घुणार, S लिणार ।

९। K उचरि, JN उचरि, P उचर, MSU उदर, B चाँ, M रच, K लेवडी, BJ पूच, K पुच, BJ फेति, KMNSU फेत, P जोवतां, S देवत, M पवि (for प्रति), JMS वसि, BS विदेवत ।

१०। KPU इचिष्ट, BN इचिष्ट, S दिवषदिसा, BS विदुरभति, K दीपति, J राजति (for 2nd दीपति), K राजा, MN चिक, M भीषमदृष, S भीषमसुष, PU चिरहर, M जो दै सेवै (for चिरहर), S उसुर ।

वेलि फिसन रुकमणी री

रुकमबाझ अने रुकमाली
रुकमकेस ने रुकमरथ ॥ ११ ॥

रामा अवतार नाम तोइ रुकमणि
मानसरोवरि मेहगिरि ।
बालकति किरि हंस तौ बालक
किनकवेलि विज्ञ पान किरि ॥ १२ ॥

अनि वरसि वधै तोइ मासि वधै चे
वधै मासि तोइ पहरि वधनि ।
लखण वत्रीस बाल्लीलामै
राजकुमरि ठुलडी रमनि ॥ १३ ॥

संगि सखी सीलि कुलि वेसि समाणी
पेखि कली पदमणी परि ।
राजति राजकुंयरि रायझगि
उदियण चीरंज अन्वहरि ॥ १४ ॥

११ : B यांच पूत, BNPS बटी, M मुग्गी, BKN कुचर, P कुचर, S कुचर, M कंचर ।

१२ : JP तर (for तार), PSU वरमणि, KMN °सरोवर, M कि मेरगिरि, U बालवति, P किरि, BMU करि, KS कर, S किनकवेल, BJP दुळ (for विडळ), J पंत, KSU करि, M किरि ।

१३ : JKPS घन, BM इनि, B वरिस, JKSU वरस, ALL आस, S चेह (for चे), M चे वधै मासि (for ताए मासि वधै चे), KU [चे] ALL आस, BNU पहर, J पुहरि K पुहर, MS पोहर, N लाचव, S वती- [च], N °लीलामय, JKP कुंयरि, NU कुंचरि MS कुंचरि ।

१४ : KS चंग, B(S) चीक चची, BJMN चीक, JKMNU कुच, JKNPU वेच, S कुली, B पदमणी K पदमणी, N पदमनी, S राजन, BNU °कुचरि, S °कुचरि, K रायकुंचर, BK रायर्बंगव, J राईविष, M राईविषि, BJKMPSU उद्दीपव, BJKNS वीरज ।

राठौड़ राज प्रियोदय री कही ।

५

सैसव तनि सुखपति जोवणा न जाग्रति
वेस सन्धि सुहिंगा सु वरि ।
हिंव पल् पल् चढतौ जि होइसै
प्रियम् ग्यान अंहवी परि ॥ १५ ॥

पहिलौ मुखि राम प्रगट थौ प्राची
अरण कि अरणोद अन्वर ।
ऐसे किरि जागिया पयोहर
सञ्ज्ञा बन्दग रिखेसर ॥ १६ ॥

जम्य जीव नहीं आवतौ जागे
जोवणा जावणहार जग ।
बउ विलखी बीकूडतै बाला
बाल् संघाती बालपण ॥ १७ ॥

आगलि पित मात रमन्ती अङ्गुष्ठि
काम विशाम छिपाड़ण काज ।
लाजवती अङ्गुष्ठि वैह लाज विधि
लाज करन्ती आवै लाज ॥ १८ ॥

(१) P भीसव, M भद्रसव, U शैशव, BMS तन, KU तनु, B जोचण, KNPSU जोवण, N वयसि (for वेष), JKNPU चुदवा, J चव, J चडतक, S चढता, J ज, KS इज, N दिज, PU जु, K दोसर, N होइसै, P होसै, S झसै, U चोइसै, BKMNSU प्रथम, J पिथम ।

(२) M देहलौ ए, BJKMNSU सुष, BKMS चयो, JPU यिउ, N चियउ, MS क, BJKMNU अरणोदय, S लोहे, P अंवरि, N अवर, J ऐषि, N करि, SU किर, JK प्रान (for किरि), S पशोवर, U पशोधर, KU संधा, P बंदग, N रिवीधर, (M)S रिप्पुर ।

(३) BJNSU आवेतउ (°तौ), K जोचण, MS जोवण, J आंवचार, S अंवणहार, P बीकूडतै, S बीकूडतै, J बीकूड, BM संघाती, S संगा थी ।

(४) B पितु, BK आगचि, M छिपाड़णि, B काजि, KP अंज, K अंहिज
M जाकै (for जाज विधि), BKP करनता, JNU करनता ।

सैसव सु जु सिसिर वितीत थयौ मज्ज
 गुणा गति मति अति अह गिणि ।
 आप तणौ परिग्रह ले चायौ
 तक्षणापौ रितुरात तिणि ॥ १६ ॥

दल फूलि विमल वन नयगा कमल दल
 कोकिल करड सुहाइ सर ।
 पाँपणि पङ्कु सवारि नवी परि
 भुहाँ रे भमिया भमर ॥ २० ॥

मलयाचल सुतनु मलै मन भोरे
 कली कि कामबद्धुर कुच ।
 तणौ दखिणदिसि दखिग चिगुणमै
 ऊरध सास समीर उच ॥ २१ ॥

आणेद सु जु उदौ उहास हास वर्ति
 राजति रद रिखपन्ति रख ।
 नयगा कमोदणि दीप नासिका
 मेन केस राकेस मुख ॥ २२ ॥

१६ | (B)M सदसव, U शैषव, K सो, JKNS ज, BK शुचिर, JN चुचिर,
 P बलील, N चियच, JM चव, N चवि, KNS चण, KNU परिग्रह,
 P परिग्रहि, S परग्रह, P लेउ, S चावि, JU तक्षणापण, P तक्षणपवर,
 BKNU रतिरात, P रितुरात, S रतिरात, NS तण, K तल .

१० | JKNPSU फूलि, NP बनि, M बन, KS नयन, J नेण, NP वरण
 चंपक (for नयण कमल), M कंठि, BS सुहावि, J धैपिच, U पाँपणि,
 J धैचि, JPU समारि, KN चमार, S सुवारि, KMNU झुचि,
 BKMNS भमिया, BKMNP भमर .

११ | J मिलया०, S मस्तिशा०, BKMNSU सुतन, J झुतय, NP महय, S
 मिक्कौ, PS मवरे, U कलीच, K क, S तु (for फि), J तणु, P निचर,
 NU तणइ, (KP)U दचिण, N चिगुणमय .

१२ | JKMN S ज, B जि, P उदय, S उदौ, JN रिखपन्ति, K नयन, S
 नदन, BS कमोदणि, JU कुमोदिनि, K कमोदिनी, S मोन .

शाढौड़ राज प्रिधीराज रो कहो ।

७

वधिया तनि सस्वरि वेसि वधन्ती
जोवण तणौ तणौ जल जोर ।
कामगि करण सु बाणा काम रा
दोर सु बहण तणा किरि डोर ॥ २३ ॥

कामगि कुच कठिन कपोल करी किरि
वेस नवी विधि वाणि बखाणि ।
अति स्यामता विराजति ऊपरि
जोवणि दाणा दिखालिया जाणि ॥ २४ ॥

धरधर स्तिंग सधर सुपीन पयोधर
घण्ठ खीण कटि अति सुवट ।
पदमगि नाभि प्रियाग तणी परि
चिवलि चिवेणी खोणि तट ॥ २५ ॥

नितम्बणी जहु सु करभ निरुपम
रभ खम्ब विपरीत रख ।

१३ । KMNS तन, BKMS बरवर, ALL वेस, BPS जोबन, U तणु BJ(K)
तच्छ (०८), M तणे (for 2nd तणो), JNU कामिणि, K रा, JKS छोर
(for दोर), U छोरि (ditto), S च, BJKMNPS बरण, BKNPS
किर, P दोर (for छोर) .

१४ । NPU कामिणि, JM कामिष, J कठिष, K किर, JS करि, N वटसि
(for वेस), K बाण, KU बणाण, BU आमता, P चामता, BS विराजत
K विराजित, JMNPU जोबण, K योबन, S जोबन, JKU दिखाला,
N दिखाळे, P दिखाळि, KU जाण .

१५ । NPU भराभर M धरधरि, BJKMNPU झट्ट, P सपीन, BS बणौ,
M बणु, S अति कडि, N तुष्टि, JMNPU पदमिणि, BMS नाभ,
JKNSU प्रथाब, JKMN चोणि, BS चोण, P चोणि .

वेलि किसन रकमणी शी

जुबलि नालि तसु गरभ जेहवी
वथगे वाखागै विदुख ॥ २६ ॥

ऊपरि पदपलव पुनर्भव ओपति
निमल् कमल् दल् ऊपरि नीर ।
तेज कि रतन कि तार कि तारा
हरिहंस सावक ससिहर हीर ॥ २७ ॥

याकरण पुराण सम्बिति सासन विधि
वेद आरि खटचक्र विचार ।
जागा चतुरदस चौसठि जागी
अनंत अनंत तसु मधि अधिकार ॥ २८ ॥

सौभलि अनुशाग अयौ मनि स्यामा
वर प्रापति वश्वती वर ।
हरि गुण भगि ऊपनी जिका हरि
हरि तिगि वन्दे गवरि हर ॥ २९ ॥

२६ : NP विर्तविदि M °विदि, B °विनि, JKU °वनि, S °वन, S गरभ
(for क०), P निरपिति, M निरपति, BK जुबलि, J जूबल, M
जुबल, U जुबल, NP जुबल, S जोबल, NPS जाल, BJKMS तस .

२७ : BP ओपरि, BKMNP S पकव, BKPU पुनर्भव, J उपिति, B निरमल,
S निरमल, K रमल, S क, JK सावकि, JP समहर, S सिमहर .

२८ : BJNPU सहति, K सहत, BKM सासा, J सासिच, K आर, MS
अंषि, JK चतुरदस, KS जाणे, M जाणे, BJMIS तस, J संकि .

२९ : MPSU संभलि, M यथ, N थिति, BP सामा, NU आमा, K वंचित,
K भषी, JU चूषि (for भषि), (B)M जिका इ, KMNPU उर
(for 1st हरि), BJKMNPU उर (for 2nd हरि), KM निष, JU शोरि .

राठौड़ राज प्रिधीराज गी कहो ।

८

इरे पित मात केरिसा अवयव
विमल विचार करै बीवाह ।
सुन्दर सुर सीलि कुलि करि सुध
नाह किसन सिरि सूमै नाह ॥ ३० ॥

प्रभगंति पुत्र इम मात पिता प्रति
अन्ही वासना वसी इसी ।
ग्याति किसी राजविद्या गवालौ
किसी जाति कुलपाँति किसी ॥ ३१ ॥

स जु करै अहीरां सरिस सगाई
बोलाडि राजकुल इता ।
विघपणै मति कोइ वेसासौ
पाँतरिया माता ई पिता ॥ ३२ ॥

पिता मात पमणै पूत म पाँतरि
मुर नर नाग करै जसु सेव ।
लिखमी समी रकमणी लाडी
वासुदेव समी वासुदेव ॥ ३३ ॥

३० । M ई, BM पितु, BJKMS चेरसा, M अविष्व, S इवच्व, MS विचारि, BKM करव (for करै), MS बीमाह, ALL सील कुल, BKM करि कुल, BJNPSU किसन, BJKM भरि, SU चिर ।

३१ । KNP पमण्ति, JPSU पूत, M किसी ग्याति ।

३२ । KNS ज, B जि, M मरमि, JS छोलंडे, JU हवापचि, K दवापचे, B हघपचर, M हघपचि, NP हउपचर, NPU मन, JNP वेमसउ, ALL [र]

३३ । BJNP पित, M पितु, U पिल भाल, JU प्रभवट, K पमण्ति M पर्वट (for पमणै), JMS पूत, U पंतरि, BJM जे (for जहु), S अच, NU लिखमी, P लिखमी, BJSU वषमणी, BMS वासुदेव, JMNPSU-सम ।

वेलि क्रिसन रकमणी शे

मावीच मजाद मेटि बोलै मुखि
सुवर न को सिसुपाल् सरि ।
अति अंबु कोपि कुंवर ऊफगियौ
वरसाल् वाहला वरि ॥ ३४ ॥

गुरु गेहि गयौ गुरु चूक जागि गुरु
नाम लियौ दमघोख नर ।
हेक वडौ हित छवै पुरोहित
वरै सुमा सिसुपाल् वर ॥ ३५ ॥

विष विलंब न कीध जेगि आइस वसि
वात विचारि न भली वुरी ।
पहिलु इ जाइ लगन ले पुहतौ
प्रोहित चन्द्रेवरी पुरी ॥ ३६ ॥

जाइ हरखि चगौ सिसुपाल् हालियौ
यश्चे गायौ जेगि गति ।

३४ । N मावीच, S मावीत, P मर्याद, JK मजाद, NU चमाद, B बोई, BM चिपाल्, S चमपाल्, BS चर, K चिर, U चिरि, S इत, BKSU चंव, JKMU जोप, N जुमर, MS कवर, वैद्वतौ, KP वर ।

३५ । BMS गुर, B येहि, JK येह, M येह, S यह, BMS जाचि चक, JKSU नंद (for लियो), N जाचु (ditto), M नंदघोष (for दम), K गुर (for नर), K छयो, P छउ, U छर्द, BKM परोचित, JU चुप्रोचित, BK जो वरै, S वरी ।

३६ । S लप, BKNP लेप, S लेप, J लप, KN विचार, M विचारी, KNP चुरी, B यहिला है, JKNS °हुल [इ], U °चु' [ए], NP नार, (for जाइ), MNPU पड़तउ, J उड़तउ ।

कुण जागै संगि झचा केतला
देस देस चा देसपति ॥ ३७ ॥

आगमि सिसुपाल मणिनै ऊऱव
नीसागे पड़ती निहस ।
पटमण्डप छाइनै कुंदगापुरि
कुन्दगामै बाखै कलस ॥ ३८ ॥

यिह यिह प्रति भींति मु गारि हींगलू
इंट फिटकमै चुगी असम ।
चन्दगा पाट कपाट इ चन्दगा
खुम्ही पनी प्रवाली खम्ह ॥ ३९ ॥

जोइ जलूद पटलू दलू सावलू ऊऱलू
चुरै नीसाग सोइ चगधोर ।
प्रोलि प्रोलि तोशा परठीजै
महै किरि तस्हव गिरि मोर ॥ ४० ॥

३७। BJKM चोट, N ऊऱव, P झच, U झच, JKNPSU दरव, N चपच, B समिपाळ, S सचू, U गिशू, P गाचा, BK लेण, S जीच, JNP तेवि, U तेष, KMS चया (for झचा), S ता (for चाखे) ।

३८। JKU आगम, M आगलि (for गमि), BM उमिपाळ, PU गिशू, K चिचू, S सचू, J मंडीर, K माडीच, MP मंडियच, NU मंडीयट, KU ऊऱव, MNPU पडवे, J चारैर, PU चाईयट, S चाविक, KU कुंदगपुर, JU कंचणमट, M कुंदगामै, P वांदर (for बाखे) ।

३९। JKNPU गटव, M गिरि, S घट, JNU चींगलो, NU फटिकमट (गमट), KU चंदन, BMSU कपाटे, BPU दे, P घना ।

४०। K(M)NP चामच, J चाम, U चामच, K ऊऱव, BJ चाज (for चोट), U चाजि, K चाद, N चाट, M [त]रज (for चोट), P चलचोर, NSU माडट, MP चिर, K चरि, P लाडव, N चिर तोडव चिर, M चिर ।

राजान जान संगि छता तु राजा
 कहै सु दीध ललाटि कर।
 दूरा नैर कि कोरणा दीसै
 घवलुगिरि किन घवलहर ॥ ४१ ॥

गावै करि मङ्गल चडि चडि गौखे
 मनै हुर सिसुपाल मुख।
 पदमणि अनि फूलै परि पदमणि
 रुखमणी कमोदणी रख ॥ ४२ ॥

जाली मणि चडि चडि पश्ची जोवै
 भुवणि सुतन मन तसु भिलित।
 लिखि राखे कागल नख लेखणि
 मिसि काचल व्यासु भिलित ॥ ४३ ॥

तितरै हेक दीठ प्रवित गलिचामौ
 करि प्रश्नपति लामी कहण।

४१। BKNPU छता, K ज, S च (for च), J तार (for तु), BSU जिल्लाडि, JKN जल्लाड, M लिल्लाड, BJKMNPUR जयर, S कहुरप, J धमल्ह, BJKMNPUR किना, S का, J घउलहर.

४२। K किरि, S कै, MU किर, BJ चहि, N बच्चे चडि चियकाचा मंबल
 गावर, P जोखे चडि चडि मंबल गावै, B भनै, सचिपाळ, KM सिव
 PU शिघ्न, S सच, B पदिमिनि, N °मनि, PU °मिषि, S चंन, U
 चनर, BP दृषि परि फूलर, NP रुखमिणी, U °मिषि, P कुमोदिणी.

४३। P बमि (for बमि), M बमि (ditto), K मव, B चहि, J पंची चडि
 चाहि, U पंची चडि चडि, BS जोखै, B मुखण, J सुखण, K मुखजि, SU
 भवण, PU चुतनु, J नष, KN चरि (for तसु), BS भिलत, M भवषि
 न वो तसु मनि भिलति, KS राषर, JU राविच, NP कागल रापे,
 J कावद, BK जीवच, JPU जीविषि, B भच, KMS मसि, S मिलत,
 M मिलति.

देहि संदेस लगी दुवारिका
वीर वटाऊ ब्राह्मण ॥ ४४ ॥

म म करिसि थील हिव ऊवे हेकमन
जाइ जादवाँ इन्ह जच ।
माहौरै मुख ऊंता ताहौरै मुखि
यथा वन्दसा करि देइ पत्र ॥ ४५ ॥

गई शविकिरण गहे घई गहमह
रहरह कोइ वह रही रह ।
स चु दुख पुरा नीसरे खतौ
निसा पड़ी चालियौ नह ॥ ४६ ॥

दिन लगन सु नैडौ दूरि दारिका
भौ पञ्चेस्ता किसी भति ।
सांझ सोचि कुन्दगपुरि खतौ
जागियौ परभाति जगति ॥ ४७ ॥

४४ | BS बेक, KU रक, J चिकि, BJ(K)M(S)U देषि (for दीठ), JKMNPU षविच, MPS नैलतावड (*ओ), U चार्गु, BKM संदेशो, JU चृच, BKM लमै, J लगि, BJKMU दारिका, S लगे दु[वा]रक देह संदेशो .

४५ | JNPU म म दौल करे, JS चव, B चक (for चिव), JM चोइ, K चोच, S ऊरे, B चिकमनि, U चोकमन, P जाओ, B जाच, KNU जाचि, BKS जाइने, N रद, JM नाचरा, MNS ऊता, JU ऊतच, KP चुष (for चुचि), B चंदन, J चहि (for कहि), JKN देई .

४६ | B मचे, M पिछे, B चिय, J चचउ, K(M)S चचौ, KN ऊट (for ओट), JU चोइ (ditto), B चच चच (for चोइ चच), KN चहि, B रचे, BJMNS च, BKM दिज, U दुच .

४७ | BJKMPSU नैकुच, N नयकुच, B(M)P भच, JU भच, K चुय, B चुचचस्ता, K पञ्चचस्ता, M पुचचस्ता, U पुचचस्ता, J केचि, K केच (for किचि), K भांति, JKMU सांभि, BKS कुन्दचपुर, MP चपुरि, JKNPSU परभावि, M प्रभावि .

धुनि वेद सुगति कड़े सुगति सङ्ग धुनि
नद झळ्हरि नीसाग नद ।
हेका कह हेका इलोहल
सायर नयर सरीख सद ॥ ८५ ॥

पशिहारि पटल दल वरग चंपक दल
कल्स सीसि करि करि कमल ।
तीरथ तीरथ जङ्गम तीरथ
विमल ब्राह्मण जल विमल ॥ ८६ ॥

जोवै जाँ यहि यहि जगन जागवै
जगनि जगनि कीजै तप जाप ।
मारगि मारगि अन्व मौरिया
अन्वि अन्वि कोकिल बालाप ॥ ८७ ॥

समति ये किना किना ये सुहिंगौ
आयौ कि छूँ अमरावती ।
जाइ पूछियौ तिणि इम जन्मियौ
देव स आ दुआरामती ॥ ८८ ॥

८५ । K धनि, JSU धुनि सुचन वेद, KNP शुचन, B किही, M कह, KU कही (for कह), (M)S झाल्हरि, KM चालोहल .

८६ । JKNPU पशिहार, J चरण, M चरण, JKMU चीच, B कल करि, J कल कल, N धरि कर, S कर कर, S कुवल, JN तीरथि (for 1st तीरथ), J तीरथि (for 2nd तीरथ) .

८७ । B जोबद, J जोइ, K जोबे, M जोबै, BKNPU घटि, M घट, BK जगनि (for जगन), S जिगन, BKS मारग, BS आर, B मौरिये, JKSU मौरिया, PS आवि, KN आव (for अवि) .

८८ । B सांशसि, K सुरबौ, क, NP तु तिषि, BJMU तेषि, K तेष, NP ओ (for ओ), BMU द्वारामती, S दवारकामती .

राठोड़ राज प्रियोराज री कही ।

१५

सुगि खवणि वयग मन माहि यिथौ सुख
कमियौ तासु प्रणाम करि ।
पूछत पूछत ग्यौ अन्नहपुरि
ज्ञायौ सुदरसग तणौ हरि ॥ ५२ ॥

वदनारविन्द गोविन्द वीचियै
आलोचै आपै आप सुं ।
हिव रकमणी किलारथ झइसै
ज्ञायौ किलारथ पहिलौ है ॥ ५३ ॥

उठिया जगतपति अन्नरजामी
दूरन्तरी आवतौ देखि ।
करि वन्दग आतिथ भ्रम कीधौ
वेदे कहियौ तेणि विसेखि ॥ ५४ ॥

कमावृ कमिन् किल मिच किमर्थं
केन कार्यं पश्यासि कुञ्ज ।

५१। BK(M)S अवण, J संभलि (for सुषि खवणि), NP(U) संभले (ditto), BJMK घणौ, BJMS तास, JKN(M)PSU गणउ, KP अन्नहपुर, J अन्नहपुरि, J झउ, KPU झयउ, MS झवौ ।

५२। K वीचियौ, J देवीयउ, M देवीयौ, BS आलोकै, BMNU आप आप, JK आप आलोचैर आप सुं, BJ छय, KN हिवट, S हवै, BJS बपमणी, NU बपमियौ, BJKMPU लतारथ, B चोसै, JK चोपट, NU चोल्हर, M चोरसै, S झयै, JN झउ, KPU झयउ, MS झवौ, BJKMNPU लतारथ, BJMSU पहिलू, N पहिलू ।

५४। BJ अगवपति, K अगवति, JK अन्नरजामी, J दूरिंतरि, JN आवंतउ, KS देष, BKMS वंदग, JU आतिथि, U झर्म, S कीजै, K तिथ, MPS देष, U लेष, BKS विसेष ।

त्रूहि जनेन येन भो व्राञ्छा
पुरलो मे प्रेषितम् पत्र ॥ ५५ ॥

कुन्दणपुर जंता वसाँ कुन्दणपुरि
कागल् दीधौ व्येम कहि ।
राजि लगैँ मेल्हियौ रुकमणी
समाचार इगि भाहि सहि ॥ ५६ ॥

आगान्द लखणा रोमाच्चित चाँस्तु
वाचत गदगद कंठ न वगै ।
कागल् करि दीधौ करणाकरि
तिगि लिगि हीज व्राञ्छा तगै ॥ ५७ ॥

देवाधिदेव चै लाघै दूवै
वाचणा लागौ व्राहमणा ।
विधि पूरबक कहै वीनविधि
सरणा तूझ असरणासरणा ॥ ५८ ॥

१४। B(M) कच्छिन् कह किल कसमात किसरदी, S कसमिन किह करि किसमात
किसरदी, J कच्छिन् कथ किल भिच किसरदी, K कच्छिन् लिति: क: कस्तात
किसरदी JNP कस्तात् कच्छिन् भिच किसरदी, P काँस्, B(S) काजि, BK(S)
परजंति, J परियंति, M परिकंत, BK(S) कति (for कुच), M कच,
JKNPU येन, BS जो (for भो), JK यो (ditto), M तु (ditto), JN
वस्तुन, P वस्तुच, S वस्तुच, P पूरतु, BM(S) प्रेरतह, J प्रेरित, K
प्रेरितो, B पति (for पच), K पति, PU पत्र ।

१५। J कुन्दणपुरि, N ° नपुरि, MPU (नपुर), J वसाँ, (M)S वस्तु, MNU
कुन्दणपुरि, JKS ° नपुर, P ° नपुर, S कागद, BKMS दीन्हो, JNPU
राजि, N उगि, BJKMPSU दृष्टवणी, KMPG इण ।

१६। BS आगान्दमै, B लेखिच रोमाच्चिच, NU रोमाच्चिच, J रोमाच्चिच, M रोमाच्चिच,
P रोमाच्चिच, S रोमाच्चिच, B गदगद, KS करि, J जे (for जहि),
BMS दीन्हो, BKS करणाकरि, M करि (for 1st लिचि), BKU लिच,
S लिच शी वेण, BMP व्राञ्छा ।

१७। K रह (for चै), KNPS दूयद, N दूचर, J दूर, PS विधि, B
वीनविधि, MS वरबविधि, P तुं जि (for तूझ), M असरावि सरावि ।

बलिवन्धा मूझ सियाल् सिहू बलि
प्रासै जौ बीजौ परगै ।
कपिल घेनु दिन पाच कसाई
तुलसी करि चखाल् तगै ॥ ५८ ॥

अह किं तुम्ह छण्ड अवर वर आगै
चैठति किरि होमै अगानि ।
सालिगराम सुन यहि सङ्कुहि
वेद मन्त्र खेहाँ वदनि ॥ ५९ ॥

हरि ऊचे वराह हचे हरिगाकस
हूँ ऊधरी पताल् हूँ ।
कहौ तई करणामै केसव
सीख दीध किणि तुम्हाँ हूँ ॥ ६० ॥

आगे सुर असुर नाग नेचै नहि
राखियौ जई मंदर रई ।
महण मध्ये मूँ जीध महमहण
तुम्हाँ किंगौ सीखव्या तई ॥ ६१ ॥

५८ : J संभ, P सुँ ज, BKS स्याल, K सिंच, (M)PS संच, KN बल, BS पासै, B बीजौ, BJKMS घेन, S दध (for दिन), K नद (ditto), S पाल, MS तुलसी, U किरि ।

५९ : BM अम, M नम्ब, KMP बांडि, S बौंडि, BN बैठिन, (M)U अरठिनि, BKNPU करि, S किर, JMNPU सालिगराम, B(K)N मृदि, M पिह, B(P) संष्टुहि, JK संयह, S संश्वियौ, M सेवा (for सङ्कुहि), S वान (for मन्त्र), BJS मेवाँ ।

६० : K हूँये (for ऊचे), BPS वाराह, PU हूँये (for ऊचे), JPU चरिचारू, M चिरचाय, K उहरी, JKU पताल, MS पयाल, S नचे, KPU करचामय, BN करणामय, S करचाकर, BKMSU किच ।

६१ : KNPU नेचै, N निहि, S राखिया, जेण (for जाई), M जै (ditto), BJMNU मंदिर, S मंदिर, NPU मध्ये महूर, BJKSU झौं (for झौं), M मध्ये मधोदधि जीध, B नम्ब, KS तुम्ह, M नम्ब, JS किहि, KMU किहि, JKMNU सीखव्या ।

रामा अवतारि वहे रिणि रामगा
 किसी सीख करणाकरण ।
 हँ ऊधरी चिकुटगड छँती
 हरि बन्धे वेलाहरण ॥ ६३ ॥

चौथिया वार वाहरि करि चतुर्भुज
 सङ्कु चक घर गदा सरोज ।
 मुखि करि किसू कहीजै माहव
 अनश्जामी सूर्य आलोज ॥ ६४ ॥

तथापि रहे न हँ सकु बकु तिणि
 चिया अनै प्रेम आतुरी ।
 राजि दूरि दारिका विराजौ
 दिन नैडौ आइयौ दुरी ॥ ६५ ॥

चिणि दीह लगन वेला आडा तै
 चणू किसू कहिजै आ चात ।
 पूजा मिनि आविसि पुस्खोतम
 अभिकालय नयर आशात ॥ ६६ ॥

६३ : JKMSU अवतार, BKNPU रणि, S रव (for रिणि), KMNPSU रामग, BS करणाकरण, K उडरी, M चिगुट^०, BKMS छँता, NP बंधे.

६४ : NU चौधी आ, JKNPSU वाहर, B चतुर्भुज, K चतुर्भुज, S सीख, JM घरि, JKPSU सुष, J करि (for करि), S काटु करिजै.

६५ : KNPU [छौ], KMS तिण, BJKMS जेमातुरी, JNU राज, NU दुरारिका, P(S) दुरारिका, S विराजौ, BJKMNPSU नैडू, BJKMNPS आयडू.

६६ : BJKN चिणि, M चिशद, P चिन्ह, S चिन, BKU आडा वेला नर, S आडा तै वेला, P नीधर (for तै), BS चणू, J कहीद, P कहीयर, U कड़, KU आविसि, S आविसि, KNPU पुस्खोतम, MS परणो^०, B अभिकालै, JNP ^०कालये, M अभिकालि, BS नैर, J नवर.

सारङ्ग सिलीमुख साथि सारथी
प्रोहित जागणहार पथ ।
कागल चौ ततकाल किपानिधि
रथि वैठा सांभलि अरथ ॥ ६७ ॥

सुगीवसेन नै भेषपुहप सम-
वेग बलाहक इसै वहनि ।
खंति लागौ चिमुवनपति खेड़े
धर गिरि पुर सान्हा धावनि ॥ ६८ ॥

रथ थमि सारथी विप्र छगिल रथ
औ पुर हरि बोलिया इम ।
आयौ कहि कहि नाम अन्दीगौ
जा सुख दे स्थाम नै चिम ॥ ६९ ॥

रहिया हरि सही जागियौ रकमगि
कीध न इवडी ठोल कई ।
चिन्नातुर चिति इम चिन्नवतो
थई क्षींक तिम धीर थई ॥ ७० ॥

६६ : B आरिची, S पीछा, BJKNPU उपानिधि, JKNPSU रथ, J मंभलि, K संभलि, N ली, M inserts here st. ५४.

६८ : BM समवेगि, K बलादिक, J रमज, NPU ईसु, S लागौ चिमवन चै, N धरि, BS विर तर, U तर विरि, (J)K तर (for पुर), S धारत.

६९ : B आभि, M डंभि, S डंभे, विप, (B)J(MS) बंडव, (K)S आप (for औ पुर), J(K) अचारउ, MPS असीबउ, J दर, S पावै (for ई), BJK(S) साम .

७० : J जाणीयै; S आविया, BJMPS बपमधि, U अकमिधि, B ईनरी, N अनरी, MS अवडी, JKPSU चिन, BM चित, N इम चित, JKU चिनवतो, K मनि (for चिम), S नार (ditto).

चल्यत्र पञ्च धियौ दुर्ज देखे चित
 सकै न रहिति न पूछि सकन्ति ।
 औ आवै जिम जिम आसद्वौ
 तिम तिम मुख धारणा तकन्ति ॥ ७१ ॥

संगि सन्न सखोजगा गुरुजगा स्थामा
 मनसि विचारि बैं कही महन्ति ।
 कुससथली हँता कुन्दलपुरि
 क्रिसन पथारणा लोक कहन्ति ॥ ७२ ॥

बमगा मिसि बन्दै हेतु स बीजौ
 कही सवया समली कथ ।
 लिखमी आप नमे पाइ लागो
 अचरित्र को लाघै अस्थ ॥ ७३ ॥

चडिया हरि सुगि सद्वस्तगा चडिया
 कटकबन्ध नज्ज चगा किथ ।

७१। BKMS अवज, JU शिष्य, BKU दिज, K देवी, BM रहित, JK रहिति, U चकि न रहन्ति, S रहि तीष्य, BJKU रम (for औ), BM स आमनो, J दु आमनउ, (KS)U आमनउ, NP फुष .

७२। BS बीज (for सम), JKNU संति, M संवि सरी संत के गुरू, KPU आमा, B मनष, JS मनस, NP मन सुविचार, BJKMSU रम (for औ), J(M) कहर, S कहिए, U कहे, J महन्त, KNU कुसचली, BJNP किमन, K लमन, JS कहने .

७३। BJK बांभव, B बांदे, J बांदर, N बंदित, P बंदे, BJKMS देत, BM च, KN लक्ष, S लम (for दू), BS बीजौ, JKMINPU चवव, BJ संभली, P संभलि, M(S) संभले, N आप (for आप), N लमी, BN पाप, PU पव, BJNP कोइ, KU कोइ, BKMNS जाधौ, JPU जाधौ .

राठौड़ राज प्रियोराज री कहो ।

२९

अेक उज्जाघर कलहि व्यवाहा
साथी सज्ज आखाड़सिध ॥ ७४ ॥

पिणि पश्चि वीर बूङुआ पधास्या
युरि भेला मिलि कियो प्रवेस ।
जगा दूजग सवि लागा जोवगा
नर नारी नामरिक नरेस ॥ ७५ ॥

कामगि कहि काम काल कहि केवी
नाराइग कहि व्यवर नर ।
वेदारथ इम कहै वेदवंत
जोग तत्त जोगेसवर ॥ ७६ ॥

वसुदेव कुमार तगौ सुख बीखे
पुणै सुगौ जगा व्यापपर ।
बौ रकमगी तगौ वर व्यायौ
हरि म करौ अनि राइहर ॥ ७७ ॥

७४ : JP चहिया, JNP चुणे, KS चुणे, K संकर्षण, BJ चहिया, BMNS नह, BS कीध, JKNPU किद, BJPU उज्जाघर, N उज्जाघर, S उज्जीघरै, BJKNP कलह, B व्यवहा, J वाहा, KNU व्यवहा, M चेक लेहको कलह उज्जाघ[र], BKNS सहि, J सह, JKNP चिहि, B चिहि ।

७५ : B पिष, JMN [पिषि], K पषि, S पष, U पणि पणि, BJKS पंष, N पंष, M जुञ्जै, JK पुर, BMC भेले, B चीय (for मिहि), JMU उर (ditto), P कीध (for कियो), BS सहि (for सवि), JM सह, K सज, NP मिहि (for सवि), B नार्थ नाम दिवि नरेस, M नाम दिवि (for नामरिक) ।

७६ : JKS कामिष, NPU कामिषि, ALL कहर (for कहि), BJKNPU आरायष, N विद्यारथी, S वेदारथी, NS [रस], JMPU वेदवंत (for वेदवंत), N वेदवंति, B तंत, KNU तल, S जोगेहर ।

७७ : S कुचर, K बीचे, U पुणि चुणि, PU रुच, BS रुषमली, JPU रुषमिली, N रुषमिली, BJKNS चर (for चरि), NS च (for च), B रुच, JPS रुच, ALL रायहर ।

आवासि उतारि जोड़ि कर ऊभा
 ऊग ऊग आगै ऊगौ ऊगौ ।
 राम क्रिसन आया रात्रा है
 तो को अचरिज मनुहारि तगौ ॥ ७८ ॥

सोखावि सखी राखो आखै मुचि
 रायी पूँछै रुकमणी ।
 आज कहौ तो आप जाइ आव
 आव जाव अन्विका तगौ ॥ ७९ ॥

राणी तदि दूरौ दीध रुकमणी
 प्रति सुत पूँछि पूँछि परिवास ।
 पूजा आजि काजि प्रो परसगा
 स्यामा आरंभिया सिगागार ॥ ८० ॥

कुमकमै मंजगा कहि धौत वसत घरि
 चिङ्गरे जल लागौ चुवगा ।
 छीणे जाणि छकोहा कूटा
 गुग मोती मखतूल गुगा ॥ ८१ ॥

७८ : JKPS आवास, BK करि, J आगी, K आगला, NS आगलि, JU आगा जगड, S जगै जगौ, BM रुचा, K रुसन, NPU क्रिसन, KS [नो], NPU नज, B कोर, NPU कुण, J अचरिज कुण, K अचिरज किण, M अचिरज को, BS अचिरज, KN मनुहार .

७९ : KMNS दुज, BJPSU दयमणी, U कह, NPU नज, S न, M कहो न आज, B(S) आज काप, JK आवा, MS आवं, U आवर्ण, (K)NPS जात .

८० : S नव (for नदि), JP दूड, KU दूधच, BKS दयमणी, JP दयमिणी, N दकमिणि नद, U दकमिणी, BJKMN(P)U आज काज, (M)N प्रिण, PU आसा, S सामा .

८१ : BPS कुमकुमर, JKMNU कमकमट, BJKMSU मंजन, M धुच, N धूप (for धौत), BJSU वमच, NS लागा, KU चूयण, BSU छोने, NP बोना, J बकुहा, P विरोचा .

लागे विडं करे धूपगै लीधै
केस पास मुगता करण ।
मन मिग चै कास्तै मदन ची
वासुरि जाणे विसतरण ॥ ८२ ॥

बाजोटा ऊरि गादो बैठी
राजकुंवारि सिंगार रस ।
इतै इक आली ले आवी
आनन आगलि आदरस ॥ ८३ ॥

करिड पोत कपोत कि कड्ड नीलकंठ
बडगिरि कालिन्दी बली ।
समै भागि किरि सङ्कु सङ्कुधरि
येकगि यहियौ अकुलो ॥ ८४ ॥

कवरी किरि गुन्धित कुसुम करन्वित
जमुग फेण पावन जग ।
उतमंगि किरि अम्बरि आधोवधि
मांग समारि कुमारमग ॥ ८५ ॥

८१। S दुड़ (for विड़), JU धूपगै लीधै, MS लीधै, मुकता, BKMNPSU बग, J आरिण, K करण मदनी, B वाउरि, K वासुर, S आवरि.

८२। J बाजोटा, P बाजवडा, N आर वरडी, (N)P कुंचरि, JU कुंचरि, S कुंचरि, BKNU झंगार, JMP सिंगार, JB चेने, J इतर, K तितरट, BJKPSU चेक, N देक, K ची (for आली), MS आई, J आशण, S आगै, BPS आदरस, M आदिरस.

८३। JKMSU कंठ, KMNS पोति कपोति, KNP क, JKU कदी, N विड़, B लीलकंठ, MS आलेदी, S आची, KNS भाग, BKNS करि, P किरि, JU ची (for विरि), KNPS संवधर, JU चेकिरि, K चेकण, JKPU चांगुची.

८४। BKMN करि, JSU कर, MP गुंधति, U गुफित, BJMNS कुषम, MS कवरति, B(K) जमन, M जमण, N जहन, K फेज, KU पावन,

अगियाला नयगा बागा अगियाला

भजि कुगड़ल रुद्रसाग सिदि ।

वली वाठ दे सिली सिली वरि

काजल जल वालियौ किरि ॥ ८६ ॥

कमनीय करे कुँकुं चौ निज करि

कलंक धूम काटे वे काट ।

समति कियौ आप मुख स्यामा

नेच तिलक हर तिलक निलाठ ॥ ८७ ॥

मुख सिख संधि तिलक रतनमै मगिडत

गयौ तु हँतौ पृथि गलि ।

आयै किसनि माँगि मगि आयै

भाग कि आगे भालियलि ॥ ८८ ॥

चूसहरो भूह नयगा चिग जूला

विसहर रासि कि अलक वज्र ।

MNP जिलि, (B)PSU उत्तराखंड, JS उत्तराखंड, KN उत्तराखंड, KNSU करि, P करर, JKNU झंबर, JPSU आधोचाषध, M संकारि, S छुचारि, J(P) कुचार०, N कुमारिमिलि, U कुंवारिमिलि ।

८५ : J आदीशाळे, J नैच, P नयग, S वाप नरच, J सुज, S चज, M चनि, JU चरचाव, JN चरि, S चर, BJNPSU वले, U वाडि, N लिरी (for 1st चिली), KN वर, KS किर ।

८६ : (B)J कज (for चौ), JU कामिलि (for निज करि), JKU वे जाडे, N काढि, BPS संपत, BJU कीया, J मुच, U मुचि, S चामा, BN निलाडि, J छलाठ, S लिलाठ ।

८७ : B चिलि, P चौ संधि (तिलक), M ज, BS वंतौ, K चपड, BM छच, JK छमन, U छचनि, (N)P किसनि, BJNS माँग, P मव, K भावि कर, BJ भालियल, S भालियल ।

राठौड़ राज प्रियेराज गी कही ।

२५.

वाली किरि वाँकिया विश्वनी
चन्द्र रघी ताड़क चक ॥ ८८ ॥

इम कुम अन्धारो कुच स कचुकी
कवच सम्म काम कि कलह ।
मनु हरि आगमि मण्डे मण्डप
बन्धगा दीध कि बारिगह ॥ ८९ ॥

हरिगाथी करिठ अंतरीख छैती
विष्व रूप प्रगटी बहिरि ।
कल मोतियाँ सुसरि हरि कीरति
कराठसरी सरसती किरि ॥ ९० ॥

बाजूबंध बन्धे गोर बाज विज़
स्थाम पाट सोहना सिरी ।
मणिमै होँडि होँडलै मणिघर
किरि साखा सिरीखण्ड की ॥ ९१ ॥

८८ । B लोंसहरी, K झूमरी, S झूमरीया, K नयन, ALL चग, B विषष्वरि, MNS विषष्वर, B चु (for चि), K च, PU चलिक, J चक, KN करि, PS किरि, N विराजित, BJKMNSU चंद, B ताठक, N चाठक, S ताठिक, J चक ।

८९ । S स, JU कुंचकी, KNPU शंभु, B सभि, M संभ, PU कामि, BPSU च, J कलहि, BJKS मन, BKS चाँगै (for आगमि), N आगमि (ditto), U आगम, J मंडोल, NU मंडीयत, B मंडप मंडे, S मंडीका मंडे, J बारबहि, U बारबह ।

९० । B हरिगाथी, BJK चंद अंतरिष्व, M रिष्व, N अंतरित, KN बहिरि, MPSU बहरि, N बंठिरी, BS किरि, N करि, M करि ।

९१ । B बंधे, J बंधी, K बंधि, MN बंधे, U बंधीया, JKMNPU बाह, S बाहि, MU बै, J बैउलो (sic for दिलो), P आम, J सोर्वति, K सोभत, BJMNPU ली, K न की (! for चिरी), KNP भणिमय, BJKMS छौंड, J(K)N(S)U छौंडीकर, M छौंडलै, P छौंडिलर, BNP किरि, ALL छीर्वड, N करि (for की) ।

गजरा नवयहो प्रोचिदा प्रोचे
 वले वले विधि विधि वलित ।
 हसत नखिच वेधियौ हिमकरि
 अरथ कमलु वलि आवरित ॥ ६३ ॥

आरोपित हार घण्टौ थियौ अंतर
 ऊरस्यलु कुम्भस्यलु आञ ।
 सु जु मोती लहि न लहै सोभा
 रज तिगि सिरि नाखै गजराज ॥ ६४ ॥

धरिया सु उतारे नव तनु धारे
 कवि तै वाखागण किमच ।
 भूखण पुह्य पयोहर फलु भति
 वेलि गाच तौ पच वसच ॥ ६५ ॥

स्थामा कटि कटिमेखला समरपित
 क्रिसा अकु मापित करल ।
 भावोस्तुचक थिया कि भेला
 सिहरासि ग्रहगण सकल ॥ ६६ ॥

६३ : J(K)U नवयहो प्रुचीया पुचे, M प्रुचीया प्रुचे, KNPS वलय, S विष, MS वलती, BM इल, B लिधि, KMNPU नचच, S नवत, BP वेधायत, N वेदीयत, BU कि हिमकर, J हिमकिहिकर (,), KNS हिमकर, P ° किर, S कुवल, B आवरित, N आवरति, S आवरत .

६४ : BS आरोपत, BKNP अशच, B उरस्यलि, KNP उरस्यल, JMU उरस्यल, S उरस्यल, B कुम्भस्यलि, S कुम्भाशल, B चि, JKNS ज BK तिच, S रज भर तच, BM सिर .

६५ : NS च, BK नो, M नच, BKMNSU नन, MNP तिवि (for तै), BS किमति, M किमति, P किमिच, JKMPUSU पयोधर, N भति, K ताई (for तौ), P चो (ditto), S नै (ditto), U तु (ditto), M वसत, M inverts the order of st. ६४ and ६५ .

६६ : PU आमा, N समापित, PU समर्पित, BKM छमा, JU किमा, U अमि, M ° अूचहि, MS अचा, JKU छचा (for थिया), JK [कि], P चल, S चति (for तिच), KPU सिंहरासि, J ग्रहयह, K यचया .

चश्मे चामीकर तगा चंद्राखणि
सजि नूपुर घृष्णा सजि ।
पीला भमर किया पहराइत
कमल् तगा मकरन्द कर्जि ॥ ६७ ॥

दधि वीणि लियौ जाई वणतौ दीठौ
साखियात गुणमै समत ।
नासा अयि मुताहल् निहसति
भजति कि सुक मुखि भागवत ॥ ६८ ॥

मकरन्द तंबोल् कोकनद मुख मभि
दन्त किञ्चलक दुति दीपन्ति ।
करि इक बोड़ौ बले वाम करि
कीर सु तसु जाती क्रीडन्ति ॥ ६९ ॥

सिंगार करे मन कोधौ स्थामा
देवि तगा देहरा दिसि ।
होडि छग्नि चश्मे लामा हँस
मोती लगि पागही मिसि ॥ १०० ॥

६७। B(M) चंद्राखणि, S चंद्रानन, KM चम्भि, B नूपुरि, J दीली, JK पहिराइत, U पहराइति, M कंवल, S कुवल तणे ।

६८। KPU बीण, JU तार (for जार), N साखियाति गुणमय, BK शुभत, BJNS मोताहल, JS निहसति, JNS भजत, BKPSU सुष, B भागवति, M inserts here st. १०१.

६९। N कोकनदि, S नभि, BM कञ्जलिक, K कञ्जलिकि, N किञ्जलिकि, P किञ्जलक, BKNU द्युति, BMS चेक, JN चेक, P इकु, K बीजो, U बोडु, K कोरति (for कीर द्यु), B कि (for द्यु), BJ तस, S तन (for तद्यु), K कपरि (for जाती) ।

१००। M संगार, P सिंगार, K कीथ मन, M कोयो, P आम, KNP देवी, J देव, M देहरा, JKU चाँड, PSU छाँडि, N मोताहल, JS मोताहल (for जाती लभि), KNPS पानही ।

व्यन्नाम् नीलम्बर व्यवल् व्याभस्त्रा

व्यक्षि व्यक्षि नग नग उदित ।

जाये सदनि सदनि सञ्जोई

मदन दीपमाला मुदित ॥ १०१ ॥

किहि करगि कुमकमौ कुहुम किहि करि

किहि करि कुसुम कपूर करि ।

किहि करि पान व्यसगजौ किहि करि

धोति सखी किहि करगि धरि ॥ १०२ ॥

चकडोल् जगै इगि भाँति मुँ चाली

मति तै वाखाखा न मूँ ।

सखी समूह माहि इम स्थामा

सील व्यावस्त्र लाज सूँ ॥ १०३ ॥

व्याइस्यै जाइ साधि सु चडि चडि व्याधा

तुरी लाग ले ताकि तिम ।

सिलह माहि गम्काव संपेखी

जोध मुकुर प्रतिविन्द जिम ॥ १०४ ॥

१०१ : BKM व्यतरि, JU अपरि, K नीलांबर, J नीलंबरि, M व्यवला, उदिति, N दुदिन दुदिन, J संजोई, K संजोइ, P संजोईत, P सदनि सदनि जाये संजोई, B मुदिति, M मुदिति.

१०२ : KN किहि, M किहि, K करि, BJPSU किही करि, BK कुमकमौ, MPU कमकमौ, JK(M)U किहि करि कुहुम, KN किहि, M किहि, BJ किही, BKM¹धूप, JU धोति, N परिमल धोति, N करम, B धरि.

१०३ : (B)K(M)P चउडोल, J चुडोल, M रष, J रची, K रह (for रचि), KNPU माँचि, M मै (for इम), BP चामा, B चाविरित, K चाविरितु.

१०४ : BPU चाविस्तर, J चावस्त्र, N चावास्तर, M चावसी साखी, N हु साधि, U चाच, P सो, BJ चडि चडि, N संनि चडि, जगि जेटे, BKP लाक, BKMNPU माँहि, BU संवैशीषद, J संवैशीट, K चुरेष, M संवैष, N हुरैसी, J मुकुर, MU मुकुर.

पदमगि रखपाल् पाइदल् पाइक
 हळवलिया हळिया हसति ।
 गमे गमे मद गुडित गुडन्ता
 राज गिरोवर नाग गति ॥ १०५ ॥

अस वेगि वहै रथ वहै अन्तश्चित
 चालिया चैदागागि मग चाहि ।
 किरि वैकुण्ठ अजोध्यावासी
 मञ्जग करि सरथू नदि माहि ॥ १०६ ॥

पारस्प्रासाद सेन सम्पेखे
 जागि भयझ कि जलहरी ।
 भेह पाखती नखिचमाला
 भूमाला सङ्कारि घरी ॥ १०७ ॥

देवालै पैसि अभिका दरसे
 घणे भावि हिति प्रोति घणो ।
 हाथे पूजि कियौ हाथा लगि
 मन वज्जित पल् रुकमयी ॥ १०८ ॥

१०५ : BJNPU पदमगि, K ° मिष, J रिपाल, P रखपाल, BKMN चळवलिया, J चिलवलीवा, BM चिलिया, KN चालिया, BKMN गलित (for गुडित), K गिरोवर, P गिरोवर .

१०६ : BMN चचि, JKNPU चेग, JU चंतरित, NP चंतरीच, (J)U चदिया (for चालिया), BPS चंदारवि, M चंदाडिनि, KU चंद्राच, NP मगि, K करि, NP बिर, ALL except M अयोध्या°, BJKMU मंजन, P भंजचि, BMU भरे, K करद, B घरो, KM घरी (for घरथू), B दधि, P नद, BKU भाँधि .

१०७ : N प्रासादे, संपैषर, U संपूरे (for सम्पेखे), BJKM जाणे, N मयंक कि जाणे जलहरी, BJM जेर, BU पाखती, JKMN P नजाच°, U नजाच ची माला, BM खू°, K इ°, JKMN P सकर .

१०८ : J देवालि, KP देवालय, N परमे (for दरमे), M घणो (for °घो), BKNPU चित, J चति, BM पूजे, KN पूज, BKMNU चाच, BJKMU लग, BPU रखपाली, KN रक .

आकरसगा वसोकरणा उनमादक
 परठि ब्रविण सोखणा सर पच्छ ।
 चितवणि हसणि लसणि गति संकुचणि
 सुन्दरि हारि देझरा सच्छ ॥ १०६ ॥

मनपङ्कु थियौ सज्ज मेन मूरछित
 तह नह रही सम्पेखतै ।
 किरि नीयायौ तदि निकुटीचे
 मठ पूतली पाखाणमै ॥ ११० ॥

आयौ अस खेडि अरि मेन व्यतै
 प्रियमो गति आकास पथ ।
 चिमुवननाथ तगौ वेला तिगि
 रव सम्भली कि दोठ रथ ॥ १११ ॥

बलिर्वंधि समरथि रथि ले वैसाहो
 स्थामा कर साहे सुकरि ।

१०६ : BJK आकरण, NPU आकर्षण, J(M) उदमादिक, N उनमादिक परिठि, J चितवणि, N हसणि, NPU मन (for गति), U तह (ditto), JU संकुचणि, KU सुन्दर, NP दुवारि, U डार, JKNPU देझरा ।

१०७ : BKM मनपंग, J °पुंग, U मनपंग, BJMU अषा, K झाट, M घचि, J मेन सड, P तनु (for तह) नड, K कची (for रही), BM संपेखतै, J(U) संपेखति, J करि, KNP किरि, J नीयायू, P नीपार्हि, BM तहे, K येन (for तदि), N तदिहि, P तदही, BP निकुटी, J नीकुटीले, K निकुटीचे, NM निकुटी, U निकुटिचे ।

१०८ : BJKM असि, B एडि, JP पहे, N देह, BK मंडल (for सेव), J मंडलि, U येप, BJ चंतरि, K चंतर, N चंतरिहि, B इघमो, J प्रथम, K प्रथमी, N इघिमो, PU प्रथिमी, BK गति कि, U गति किवा, JP पथि, M धंक, विमवण, K तिष, U(M) तद, N रवि, J संभक्त क दीरण ।

राठोड़ राज प्रियेशान री कही ।

३१

वाहरि रे वाहरि कोइ क्वै वर
हरि हरिसाखी जाइ हरि ॥ ११२ ॥

समझत घबल सर साझलि समझलि
आलूदां ठाकुर अलल ।
पिंड बजरूप कि भेष पालटे
केसरिया ठाहे किगल ॥ ११३ ॥

लारोवरि अस चिचाम कि लिखिया
नह खरता नर वरै नर ।
माँखग चोरी न झवै माहव
महियासी न झवै महर ॥ ११४ ॥

ऊपड़ी रजी मभि असक अेहवौ
वातचक सिरि पत्र वसन्ति ।
निवै सहस नीसाण न सुणिजै
वरहासी नासी वाजन्ति ॥ ११५ ॥

१११। (J)MNPU बलिदंश, B समधि, MPU समध, JKN समरथ, U रथ, B ब्रह्माणी, U बद्धारे, JU आमा, P सामा, B करि, J साहि, K साथी, ALL बाचर, N चो (for रे), K बीरवर (for वर), N बाचर चोई वर बीर चर (!), BNP चरवाणी, J हिर, B बयो (for जार), K ले बयो (ditto).

११२। BK सांभलित, J संभलित, N संभलिर, BJK खमल, JK(U) सद (for सर), BK सांभलि, N पालठट, K डाये, N डविशा, BM कंगल, J कंगल, N किंगलि, U किंगल .

११३। JM लारोवरि, BKM लभि, NP लास, B चितरांस, BKMN निल, N चुर, B छाये, K चोवै .

११४। J जचंडी, J मधि, P महि (for मधि), NP लेहवड, JU चड, N चिर, J पंत, U पंति, J घुचीर, NPU तुचीर, JU वरिचासी, KNU नासा .

अलगी ही नैड़ी की ऊहमते
 देठालौ झचौ दला दुह ।
 वागी डेरवियां वाहक्के
 मारकुचे पेरिया सुह ॥ ११६ ॥

कठठी वे घटा करे कालाहणि
 समुहे आमहो सामुहै ।
 जोगणि आवै आङ्ग जागे
 वस्तै रत चेपुड़ी वहै ॥ ११७ ॥

हथनालि हवाइ कुहकवाणि ऊवि
 होइ बीहक गैगहण ।
 सिलहाँ ऊपरि लोह लोह सर
 मेह बुंद माहे महण ॥ ११८ ॥

कलकलिया कुन्न किरण कलि ऊकलि
 वसति विसिख विवरनित वाच ।

११६ । NP अलगा, JKPU नैड़ी, N नैड़ा, M नयडी, NP बीध, B उप्रवते, M उपरमते, JPU औप्रमते, K उप्रमत, N उप्रमते, J डेठालौ, U दीठालू, M [देवा]के डवा, BK थयो (for ऊचौ), JNU झच, K दले, BKN दुङ्ग, J बांग, NU बागा, B देवरीये, J डेरवीच, N देवरीया, JU मारकुचे, K मारगवे, J पेरिया, P फोरिया ।

११७ । JMP घडा, BK कठी करि आणी घटा कालाहणि आमहौ, JKN(PU) आम्हो, M भंसुची, J ऊविष, NPU जोगिषि, BKMN आवी, P विचिषी (for वरसै), K रघत, P चति, J चेपुडे, U चेपकूर, M वडी ।

११८ । N उविनालि, P झुवाष, BK होइच, M चोच, N चोवर, J झेजहच, U बचोजहच, J चिलह ऊपरा, BK(M)N चिलह लोच ऊपरि, (M चैरे), JPU फिरि, K नैष, JU माची ।

घडि घडि घडकि धार धारुचल
सिहरि सिहरि समरदै सिलाउ ॥ ११६ ॥

कंपिया उर काइरां असुभकारियौ
गाँवति नीसागे गडडै ।
ऊजलिया धारां ऊवडियौ
परनाले जल रुहिर पडै ॥ १२० ॥

चौटियाली कूरै चौसठि चाचरि
ब्रू ठलियै ऊकसै घड़ ।
अनेत ऊनै सिसुपाल औभडै
भड़ मातौ माडियौ भड़ ॥ १२१ ॥

रिण अड्कियि तेणि रुहिर रलतलिया
घणा हाथ झूँ पडै घणा ।
ऊधा पन बुद्बुद जल आकिति
तरि चालै जोगणी तणा ॥ १२२ ॥

११८। N कुनि, BM किरणि, JU कलिनि कलि, K कलिया (for ऊकलि),
B वरचल, JK(M)U वरजिल, N वरपिल, BKN विचेष, J घड़ घड
घडकी, BK घडकि (for घडकि), J घडरि, KN फिर, M बेचर,
BKM संबरचि, J संसरवि, U संसर, BJKM सक्षात् ।

११९। BJK कांपिया, BJMNU कावरां, K कावर, BKU गाजवे, J गाजवे,
N आगवे, P आजिवे, J(K) गढ़बढ़र, N गुड़बढ़र, PU आरा, B
चौषडीयो, J ऊचडीयउ, K ऊपडीयो ।

१२१। J चोटडीयाल्यु, P चोटडीयाल्लिं, U चउटडीयाल्यु, J छूंदि, N खडि
(for खू), BP ढलीछे, J ढलीर, N लीयद, U पडीयर (for ढलिये),
BM चसिपाल, K चिचू, BU चोभडां, J ऊभडां, M ऊबडे, BM
लानो (for मानो), N माते, P मातर, J मंडीयउ ।

१२५। BK रख, U रिचि, KN चंगल चेल, M रक्षतलीयो, N रक्षतलिया, P
रक्षतलीया तेष रविर चंगल रख, B बलै, JMNU घले, BK चाचि,
JNU घडै, J उधे, U जल बुदांबुदा, KM जल बुदधुद, (N)PU
चाकलि, BM चाकलि, MN तिरि, JU चाले, (N)P चाला, M
चालीया, BJNP(U) ओमियी ।

बेली तदि बलिभद्र बापूकारै
 सच सावतो अजे लगि साथ ।
 चूठे वाहवियै आ वेला
 हल जीपिस्यै जु वाहविसि हाथ ॥ १२३ ॥

विसरियाँ विसर जस बीज बीजिजै
 खारी हालाहली खलाह ।
 चूठे कन्द मूल जड़ चूठे
 हलधर को वाहतो हलाह ॥ १२४ ॥

घटि घटि घण घाउ घाइ घाइ रत घण
 ऊंच हिन्द ऊहलै अति ।
 पिडि नीपनौ कि खेत्र प्रवालो
 सिरा हंस नीसरै सति ॥ १२५ ॥

बल्देव महाबल तासु मुत्रावलि
 पिडि पहरनौ नवी परि ।

१२३। M बलिभद्र नदि येली, KP बलिभद्र, B(J) बलिभद्रि, BJKU बापूकारै, P रीया, PU मृज, NP सावता, BJU अजी, BM लग, J वाहवीर [आ], U लां येली, J रव (for रल), NP जीपिसर, J ज, K सो (for जु), N जउ, B वाहमे, J(N) वाहमट, KM वाहसी, PU वाहिसरै.

१२४। (J)U विसरिया बीज जस बीजियै, P विसरी वार जस बीज बीजिजै, N जस बीजे बीजियाँ, M बीजिह (for बीजिजै), U वरी, N वालाहल, P वालाहल, BJK(M)U वली, N सुड (for शुल), K जल चोडे, J चूढि, M चड़है (!), U रां (for राँ), BJKPU वचन, JK(M)U वलां.

१२५। J reads the first line as follows: नीर रक्त वलहसीया नीसंक, K घाट (for घाउ), BJU ऊंच, N ऊंची, BM लंद, JU ऊंच, K ऊंच, K चूच, BN पिडि, M नीपनू, U चेव, KM चव (for चनि).

विजडा सुहे वेडतै बलिभदि
सिरौ यज्ञ कीधा समरि ॥ १२६ ॥

रिग गाहटतै शमि [खलि*] खलौ रिग
चिर निज चरण सु मेठि यिथा ।
फिरि चडियै सङ्घार फेरता
केकार्णी पाइ सुगच्छ किया ॥ १२७ ॥

कग व्येक लिया किया व्येक कणकग
भर खच्छ भज्जियौ भिड़ ।
बलिभद खलै खलौ सिरि वैठी
चारौ पल् योधरो चिड़ ॥ १२८ ॥

समिख्या सूं बलिभदि लोह साहियै
वडपरि ऊङ्गतै विश्विधि ।
मलाभली सति तोनि भज्जिया
जरासेन सिसुपाल् चुधि ॥ १२९ ॥

१२६। JU नाम, NU भुजां बलि, B पिड, N पिड, KNP पहरतद, JP विजडां, N बडतद, P वेडते, JU वेडीया, BJU वच्छ, ALL °भद, BJKN चिरा, J सवरि, M omits this stanza.

१२७। JKNU राम, ALL [चलि], K रच, P रचि (for 2nd रिग), J चिर,
N निष्पत्ता (for निज चरण), BKMPU च, J मेठ, KNP मेठि,
KU यथा, J फरि, K चिर, N फर, J चिंधार, KNP सङ्घार, J
फेरतर, K फिरता, U फेरता, KNP पार, BM omit this stanza.

१२८। JKU वच लोधा व्येक (व्येक), M वच लोधा व्येक, N व्येक, J भार, KN
भज्जिया, P भंजीड, N भद, M भिडि, BKNPU वच्छभद, JKU
वच्छ (for वच्छ), M वच्छ वच्छ, KMN चिर, N बाहद (for वेडी), K
स्ट्रवचो, N गिरिधयो, M चिडि, N चडि, J places this stanza
between st. १२६ and st. १२९.

१२९। J सुधरां, U चधरां (for चरिचो), KP वच्छ, ALL °भद, J चाहरै,
K साहीयो, KN बडकिरि, M °द्वर, PU चहजीये, JU विश्वद,
MNP विश्वध, BK भलामला, KN चच, M चच (for चति), B तोईज,
J तोज, K तटज, M तोहीज, N तोहिज, KMN भाजा, B जरासंधि,
KM जरासिधि, BK चिष्पाल, M चचि°, J चुइ .

आडोच्चिं येकाएक आपडे
वाम्हौ येम रुकमणी वीर ।
अबला लेइ घणी सुँइ आयौ
आयौ झुँ पग माँडि अहीर ॥ १३० ॥

विळकुलियौ वदनि जेम वाकास्तौ
सङ्कुहि घनुख पुणाच सर सन्धि ।
क्रिसन रुकम आउध हेदगा कजि
बेलखि अणी मूठि छिठ बन्धि ॥ १३१ ॥

रुकमझौ पेखि तपत आरणि रणि
पेखि रुकमणी जल प्रसन ।
तगु लोहार वाम कर निय तगु
माहवि किउ सौंडसी मन ॥ १३२ ॥

सगपण ची सनसि रुकमणी सन्निधि
अगमारिवा तगौ आलोजि ।
अ अविधात नु आउधि आउध
सजै रुकम हरि हेदै सोजि ॥ १३३ ॥

१३० : B आडोच्च, NP आडोच्चिं, B येकाएक, BP वाइर, K वामीर, MNJ(U) वामिशी, K ये, U येक (for येम), BJP रुकमणी, NU रुकमिषी, K जीै, N जमज रणि (for आयौ झुँ) .

१३१ : N विळकुलियौ, P °लीज, BJKNP वदन, BKM वाकारे, (J)U वाकारिच, P °रीयच, M नीव याचि (for सङ्कुहि), B पिष्ट, K पष्टच, N पिष्टच, JKU लसन, M लण, N किसन, JKMNPK आषुध, U लसन रुकम हेदग आषुधि करि, JNP वेलप, MU वेलक, P रुठ, B दिजि, J दित, K हाडि, NPU हव .

१३२ : M तपति, ALL आरण, BKN रण, MU रिण, P रणि, JP रण, U रुकमिषी, M तणो, P तष्टच, U तनु (for 1st तणु), U करि, J तष्ट, M तन (for 2nd तणु), JMU साहव, MU कीयौ .

१३३ : BJKMP यवण, BJKP रुकमणी, NU रुकमिषी, BN सांनिधि, K सांनिध, M सन्धि, KM तणो, N तष्टच, JKMU आलोज, N आषि-

निशाउध कियौ तदि सोनानामी
केस उतारि विस्थप कियौ ।
हिंगियै जीव तु जीव हिंगियै
हरि हरिगाखी पेहिं हियै ॥ १३४ ॥

अनुज चे उचित अयन इम आखै
दुसट सासना भली दई ।
वहिनि जासु पासै वैसारी
भलौ काम किउ भला भई ॥ १३५ ॥

सुसमित सुनमित निज वदन सुब्रीडित
एुंडरीकाख थिया प्रसन ।
प्रथम अयन आवेस पालिवा
मिरिगाखी शखिवा मन ॥ १३६ ॥

कित करण अकरण अन्नथा करण
सगले ही थोके ससमत्य ।

आब, U अवैयात, K जो, B(K)N आवधि आवध, J(N) आवृष्टि
आवृष्ट, M सर्फ, JKMU सोज .

१३४। BM निरचावध, JN निरचावृष्ट, P निरचावध, K कीध, BKMN
तद, JPU [तदि], BN देन (for सोज), JNPU जातारि, JU हिंदीर,
M हिंगियै, JKMNPU जीव (for जीवि), K जो, BJNPU जाँडिवध,
B दु चरि, K सो छरि, MN जापि (for पेहि).

१३५। U अनुजन (for अनुज), BK अयन ईप कहै अनुज चे अनुचित, U दुर,
JU बासना, BKM ताम (for भलौ), JK वहिन, BJK आस, BK
वैसारी, (BM)NU जीवच, K भलौ कीयो म कीयो भलौ भई, BM(N)
भलौ (for भला).

१३६। K सुसमिति, N सुनमिति, U सुसमिति, M सुलजति सुमति, BJ चबो^०,
KP संब्रीडित, MU छुब्रीडित, B(MN) P एुंडरीकाख, J° काख, K
युंडरीक, U आख, B थीच, J थीच, K थाच, N थबो, M कीयो
(for थिया), BP प्रसङ्ग, BP आदेष, KMN आरेष, BMN ब्रवनवर्षी,
J ब्रवनार्षिपि, K स्वर्गनवी, P स्वर्गनवी, U स्वर्गनवी.

हालिया जा इलगाया हँता
हरि सालै सिरि थापे हत्य ॥ १३७ ॥

परदल पिणि जीपि पदमणी परगे
सचु सिरि अधिक वावरे सार ।
वहतै कटकि माहि वादोवदि
वाधया लागा वधाइहार ॥ १३८ ॥

यह काज भूलि ग्या यहि यहि यहगति
पूछन्ति चिन्ता पड़ो ।
मनि अरपण कीधे हरि मारगि
चाहै प्रज चोटे चड़ो ॥ १३९ ॥

देखताँ प्रथिक उतामला दीठा
भासियामा उरि उठी भल ।

१३० । JKNPU छन, JM मकरण (for चक^०), B अनिशाई, J मन्यथा, KPU अन्यथा, M अनिशा, BKM करण, N कीशा अन्यथा (for अन्यथा करण), B चिविले, J समव्य, MP समव्य, U समरथ, B आस्तीयो, PU जार, BK जिके (for जा), BK लगाया (for इल^०), N रहगा, PU अलगाया, JNP साला, J आपी, BKU आपि, B हरि, K हाचि.

१३१ । MU पिणि, BKU जीनि, (J)PU बषमियो, N बकमियो (for पदमणी), BM read the second line as follows: आणंद जमै झका चेकार, and J as follows: आणंद रोक यथा चेकार, JKM कठक, K साढे, B महा (for माहि), JU तर वेळा (for वादोवदि), JU वधाइहार, U places this stanza between st. १३५ and st. १३६.

१३२ । B पिच, JKNPU मृष, BKU काजि, BKM जा, JN यरि मरि, U स्टचे स्टचे, BK मृषमति मृहि मरि, BJKU मन, N आपव, P आपव, U आपव, K(P) कीधो, M कीधा, BKP मारग, K चका, NP आठद, N चड़ी.

स्टॉड राज प्रिथीराज री कहो ।

३६

नील डाल करि देखि निलामा
कुमसचली वासी कमल ॥ १४० ॥

मुग्गि आगम नगर सह साऊजम
रुकमणि किसन वधावगा रेस ।
लहरित लिये जागि लहरीश्व
राका दिन दरसग्गि राकेस ॥ १४१ ॥

वधाउवाँ यिहे यिहे पुरवासी
दलिद तगौं दीधौं दलिद ।
ऊङ्गव ऊआ अखित ऊङ्गलिया
हरी दोब केसर हलिद ॥ १४२ ॥

नर मारगि एक एक मगि नारी
कमिया अति ऊआह करेत ।
चङ्गमाल हरि वयर आपिया
वाहाँ तिकरि पसारी वेत ॥ १४३ ॥

१४० । B देष्वे, KMP हेष्वा, N देष्वां, N पंचक, BKM पषि पषिक, B उतावलि, K उतावला, M उतावली दीठो, JU दुरा पषि पषिक उतामल (°लि) हेषे, JKMN लर, BKMN P नीली, J ढाळ्य, B तिषि, K तिष (for देषि), ALL नीलाचा, K कुमसचल, M कुमसचली, N पासरू (rel. for वासी).

१४१ । B आबमि, BKMNP लयर, BN सु चड, B मुकजम, N सङ्गजुम, BJU दृष्मिणि, BU क्लमन, JKNP किसन, M क्लम, U वधामव, BPU रेसि, BM लहरी, K लहरि, N लहर, P लहिरिच, J लीद, N जाणे, KMP दिन, MP दरसण, B राकेचि.

१४२ । M वाधाच, N वाधाचा, BK मर्हे मर्हां, J मर्हा मर्हे, NPU मर्हे मर्हे, B पुरवासीयद, MN पुरवासीये, NP दलिद, K तगै, JU दिचा (for तगौं), BJMP दीङ्गव, U दीधू, P दलिद, K ऊवव, JM आचंद (for ऊङ्गव), J छड, KU छया, MN छवा, P छचा, BKNU केमरि, KPU छलइ.

१४३ । JKU मारग, P मारगे, N एक एक, JKU मम, P मारगि, BP कमिचां, NP नाढु (for अति), N करेत, J अंकमालि, BN लयरि, N आविषा, BK तकरि, J निकिरि, P तिकरि, JNPU पसारट.

वीजलि दुति दंड मोती के वरिखा
 झालसिके लागा भड़गा ।
 क्वच अकास क्षेम घौकायौ
 चल आयौ किरि वरग चगा ॥ १४३ ॥

मुकुर्मै प्रौलि प्रौलिमै मारग
 मारग सुरंग अबोरमई ।
 पुरि हरि सेन क्षेम पैसार्हौ
 नीरोवरि प्रविसन्ति नई ॥ १४४ ॥

धवलहरे धवल् दियै जस धवलित
 धगा नागर देखे सधगा ।
 सकिसल् सबल् सदल् सिरि सामल्
 पुहप बूँद लागी पड़गा ॥ १४५ ॥

जीपे सिसुपाल् जहासिंधु जीपे
 आयौ गिहि आशती उतारि ।
 देखे मुख वसुदेव देवको
 वार वार वारै पै वारि ॥ १४६ ॥

१४३ : BMU वीजलि, J वीजल्ल, K वीजल, U दुति, B दंड, K मोती (for मोती के), BKN आकास, JPU आकाश, BJNU अवलाशउ, M अवि०, U आया, BKMNPK करि ।

१४४ : BKMU सुकर०, BKMN प्रोलि, JU प्रोलि, JN मारगि, B अबोरमै, K अब, JMNPU अह, M पुर, BKM परसारो, J पैसारउ, NPU परसारउ, M नीरोवरि, J प्रविसन्ति, N परसन्ति, P परसन्ति, B नै, K नव, JMNPU नह ।

१४५ : JM धमल०, B असि, BM धमसित, BJKMU धच, BJM नामरि, J पैपह, NP देखे (for देखे), BJKM सुषष, K सकुरल. J सदल सबल, BMN चिर ।

१४६ : BJ(N) अवि जीपे, K अवि जीपि, U शवि जीपे, P अवि (for जीपे), BKM सचिपाल, BJU जरासिचि, BN [जीपे], K जीपे, B आये, JKU आया, BKNU अहि, J सह, P सहे, B उचारि, J आर, NPU उचारउ, B दीये (sic! for पै), N पष ।

विधि सहित वधावे वाजिच वावे
मिन मिन अभिन वाजि मुखि भाखि ।
करै भगति राजान किसन चो
राजसमगि रुकमगि गिहि राखि ॥ ३४८ ॥

दैवग्य तेड़ि वसुदेव देवको
पहिलौ ई पूँछे प्रसन ।
दियौ लगान जोलिख घंथ देखे
कदि परगौ रुकमगि किसन ॥ ३४९ ॥

बेदोगत धरम विचारि बेदविद
कम्पित चित लागा कहगा ।
हेकग्नि सुचो सरिस किम होवै
एनह एनह पाणिगरहगा ॥ ३५० ॥

निश्चे ततकाल चिकाल निदरसी
करि निश्चे लागा कहगा ।

३४८ । B संचिति, N वधावर, M वावे, N वावर, KPU भिन्न, N भिन्न, K अभिनव, NP [अभिन], K [वाखि], NP वाषि वाषि, KMNU सुष, B छसव, JK छसन, MU छण, N छच, M की (for ची), B अधिमिति, J अषमवि, U रुकमवि, BP मृचि, J यच, KNU मृच, M चिह.

३४९ । BK दैवगति, J दैवगन, M दैवगवि, PU देवज, U पचिल्ल, JU [ई] M ची, J पूढद चे, P पूढी, BKU कीधउ चे, M ची, U ओलिष, N देवद, BM चर, JPU काँ (for कदि), BP बधमवी, J बधमवि, KN बुकमवी, U बुकमवि, BKU छसन, NP किसन .

३५० । KN बेदोगति, M बेदोल, J धर्म, JKNP विचार, BMN बेदविन, JP बेदवित, K बेदवित, J बेकिचि, M अकिचि, K उची, N चीय, P ची ची (for चुची), K सरच, N सरिसच, P चुँ (for किस), JKNPU सुनः पुनः, ALL पाणिगरहग.

सगले दोख विवर्जित साहौ
झैतौ जई झैयौ हरण ॥ १५१ ॥

वसुदेव देवकी सूं ब्राह्मणे
कहौ परस्पर बेम कहि ।
जहैयौ हरणि हथलेवौ हैयौ
सेम संसकार झइ सहि ॥ १५२ ॥

विष मूरति वेद इतनमै वेदी
वंस बाह अरजुनमै वेह ।
अरणी अग्नि अग्नमै इन्धना
बाऊति द्वित वगसार अहेह ॥ १५३ ॥

पक्षिम दिसि पूठि पूर्व मुख पर्थित
पर्थित ऊपरि आतपत्र ।
मधुपरिकादि संसकार मणित
ची वर वै वैसाकि तच ॥ १५४ ॥

१५१ : M निदरये, N किरि, BK कवि (for करि), JNPU निरवय, K वितरण (!), BK करण (for कहण), N सिगले, B दीषि, JU जदि, M जे, JP झउ, M झो .

१५२ : N प्रतर (for सूं), B कडे, K कहि, N कहीउ, P कहीयउ, U कही
कह (for कही), N परस्पर, J झट, KP झयउ, M झये (for झये),
JMU चरण, JP झउ, M झो, BJMU सेष, K सेष, K संखार,
M सहसकार, (B)N करण (for झट), P कउ (ditto), J(M)U झवट (ditto), K दिवट (ditto).

१५३ : NPU रतनवय, BJK बाह, NU बंश, U बाह, B अरिज्जवय, M
अरजनमै, N अरजुनमय, P अरजनमय बेहि, U अवल (for अजनि),
B हृति, J प्रत, KNPU हृत, JKNU चनसार .

१५४ : B पर्थिम, J पर्थिम, M दिसि, U दिगि, KU पठ, JMP पठ पर्थित,
N पठ अपि (for 2nd पर्थित), M अचपत्र, BKM मधुपर, NPU
मधुपर्कादि, BJNPU सहसकार, N मंड, P मांडे, BK [वे], J वैसारि,
K(N) वैसाकीया .

शाठोड़ राज प्रियोराज री कही ।

४३

आरोपित आंखि सह इसि आननि
गरमि उदधि सति महे यहोत ।
चाहे मुख अङ्गलि ओटे चढि
गावै मुखि मङ्गल् करि गीत ॥ १५५ ॥

आगलै चिया प्री चौथै आरंभि
फेरा चिलह इसि भाँति फिरि ।
कर साकुसट यहगा कर सूं करि
करी कमल् चम्पियौ किरि ॥ १५६ ॥

पधरावि चिया वामै प्रभगावे
वाच परसपर जया विधि ।
लाधी वेला मांगी लाधी
निगम पाठके नवै निधि ॥ १५७ ॥

दूलह झइ चागै पाहै दुलहगि
दीना कम सूराहर दिसि ।
झैंडि चौरी हथलेवै कृटे
मन बन्धे अच्छला मिसि ॥ १५८ ॥

१५१) M आरोपिति, J आंखि, BK आगल, BJKMU बरम,
NPU मच्छ, BJKNPU महीन, J चाहि शूष, M सूष (for सुच),
B(M) आंखणि, J चंखण, K आंखण, N आंखणद, P आंखिचि, (B)KNP
चोठा, J उटे चढि, U मुष, PU किरि ।

१५२) BKN आगलि, J आगली, U आगद, BKU चिया (for चिया), JN
प्रिय, U ची (for प्री), K चोशो आरंभ, U चौथि आरंभी, J चिलह,
N चिलहद, J इष, U फिरद, BK संगुह, JNU चोगुह, B थों, BK
कर (for करि), N(P) कमल करी, U चंपनज, N करि ।

१५३) BJK पधरावी, JKMU चो, P प्रभगावी, N पधरावर (for प्रभ^०),
KU परसपर, BKPU चया, J यक (for जया), NP माँस लोधी,
BKNU जवे ।

१५४) J आगद झट पाहि, M आगै झटा नसै, K मोंखचर, J दिसा, U दिली,
K झांडि, M चंखटी, KM(N)U चयलेवै बूढ़ी, P हयलेवा बूढ़ी, B
बांधे, M चाषा, N चंधर, MN चंचला, J निसा ।

चामै जाइ आलि केलियिह अन्तरि
करि अङ्गुण मारजण करेण।
सेव विद्याजि खोर सावर सजि
फूल विद्याजि सजे तसु फेण ॥ १५६ ॥

चाभा चिच रचित तेगि रंगि अनि अनि
मणि दीपक करि सूध मणि।
माँडि रहे चन्द्रवा तमै मिसि
फण सहसे इ सहसफणि ॥ १५७ ॥

मंदिरन्तरि किया खिणन्तरि मिलिवा
विचिवे सखिवे समावित।
कीधै तिगि बीवाह संसक्रित
करण सुतण रति संसक्रित ॥ १५८ ॥

सङ्कुडित समसमा सम्ब्या समयै
रति वज्जति रकमणि रमणि।
पर्विक वधु द्रिठि पङ्क पङ्कियाँ
कमल पञ्च सूरिज किरणि ॥ १५९ ॥

१५६। U आमलि, B °मृदि, JKNPU °मृद, B अंडवि, KP मारजन, B
मेण, ALL विद्याज, U चक्षि, J मृजि (for चक्षि), KM चक्षे, K चक्षु.

१५७। KNP तेष, BJK चज, N चिपि (for करि), BJMU मष, N मंडि,
B चंद्रवा, M चांडवा, U फणि, BM चौ, BJKM °पण .

१५८। B मंदरि अंतरि, J मंदिरन्तरि, (M)N मंदिरचंतर, M चिकंतरि, N
चक्षंतर, BMU चिक्षवा, KNPУ चमाहन, M कीषो, NP बीच, B
लवि, K लिष, N लिष, (J)NPU संसक्षन, K संसक्ष, M चहसक्रित,
B चुतिवि, K चुतिष, M चुतवि, NP चुतणु .

१५९। N(P) संकुचित, J मंस्या, JNPU समयै, BKMNU वंशित, J वंशर,
P वंशिति, BJU वरमणि, ALL रमण, J इठि, KNPU इठि, M
दोठो, KN यंचिया, BJKNPУ किरण .

पति अति आतुर त्रिया मुक्त येखग
निसा तणी मुख दीठ निठ ।
चन्द्र किरण कुलटा सुनिसाचर
इवडित अभिसारिका निठ ॥ १६३ ॥

अनि पंखि वन्ये चक्रवाक असन्ये
निसि सन्ये इम अहो निसि ।
कामगि कामि तगी कामागनि
मन लाया दीपकां मिसि ॥ १६४ ॥

अभी सङ्ग सखिये प्रसंसिता अति
कितारधी प्री मिलगा कित ।
अटति सेज दार वीचि आज्जटि
सुति दे हरि घरि समाचित ॥ १६५ ॥

हंसागति तणी आतुर आ हरि सूं
वाधाकथा जेही वहे ।
सूंधावसि अनै नेउर सदि
क्रमि आगै आगमन कहे ॥ १६६ ॥

१६७ । B दंपति (for धनि), BM चीय, P ची, ALL मुव (for मुख), BPU देवत (for देवे), K दीडी, B निठि, BKN चंद, B किरणि, J इवड क, M इवडनि, U इविड कि, KN हटि, P हठ ।

१६८ । B इन, NU अन, BJMU एंय, (B)JNPU एंधट, B चक्रवाक, (B)JNPU असंधट, B भैसि, KM नेमे, JNP संधट, B संधि, JM [इम], K कामिच, MNPU कामिचि, ALL कामियां (for कामि), BJKM लया, M कामाविनि, N °विचि, BPU लीया, P दीपका ।

१६९ । BM मह, JK भवि, KN अत, J इति, JU लतारथा, M लतारथ, BJM विथ, K प्रीय, U प्रिय, BMNPU लत, JK लता, B अठत, M अठित, BU हारि, M हारि, ALL विचि, BM आविचि, ALL युति, J घरि घरि दे, BNPU समाचित, J °विता, K °इता, M °चुति ।

१७० । BKM रंगवय, KM लया, KMU यंया, NP लीया, B चौ, N वाधाक आये ची, B जावी, KM जिही, J जीही, K बडेक, P वहे वहस, K

अवलम्बि सखो कर पगि पगि ऊभो
रहती मद वहती रमणि ।
लाज लोह लड्के लगावे
गै जिम आणी गौगमणि ॥ १६७ ॥

देहली घसति हरि जेहडि दीठी
आणंद को ऊपनौ उमाय ।
तिणि आप ही करायी आदर
ऊभा करि रोमासू आप ॥ १६८ ॥

विहि मिलो घडी जाई घगूं वाहता
घण दीहा अन्तरै घरि ।
अहमाल आपे हरि आपणि
पधरावो ची सेज परि ॥ १६९ ॥

चति प्रेरित रुपि चाँखियां अचिपत
माहव जदिचपि चिपत मन ।
वार वार तिम करै विलोकन
घण मुख जेही रुद्ध धन ॥ १७० ॥

मांधाराम, N चंधार, JKMNP वाच, BJP नूपुर, JMNPU चद,
BJMNP जम, N आबलि, K आजमि आजम कलिच, BJM आजम,
N कहर.

१६१ : B चंविलंब, K अविलंबित, P चंविलंबि, U आलंबि, BM करि, B
नदि, J वहता, छांमरे, B लगावे, JU लगावे, KNPU गच, J अच,
BKNPU अचामणि .

१६२ : JKM धचत, BU जेहरि, J जेहनि, P आनंद, K खोइ, B कोईच
चयो, N कोहि चयच, P को कु चयच, J को कु झच, BKMN चमाय,
K तिष ची, MU तिष, NP आपे, K [री], P इ, J कराया चक्का,
J किरि, B रामाची, KM रोमांच .

१६३ : BM चहि, JU चह, P मिलच JU घडी मिली, KN वांछला, BK
घणा, JU घणां दोहा, KM दोह, U आंतरे, BJK आंपच, J चेकु .

१६४ : MP प्रेरनि, JKMNP रुप, K आंपि जो, B चंचिपति, N अतिपति,
B जदिपि, JKNPU अचपि, M अचपि, BNP चिपति, KM चिपति

राठौड़ राज प्रियोराज री कही ।

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आत्राति जाति पट चूंचट अन्तरि
मेलुग बेक करणा अमलो ।
मन दम्पती कटाक्षि दूति मै
निय मन सूज कटाक्षि नलो ॥ १७१ ॥

वर नारि नेच विज वदन विलासा
जागियौ अंतहकरण जई ।
हसि हसि भूहे हेक हेक ऊइ
यिह वाहिरि सहचरी गई ॥ १७२ ॥

बेकन्ति उचित क्रीड़ा चौ आसंभ
दीठौ सु न किहि देवि दुजि ।
अदिट असुत किम कहणौ आवै
सुख ते जाणगाहार सुजि ॥ १७३ ॥

पति पवनि प्राद्यित ची तच निपतति
सुस्त अन्ति केहवी सिरी ।

P लिंग (for लिन), B विलोक्य, NP धरि, K लेचो, N लेचा, P लेचा, U जीडा, K धर (for धन) .

१७१) JK(M)NPU आशनि शाति, K अंतर, (B)NP मिलिए, K लेचै (for मेलुग), K अमिलो, BJK दंपति, J कटाक्षि, KMNPU कटाच, JN दूत, B मनि सूज, N inverts the order of st. १७१ and st. १७२ .

१७२) BJK विलासी, M विलासित, JN अंतहकरण, J(NP)U सूजा, K चूंच, B चोट, J चोट, JKNPU सूज, BJP वाहिरि, KMN वाहिरि .

१७३) JU बेकन्ति, (K)M अंकन्ति, N दीठै, PU दीठ, J किहि, P कषि, K किं, B क्वों (for किहि), JKMNPUS देव, JPU दुज, BN अदीद, M अदिट, BKPU असुत, (M)N अमिलो, M कहणौ, U जाणगाहार, JP तर, M ते, JKNPU सूज .

गजेन्द्र क्रीडता सु व्याकुलगति
नीरासयै परि कमलिनी ॥ १७४ ॥

कोई मधि माणिक हीरा कुन्दण
मिलिया काशीगर मयग ।
स्थामा तये जिलाटि सोहिया
कुहम बिन्दु प्रसेद कण ॥ १७५ ॥

ची वदनि पोतता चिति व्याकुलता
हिये ध्रगधगी सेद झह ।
धरि चखु लाज पगे नेउर धुनि
करे निवासग कणठ कुह ॥ १७६ ॥

तिगि ताजि सखी गलि स्थामा तेहो
मिली भमर वाराजु महि ।
वलि ऊभी थैं घणा घाति वल
लता केलि अविलम्ब लहिं ॥ १७७ ॥

१७८ : BKNPU पदन, JM पदव, BK पारचित, M पारचित, BN चीथ,
M तत, BZN चिपनित, JKU चंत, J केवहो, BJMNPU चो, K
वनी (for चिरो), M चंजिंद, BM क्रीडता, JNPU क्रीडित, BKM
[इ], JNPU च, NPU चिवाकुल^३, BK चिति चितित, J कि चिचित,
M चिर चितित (for स व्याकुलगति), BJKM नीरासर, NP(U)
नीरासय, J कमलिनी ।

१७९ : M छोधो, N चिति (for मधि), (K)P मिलियउ, M मिलिये, BJ
सामा, N तपच, J लक्षाठ, KMP लिलाठ, N निलाठ, U लक्षाटि,
N चोहर, J झह, BK कुकुं बिंद ।

१८० : ALL वदन, JKNPU चित, M चित, JK व्याकुलिना, J चोर,
KNPU चीथट, K धरघटी, M डरइटी, JU झव, K झर, M झव
(for झह), M धर चिति, JU चव, M कंदि कजव, B omits this
stanza. M places it after st. १७५.

१८१ : K तिथ, KNU लाल, B सामा, M भवर, BK भाराज, MP भाराज,
U चो, K चालौ, J चाल (for चाति), N चाति चवा बलि, JMNPU
चवलंब, KU अविलम्बि ।

पुनरपि पधरावी कन्है प्राणपति
सहित लाज मे प्रेति सा ।
मुगत केस तूटी मुगतावलि
केस कूटी कुह घण्टका ॥ १७८ ॥

सुखि जाथे केलि स्यामि स्यामा संगि
सखिचे मनरखिचे संघट ।
चौकि चौकि ऊपरि चिचसाली
जइ रहियौ कहकहाहट ॥ १७९ ॥

राता तत चिन्ता रत चिन्ता रत
गिरि कन्दरि घरि बिन्हे गण ।
निदावसि जग बोझ महानिसि
जामिचे कामिचे जागरण ॥ १८० ॥

लिखमीवर हरखि निगरभर लागी
आयु रथगि चूटन्ति इम ।
ब्रीडाप्रिय पोकारि किरीटी
जीवितप्रिय घडियाल जिम ॥ १८१ ॥

(१८२) NP पधरावे, BKMNPL भय, J भयर, M प्रीत, J सा, K चका (for सा), JK सुखति, BJKP तूटी, U कूटी (for तूटी), K चर (for चर), P कूटी (for तूटी), BK चुद, P बिन्ह.

(१८३) ALL शुष, M जाथी, BJK स्याम (for यनि), NP सामि, B चुक चुक, J चुक चौक, K चौक चौक, U चुक चौक, B चोय

(१८४) BNP(M) राता तति चिन्ता रति राता, U राता तत भर चिन्ता रत राता, K कंदर घर, J बिड, NPU बिन्हे, N बिष, K चर (for चर), BJP चैस, K अदि, N चैस, J उचि (for ओड़), B चियो (ditto), KM. चयो (ditto).

(१८५) NP जाथमी, U जाथमी, JK चरव, BM निगरभरि, BJK(M) चाव, KMU रथव, BK तूटन्ति, J चूटन्ति, M तुडतो, BJK प्री, BJKMN पोकार, BM जीवत, JK यो, P घडियालि.

गत प्रभा यियौ ससि रुचिं गलृत्ती
वर मन्दा सति वदन वरि ।
दोषक परजलतौ इ न दोषै
नामपरिम सूरतनि नरि ॥ १८२ ॥

मेली तदि सात्रि सुरमण कोक मनि
रमण कोक मनि सात्रि रही ।
फूले छगड़ी वास प्रफूले
यहाँ सीतलता इ यहाँ ॥ १८३ ॥

धुनि ऊठि अनाहत सङ्घ भेरि धुनि
बहगोद यियौ जोग बधास ।
माया पटल निसामै मञ्चे
प्रामायामै जोति प्रकास ॥ १८४ ॥

सङ्गोगणि चीर इंड कैरव सो
वर हट तालु भमर गोवोख ।
दिग्यायरि ऊगि अतलाँ दोधा
मेखियाँ बन्ध बन्धियाँ मोख ॥ १८५ ॥

१८२ । JK प्रभात, N प्रभाति, JK(M)N यथा, KN यसि, JKM रुच, BNP मांदा, K सती, BNPU चर, JK चर, K नीर (for र), KM नामपरिम, BKM सूरतन, JK नर.

१८३ । BJKN जिल्ही, BK नद, BJKM साथ, U सात्रि, J सूरमचि, K मन, M मषि (for 1st मनि), J मषि (for 2nd मनि), BU साप्र, JKM साथ, J प्रफूलित, BJKMPU [र].

१८४ । KN ऊडी, U ऊडी, M अनाहद, N भेरि संध, JM भेर, JKMNPU अवशीद्य, K(M)N यथा, P [यियौ], KN(U) निसामय, K प्रामायामै, N प्रथियाँ मइ, M प्रथामै, U जोति, M प्रकास.

१८५ । JKU संकोमिचि, BN संकोमियौ, M यिचि, N रही कचि रंभ स (sic), JKMPU ची, P चरि, J चमर, M भंवर, BP गजघोष, N बघोष, BJKNP दिवयर, M दवीयर, J प्रमह (for ऊगि), U अतला, NP अतले, BK(M)N दीधो.

राठौड़ राज प्रियोराज री कहो ।

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वाशिंजी वधु गो वाक असै विट
चोर चकव विष्ट तोशथ बेल् ।
सुरि प्रगटि अतलां समपिया
मिलियाँ विश्व विश्वियाँ मेल् ॥ १८६ ॥

नदि दीह वधे सर नीर घटे निसि
गाढ घरा बव हेमगिरि ।
सुरह छाह तदि दीध जगत सिरि
सूर राज किय जगत सिरि ॥ १८७ ॥

आकुल आ लोक केवि ऊच अचरिज
बच्छित छायाए विहित ।
सरगा हेम दिसि लीधौ सूरिज
सूरिज ही विख आसमित ॥ १८८ ॥

सोखगड़ पड़ कुमकमौ सलिल सरि
दलि सुगता आहरणा दुति ।
जलक्रीड़ा क्रीड़न्ति जगतपति
जेठ मासि अेहो जुगति ॥ १८९ ॥

१८६ : B(M) वापिकू, KU वापिज, BN वक्क, M वइ, B अमैं, JU अमैं, NP चलद, K असित, BMN अक्कवि, K चकवा, JKM बेलि, ALL खर, B प्रवठि, K प्रवठ, JU प्रकठि, KP अतला, BM समयीयो, K समरणो, N समापियड, P समर्दिया, JK मेलि ।

१८७ : M वधौ, N वधू, घटद, BK इवि, BJ दुवर, KNU तुरतद, B नद, BK जगच, P अवति, J चिर, JK राह, BK(M) कीयो, N कीयर, JP जमच, M यिर ।

१८८ : KM चया, NP(U) यिदा, BK(N) केहवो (for केवि ऊच), JPU ऊच, B अचिरज, M तौ अचरिज केहो (for केवि ऊच अचरिज), M यिहिति, B लीयो देम दिसि, K लीधौ देम दियि, M खर देम दिय स्त्रीनो सरचो, JKMPU हष, N विषय, M आसरिति ।

१८९ : ALL शोर्ड, B कुमकमौ, JKNU अमकमू, JMU इल, M मुकमा, U मुक्का, BKM आमरच, J अमचौ, लेवचौ, KM नाप, M चेवनी ।

मिलि माहू तणी माझटि सूं मसि बन
तपि आसाड तणौ तपन ।
जन नोजनपणि चयधिक आणियो
मध्यरात्रि प्रति मध्याहन ॥ १६० ॥

नेरन्ति प्रसरि निरघण गिरि नीभर
घणी भजै घणा पयोधर ।
झोले वाइ किया तर भाङ्गर
लवलो दहन कि लू लहर ॥ १६१ ॥

कसतूरी गारि कपूर ईंट करि
नवै विहाणे नवी परि ।
कुसम जमल दल माल अलड्डित
हरि कोडि तिणि घवलहरि ॥ १६२ ॥

ऊपडी धुडीरव जागी अबरि
सुतिचे उजम भरिया खाढ ।
लिगसिरि वाजि किया किड्डर लिग
आजा वरसि कोध घर आढ ॥ १६३ ॥

१६०। BK(M)N माझटि, P माझटि, B सें, JKNP मिसि, U मिस, तपचि,
JP जप, B नीजनपणि, J निळेण, K नीजन चति, P नीजनपिणि,
J आणीच, K आणीर, B भरिराति, JKP मध्यरात्रि, N माध्याहन .

१६१। BK नारंत, J नेरन्ति, BU नेरन्ति, BKU पसर, J पसर, MNPU
विरधन, M घरि, B निभरि, JK निफर, JNP घनी (for घणी),
BJKNU घण (for घणि), M घनि (ditto), N गाढ, BJ तर
B(M)N जावलां, J जावलां, K जावलां, MU जाहरि .

१६२। J ईडि, NP नवउ विचाणउ, BU विचाणे, K ऊंगी, N घनि (for घणी),
JM कुसम, KMN आळेहत, U झोडिति, K तिच, M तिणि कोडि, BJ
धमलहरि, KN धवलहर, M धवलहरि .

१६३। U ऊपडी धुडीरव, (B)KN धुडीरवि, M रजीरवि, (B)JKU
जावलां, M जेवलां, JKNPU जाम, J मिगसिर, KNU घगविर,

राठोड़ राज प्रियोराज री कही ।

५३

वग रिखि राजान सु पावसि बैटा
सुर सूता यिउ मोर सर ।
चातक रटै बलाकी चश्ल
हहि सिशगाहि अम्बहर ॥ १६४ ॥

काली करि कौठलि ऊजल कोरग
धारे खावग धरहरिया ।
गलि चालिया दिसोदिसि जल ग्रम
थभि न विरहगि नयगा यिया ॥ १६५ ॥

वहसतै दड़ड नड़ अनड वाजिया
सघगा गाजियौ मुहिर सदि ।
जलनिधि ही सामाइ नही जल
जलबाला न समाइ जलदि ॥ १६६ ॥

निहसे बूठौ घग विगु नीलाणी
वसुधा थलि थलि जल वसइ ।
प्रथम समागमि वसन्त पदमगी
लीधे किरि यहगा लसइ ॥ १६७ ॥

P बग्गिर, U बायद (for बाजि), BM बयो वैरो (for किया किलर),
NP झउ बहरी (ditto), ALL सम, BJKNPU आड़ि, J बरस,
N कीधड़, P कीयो, B(M)NP मुइ (for घर) .

१६८ | BMN रिय, K छप, [क] पारसि, JM पारस, B यिय, KM बयो,
U यिचौ, B चालिय, M चाविय, K चालिक रठति बलाइकी, N
बलाइकि, B दर, K दिंगारद .

१६९ | K उच्चल, B धारा, BJKNPU चावष, M संवेष, J छालीया (for
चालिया), JB(M) दिसोदिसि, PU दिगोदिग, BKM चैमि, JN
एमद, U विरहिष नथन, K नेन, M यथा

१७० | J बरसति, PU दवडि, N अनडे, U सघन, K यद, MN जलनिधि,
(K)MN समाइ, K जलद .

१७१ | B बिहिसे, K चैमि, BJ चिय, K वष, M घर विष, K नीलाणी, विवसे,
BKMN समागम, N वसन, MPU पदमगी, JN गिर्ही, K(M)NU
जीधर, KN करि, JU यस्ते, J लभद (for लमद) .

तरु लता पल्लवित चिंगे अङ्गुरिव
नीलाम्बो नीलाम्बर न्याइ ।
प्रिथमी नदिमै हार पहिरिया
पहिरे दाढुर नूडुर याइ ॥ १६८ ॥

काञ्जलि गिरि घार रेख काञ्जलि करि
कटि मेखला पशोधि कटि ।
मामोलौ विन्दुलौ कुंकुमै
प्रिथमी दीध लिलाट पटि ॥ १६९ ॥

मिलियै तटि ऊर्पटि विधुरी मिलिया
घणि घर घाराधर घणो ।
केस जमग गंग कुसुम कर्मित
वेणी किरि चिवेणी वर्णी ॥ २०० ॥

घर स्यामा सरिस स्यामतर जलधर
चेवूचे गलि वाहा वाति ।
भमि तिगि सञ्चार बन्दण भूला
प्रियिय न लखे मजै दिन राति ॥ २०१ ॥

१६८ : BM तर, J पक्षवति, N पक्षव तच्च, B चिच, K छष, JPU छो, BM चंकुरते, (K)PU चंकुरित, N चंकुरति, P नीलंबरि, U नीलंबिर, BK प्रथमी, NPU प्रथमी, N नदिमय, B चारि, BKMU पहिरिया, NP पहिरिया (for पहिरिया), P पहिरिया (for पहिरे), NP नेचर,

१६९ : JKU कञ्जलि, M चिर, EMNP इच, JU किरि, M पशोध, BK पशवी, NU प्रथमी, BNPU निलाट,

२०० : BK मिलियौ, J मिलोर, M मिलिया, BJIP तठ, B चपट, K चपडि, B चिचरी, J रे, N चिचटी, J मेलिया, K मिलीया, BJKMU घण घर घाराधर, JM(U) अमुन, (N)P अवण, JM कुसुम, M कुर्मित, MPU चिर, N करि, K के (for किरि), BM वेणो (for विं), P चिवेणीज.

२०१ : NPU ज्ञामा, BKM चरस, M चमन तन (for ज्ञामतर), BJM चेहडे K चेवूचे, BJK चल, M जल (for ग.ल), BN चंचा, J(M)U चाँचा, KP चाँचा, BJKU चन, KM तिच, BU चंदन, B(N) रिचिये, J रिचिर, KP चपट, M चिप ची, B चिचि, K छष, NP छो

खठा पै लागि मनावि करे इस
लाघी देह तगौ गिगि लाभ ।
दम्पतिचे आलिङ्गन दीधा
आलिङ्गन देखे धर बाम ॥ २०२ ॥

जलूनालु खवति जलू काजलु जोजलु
पीला हक राता पहल ।
बाघोफै सेष ऊधसता
महाराज राजै महल ॥ २०३ ॥

करि इंट नीलमणि काढु कुन्दण
थम्म लाल पट पार्चि छिर ।
मंदिरे गौख सु पदमरागमै
सिखर सिखरमै मंदिर सिर ॥ २०४ ॥

धरिया तनि बसन्त कुमकमै धोया
सुधा प्रखोलित महल सुखि ।
भर स्वावण भाव्रव भोगविजि
रुकमणि वर अहवी रुखि ॥ २०५ ॥

२०२ : JKPU कर्दा, BJK पाण, NPU पण, J काशद, NP मनार, करे वण,
N काथड, JK मणि, P मिण, J आलिङ्गण, JU दीधड, J आलिङ्गित -

२०३ : BKNU अवति, P अवत, U कञ्जक, K उच्चन, B पीयका, KMU
चेक, J केह (for डेक), U आधोफै, J घरे, BM औधसता, J
ऊधरसता, M नवाराजि, RU राजे,

२०४ : BKM काढो, B कुदणि, J कम, U वम, K पाच, M पाढ (for पाचि),
B मंदरे, K मंदिर, M गोरे, K सो, NU "राजमय, BNP चिपरि, B
सिपरिमे, N सिपरि किय, P मिपर कोय, चिरि.

२०५ : B धरिये, K धरीये, J धरीयो, K तन, J तिव, N तेवि, PU तिवि (for
तनि), K वज, B वसत, BK कुमकुमद, JMN कमकनद, P कमकमे, U
कुकमे, JU धोयो, BK सोधा, J गंधा, M तुधे, BM वसलिति (for

वरिखा रितु गई सरद रितु बलती
 वाखागामी वयसा वयग्नि ।
 नीखर धर जल रहित निवासे
 निधुवनि लज्जा ची नयग्नि ॥ २०६ ॥

पोलाणी धरा ऊखधो पाकी
 सरदि कालि चेहरी सिरी ।
 कोकिल निसुर प्रसेद चोस कण
 मुरति अन्ति मुख नेम सुन्नी ॥ २०७ ॥

वितचे आसोज मिले नभि वादल
 प्रिधी पङ्क जलि गुडलपण ।
 जिम सतगुरु कलि कलुख तगा जगा
 दिपत ग्यान प्रगटे दहग ॥ २०८ ॥

गोखीर सवति रस धरा उदगिरति
 रस पोइशिके यई सुक्षी ।

प्रको^०), K घरक्षत (ditto), J प्रवक्षित (ditto), U प्रचालित (ditto),
 JU नहक्षि, ALL शुष, BKM भर, BMU आवणि, JKP आवण, N
 आवण, B भाइयि, M भाइयै, K भाइयै, M भोग्यै, BJPU वरमियि,
 B वरि चेहरी, BJKMNP शुष .

१०६) BM रिति, KN रुति, U चतु, J सिरद, KU गरद, K वाषाणियि,
 BP वाषाणियि, B वदणो वदणि, K वैषा वैष, B नोपरि, N नोपरि
 अस भर, P भरि, K [भर] कलधि, BK रक्षो, NP रक्षत, J रक्षे,
 M निधुवन, JKN नयग्नि .

१०७) BM औषधी, KM भरद, J काळ, JMNPU चो, (J)N जम, BM
 दुरता, JKN दुरत, BJMNPU जिम, KM खो .

१०८) BM वितजे, K वितजै, NP वितिं, K मिजै, JKMMU नभ, BN
 पृथी, K प्रथवी, JNU जल, NP मुद्दलपण, B गुरि, M गुर, J सद-
 गुर, N सदन गुर, (N)P निति (for कलि), U जल (for जाव), BK
 दीपति, JN दिपति, M दीप, U ज्ञान, MU प्रगटी, PU दहग .

वली सरदि सगलोक वासिवे
पितरे हो निचलोक प्री ॥ २०६ ॥

बोलन्ति मुज्जस्मुज्ज विरह गमै वे
तिसी सुकल निसि सरद तमी ।
हंसगी ते न पासै देखै हंस
हंस न देखै हंसगी ॥ २१० ॥

उत्तरे अदरिसगा निसि उचुचाली
घणूँ किस्तू वाखाण घणूँ ।
सोलह कला समाइ गयौ ससि
उत्तामहि आप आपगौ ॥ २११ ॥

तुलि बैठौ तरणि तेज तम तुलिया
भूप कणौ तुलता भू भाति ।
दिनि दिनि तिगि लघुता प्रामै दिन
राति राति तिगि गौरव राति ॥ २१२ ॥

१०६। BM गजबीर, ALL अवति, K पोथ, M थीथ, N थष्ट, JPU तुची
KM तुचीथ, N सची, J चले, BJKM सरद, BK अगलोब, M भरग-
लोक, K पितरा, B मासलोक, J चिति, K चत्व, MNPU चत्व,
KM श्रीथ.

१११। K मङ्गर मङ्गर, MN(P) चडरमुह, U मुडरमङ्ग, KP सकल, P निस,
JP सरदि, BK न, J नि, P निषि, U निष (for ने¹), N निन (for
ते¹ न), M नम(ditto), पासलि नवि (for पासै देखै), J देपर (for
हेहै).

१११। JU कजला, N कजली, BU अदरसुषि, M निस, BJ अजुचाली,
KU उचुचाली, M उचुचाली, B वापा, J वष्टच, P वष्टच, B किसी,
J किमच, B वापापि वधौ, J सोल कला सामार, B औजासैहै (sic),
J(M) उजाचर, U कजाधां दि, J आपो (for आप), B आपथौ

१११। P बदरा, B तश्चि, K तश्च, PU कश्च, NP तुलिना, BK भुर,
N भुव, KN भाति, BKU दिन दिन, NP दिवि दिवि, MNU तिष,
(M)N पासई, J दिष, M तिष .

दीधा मणिमंदिरे कातिक दीपक
 सत्री समाशियाँ माहिं सुख ।
 भीतरि थकी वाहिरि इम भासै
 मनि लाजती सुहाग सुख ॥ २१३ ॥

इवि नवीनवी नवनवा महोद्धव
 महियै जिशि आगन्दमई ।
 कातिग वरि वरि दारि कुमारी
 धिर चीतन्ति चिचाम घरि ॥ २१४ ॥

सेवन्ति नवी प्रति नवा सदे सुख
 जग चाँ मिसि वासी जगति ।
 रकमणि इमणा लगा तु सरद रितु
 सुगति रासि निसि दिन भगति ॥ २१५ ॥

थेहिज परि घड़ भीरि कजि आयो
 थबझै च्यनै सुजोधन ।
 मासे मगमिर भलै तु मिलियौ
 जागिया मीटि जनार्जन ॥ २१६ ॥

२१६। BP दीना, K चंदिर, BJNP कातिग, K कातिके, JM सरावी, K समाशीय, B थका, K थो (for थकी), BJKN चाहिर, M चाहिरै [इम], BMC जिम मनि, JKN मन, N सोचाम, BM सुषि ।

२१७। M जवि, JKU नवनवी, B नवी नवनवा मही महोद्धव, JK महोद्धव, BK माहियै, J महोद्ध, K जव, U जिष, B जद, J जदि (for जिशि), K जारि (for दारि), N धिरि, J चिचाम, M चिचति, N चिचर ।

२१८। J जवि, K जवै, M जवै (for जवी), BKM जवै, NP जवै, JU जवि (for नवा), K जेवै (for सदे), BJI चा, BJP एषमिषि, U रकमणि रकमणि, B ति (for ज्यु), K तिषि (ditto), B रिति, K चति, M रिति, BNU भुवत, J भगत, J राम, U राशि निशि ।

२१९। BJ चंद, MNU चेही, N [अ], P पर, BJKNNT भीर, JMNPU भर्मंजय, B अनियै, JPU नर, JKNPU सुजोधन, M मासे मगमिर,

राठौड़ राज प्रियोराज सी कही ।

५६

किरियौ पकि वाँउ ऊतर परहरियौ
सज्जे सुहव उर सरग ।
भुयंग धनी प्रियमी पुड़ भेदे
विवरे पैठा वे वरग ॥ २१७ ॥

छच्चै चटि नदी हेमे हेमलै
विमल् सिङ्ग लागा वधग ।
जीवनामग्नि कटि क्रिम थायै जिम
थायै थल् नितम्ब थग ॥ २१८ ॥

भजन्ति सुयिह हेमन्ति सीत मै
मलिन सुतनु कौइ वहै मगि ।
कौइ कोमल् वसने कौइ कमलि
जग भारियौ इहन्ति जगि ॥ २१९ ॥

(B)J(M)U भलउ, BJ ज, K जो, M सुशीशो (for मिलियो),
BJKMP सौंठ, BJKMP जानारजन, N जानारजन, U जानारदन .

२२०। K किरीय पकिस, M किरीय पिक, J किरि वायु पको, BJM वाद,
PU वाच, N वायुपर, JKU ऊनर, K परहरीया, M किरहरीया, K
सज्जवट, M सहने सज्जो रस रंग, N सुरंग, P भुयंग, MN धर्षी, B
धर्षनी, K धर्षनी, N विवरंग (for वे वरग), M वेव रंग (ditto).

२२१। B छोंडे, JU छुलि, KNP छवट, BKN छठ, JMNU छेम, P छेपि,
N छेमाळय, U छिमाळय, BJKNPU छूँड़, M छम, K दोबलचालम,
J जिश किं, BKNP छम, U छम, J चाद, जिम चाद .

२२२। J भुजन्ति, MN भजन्ति, BJNU सुमद्द, K सोपद, M सुपिचि, P
सुमद्द, BJKMNU चेमंत, NP भय, U मिलन, BK(M) मिलि निलि
नज (for मिलिन सुतनु), BJKU कौई (for केट), M को (ditto),
JPU भग, K वज्जे, N वसन, J कंपल, P जियि, U जिय, MN
मरिया, J अग .

दिन जेही रियाई रिगाइ दरसगि
कमि कमि लागा सङ्कुडगा ।
नीठि कुडे आकास पोस निसि
पौठा करखग पङ्कुरग ॥ २२० ॥

अनुभावा तग मन आप आप मै
विहृत सीत रकमयी वरि ।
वागि अरथ जिम सकाति सकातिवत
एहय गन्ध गुण गुणी परि ॥ २२१ ॥

मकरध्वन वाहगि चलौ अहिमकम
उत्तर बाँड वाचे चउर ।
कमल बालि विहृती वदन किय
अम्ब पालि सज्जोगि उर ॥ २२२ ॥

पारथिया क्रिपण वयग दिसि पवौ
विग अन्वह वालिया वह ।
लागै माचि लोग प्रति लागै
जल् दाहक सीतल् जल् ॥ २२३ ॥

११०। K लेह, P लेहा, N लेहउ रत्न रहणावर, JU दरिष्य, KN दरचन,
P दरसिधि, U संकुटिधि, BJKU लोड, BK बडै, N बोडिट आयाण,
BJU कारधि, NP कर्मच, MU पंगुरधि, P फ्रिधि ।

१११। BK उच्चभावा, P तनु भनु, B भाँडि, K महि, (for घै), M विहनि,
U विदिस, B भीति, J चढन्हो, P चुन्हियो, U चरमिधि, JPU वर,
B चति सतिवत, J सवति सवतवत, K सती सतवत ।

११२। B मकरधि, JK वाचच, NP वाच्छि, U वाहन, B चडे, J चडिच,
K चडीयो, N चडिज, BJKMPU उगर, N उत्तम, U वाय, K वाय
वाकै, BJKM अहुर, N अवर, P विरहिधि, U फ्रिधि, M कमल
(for वदल), N लियो ।

११३। ALL लपव, B पवनधि, JKM पवनच, U पवनह, M विधि, B
चंवधि, J चंद, K चंद, J चंद, KU चाह, BJMNPU चोक, KU
भीत्तल, U अलचि ।

निय नाम सीत जालै वग नीला
जालै नलुमी अकी जलि ।
पातिक तिगि ढारिका न पैसै
मंजिचै विशु मन तगै मलि ॥ २२४ ॥

प्रतिहार प्रताप करे सी पालै
दम्पति ऊपरि दसै दिसि ।
अरक अगनि मिसि धूप आस्ती
निय तशु वारै अहो निसि ॥ २२५ ॥

रवि चैठौ कलसि पिथौ पालट रितु
ठरे जु दह कियौ हेम उणठ ।
ऊडग पङ्क समारि रहे औलि
उरठ समारि रहे कलकरठ ॥ २२६ ॥

बीगा डफ मज्जवरि वंस वजावे
रीरी करि सुखि पश्चम राम ।
तहमी तहल विरहि जग दुतरगि
फागुणि चरि चरि खेलै फाग ॥ २२७ ॥

११४। N निज, N शीतल, J जालि, BKU बन, BJ भजिबी, KN(P)
नजिबी, JKN जल, B पातिगि, U पासिगि, J पातडी, P पातड,
KMU तिष, N तिष्ठ, JP मंजिया, K(U) मांजीया, N मंजिवर,
JKN विष, N ननि, K तष्ठी, PU तच, KN तच ।

११५। B प्रतिहारि, JMNU सीय, P सीड, BJNPU पालि, JU दिसे, K
दिसो, M दसी (for दसै), U चरकि, BKM चरनि चरक, J उचनि
चरक, J तयच, M तच, B तच, K तनु, (B)KNPU उचारार ।

११६। M(N) बेदै, K बलम, (B)K विषे, J(M) वाई, P शोड, B पालडि,
J रनि पालड, BM रिति, U रति, KNP चतु, MNPU दच, K कैष
दह (for दह कियौ), MP(U) कोष, J ठरे देस दह कोष ठंड, उषष
(for उठष), M संवारि, K रहद, B वजिकंड ।

११७। BM बेषा, BMPU मझवरि, JKN चर, J चेष (for चेस), (B)JKN
वजावर, BJKM टोरी, BKMU तुष, विरह, B चरि, JKM दुतरव,
P रिचि, JKNU फागुण ।

अजङ्ग तरु पुहय न पङ्कव न अङ्ग
 घोड़ डाल् गादरित धिया ।
 जिम सिगागारि अकोधे मोहति
 प्री आगमि जागियै प्रिया ॥ २२८ ॥

इस मास समा पति गरम दीध रलि
 मनि व्याकुल मधुकर मुख्यान्ति ।
 कठिगा वै इगा कोकिल भिसि कूजति
 वनसपती प्रसवती वसन्ति ॥ २२९ ॥

पकवाने पाने फले सुपुहये
 सुरंगे वसन्ते दश खब ।
 पूजियै कसटि भैगि वनसपती
 प्रसूतिका होलिका प्रव ॥ २३० ॥

लागी दलि कलि मलियानलि लागै
 चिशुगि यसरतै अम्बु चिसि ।

११८ : BM तरि, J नर, NU न तर, M पञ्चप, N पुङ्गप, BK चुक राजा, J डाल, BK(M) गादरिति, BJMU राचा, K चीथा, JKMNPU मिषदार, BKM चोइ, J सोचत, NP चोभनि, J छिय, N छिच, M आगम, K आगलि (for °मि), JMNPU जाल, K जावह .

११९ : JU चु (for चमा), BKN पित, BK दधी, JU दीधी, M दवर, N उदधि, B रित, JMNPU मन, B मणि, K मच, विलङ्गत (for मुच^२), KMN कठिन, B वेच, J वेचि, K वैच, N वेल, M ववध, PU वेवधि, P भिसि कोकिल, KN कूजति, P कूजति, N ववस्त्रतो, JKN वसन्त .

१२० : J पकवान फूल फले, B फूले (for फले), KMP वसन, U भरव, M चव, J पूजीर, NPU पूजीये, J कह, M कषड, NU कवेचति, K भेति (for भैगि), M भैगि (ditto), U भैगि (ditto), K ववस्त्रतो .

राठौड़ राज प्रियोराज री कही ।

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रटति पुच मिसि मधुप रुखराई
मात च्वति मधु दूध मिसि ॥ २३१ ॥

वनि नयरि चराचरि तरि तरि सरवरि
पुख नारि नासिका यथि ।
वसंत जनसियौ देश वधाई
रमै वास चढि पवन रथि ॥ २३२ ॥

अति अम्ब मौर तोरण अजु अम्बज
कली सु भडल कलस करि ।
वन्दवाल वंधागी वली
तदवर अका बीचे तरि ॥ २३३ ॥

फुट वानरेश कच नालिकेर फल
मज्जाति किरि इधि मंगलिक ।
कुडुम अखित पशाग किञ्जलक
प्रमुदित अति गायनि पिक ॥ २३४ ॥

१११। N लामीर, K दल, J कलि दलि, PU कल, M कली, KN क (for कलि), ALL मल्यानिल, चिष, U पवरति, N पवरतर, BKM पषा चिष (for अम्ब चिषि), N चिष, BK पूल, PU पूच, NPU मधुप (for मधुप), N मानु (for मात), ALL चवति, M मिष .

११२। KU बन, J नयर, M विरि तरि, NP तब तब, J(M)U चकयरि, KMU पष, B जनसीया, J जीया, KM जीयि, B दिषष, J ईष, BM रसी, B चढि पवनि .

११३। B मवर, JU प्रवर (for मौर), K जवा (ditto), BK अज, N अजि-यज, P कलीय, JU किरि, JU वडरमाल, NP वडरवाल, K वडर-माल, BKM वली, BJP तदवर, K तरवर, U तदवरि, K देवा, NU अका, B(K) विषे, JNP दीष, U बीष .

११४। BM घडि, JP घड, K घड, B वनरवि, JKU वडरेष, B मज्जात, M मज्जाति, N मज्जनि; U मज्जनि, KMPU करि, N कीर, BJK(M) कुंक, P कुंकम, M अचन, NP अचित, B किञ्जलिक, M प्रमुदिति, N गायनि .

आयौ इल् वसंत वधावणा आई
 पोइगि पच जल् ओगि परि ।
 आगंदि वगे काचमै अङ्गगि
 भामगि मोलिये धाल भरि ॥ २३५ ॥

कामा वरखनी कामदुघा किरि
 पुचवती थी मनि प्रसन ।
 पुहप करगि करि केसू पहिरे
 वनसपती पीला वसन ॥ २३६ ॥

कणियर तह करगि सेवनी कुञ्जा
 जाती सोवन गुलाल जब ।
 किरि पस्तिवार भकल् पहिरायौ
 वरगि वरगि ईचे वसन ॥ २३७ ॥

विधि ओगि वधावे वसंत वधावे
 भालिम दिनि दिनि चडि भरण ।
 झलकावणे फाग झलकायौ
 तह महवसिया घिय तरण ॥ २३८ ॥

२३५ : BJKNU आया, M आये, P इलि, N करि (for रह), U वधामणी, BK आबो, JK पीयर, MU पोरण, N पीयर्हो, M ओर, JKMNPU आगंद, M वगै (for वगे), BKNPU भामिषि, J भामिष .

२३६ : N कामणि (for कामा), कामदूध, JMNPU करि, B यथ, KNP यथउ, ALL मन, M करण, N वरण (for करणि), J पहरे, M पैचरि, BK पीयला .

२३७ : JMPU कणियर, KN कणयर, BJM तर, BK करणि, JMNU करण, NU सेवनी, K कुञ्जा, P कुञ्जा, N कुञ्जो, B आबो, M किरि, N करि, KM वरण वरण, B वरन वरन विध दे, K हे दे (for ईचे), N देरै (ditto) .

२३८ : J ओण, U सहित (for ओणि), M वधाबो, NP वधायज, KNU दिन दिन, U भरणि, BP झलामणी, JU झलामणे, B फागि, BPU झला-

राठोड़ राज प्रियोराज री कही ।

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मन्त्री तिहाँ मयग वसंत महीपति
सिला सिंघासगा धर सधर ।
माथे अब छन मगडागा
चल वाइ मझरि डलि चमर ॥ २३६ ॥

दाढ़िमी बीज विसतरिया दीमै
निउँकावरि नौखिया नग ।
चरणे लुचित खग फल चुनित
मधु मुचनि सीचनि मग ॥ २३० ॥

राजति अति अेग पदाति कुड़ा रथ
हैस माल बन्धि ल्हासि हय ।
ठालि खत्रूरि पूठि ढलकावे
गिरिवर सिगागारिया गय ॥ २४१ ॥

तरु ताल पत्र ऊचा तड़ि तरला
सरला पसरला सरगि ।
बैठे पाटि वसन्ति बनिया
जगहय किरि ऊपरा जगि ॥ २४२ ॥

यज, BJKM तर, K गडवुरि, J घोष, M घोषी, N घोषी, U घिया,
K बाधियो (for घिय) .

२३६ । BPU नहाँ, M तिह, J तदि (for तिहाँ), PU चिह, BJ सिंघासगि,
BJM घरि, M संह[.]यो, BJKM चक्कि, M चंजर, PU चलर, M चंवर .
२३० । K निवक्कावलि, M निवक्कावरि, J नउवाहँ, M लुचनि, U लुचित, BK
चुवनि, M चुचनि, N चुचित, B मुचित, KNP मुचनि, M मुचन,
U मुचनि, JM भोचन .

२४१ । J वध, M वध, J लासि, BKMPU लास, BP लई, JN लया,
BKN लाल, J लज्जर, M पिजूरि, N पिजूर, NP दलकायज, KMP
गिर, BP गई, JN गया .

२४२ । BJKMU नर, JMN नाड (for नाल), P नड, BU तुड (for तड़ि),
K नर (ditto), BKNP मरग, U बैठि, J पाड, ALL वसन्त, U जवि-
दय, N करि, B जपरो, BK जग

ब्रागलि रितुराय मणियौ अवसर
 मण्डप वग नीम्करण मिदङ्ग ।
 पच्चवाणा नाइक गाइक पिक
 वसुह रङ्ग मेलगर विहङ्ग ॥ २४३ ॥

कलहंस जागार मोर निरतकर
 पदव तालधर ताल पच ।
 आरि तन्तिसर भमर उपङ्गी
 तीवट उषट चकोर तच ॥ २४४ ॥

विधिपाटक सुक भारस इसवञ्चक
 कोविद खज्जरीट गतिकार ।
 प्रश्नम लागि दाटि पारेवा
 विदुरवेस चक्रवाक विहार ॥ २४५ ॥

अहूणि जल तिरप उरप अलि पीयति
 महत चक्र किरि लियति मह ।
 रामसरी खुमरी लागी रट
 घुच्छा माठा चन्द घरु ॥ २४६ ॥

२४३ । M आरै, B रितिराज, K(M) रितराज, J रितुराज, NP मणीयेट, P अवसरि, J मण्डप, BJKNPU मण्डग, J पांच, BPNPU जायक गायक, K तुरंग, J मेलगर ।

२४४ । JM निरतिकर, NP छत्य, JNP पदव, K चक्र, PU आर, K तन्त-सर, M भमर, BM जीवडि उषटि, J नीवडि उषट, K चेवडि उषटि, N चिवडोय उषट ।

२४५ । M विधै, JNU घुक, BJKMU लाग, BJ दाट, चक्रवाक ।

२४६ । BK आंबणि, U चंदप, NU तरप, P उरप तरप, BKM अल, B पिच्छति, N पीयति, M लियत (for पोशति), JKPU किर, N कदि, B लियत मह, J लोयत दुब, K लियत मुर, M लै लिसुंद, NP लिय लिमह, U लीय तिपुक, BM रामसरा, U लिरो, M पुमरी, B लगो, J रडि, B घूचा, JMPU घूचा, N घूचां, K घूचा, N माढी, BM घुक ।

राठौड़ राज प्रियोराज रो कही ।

६०

निगरभर तख्यर सघण छाँह निमि

पुहपित चति दीपगर पलास ।

मौरित अब रीभि रोमचित

हरसिंह विकास विमल जित छास ॥ २४७ ॥

प्रगटै मधु कोक संगीत प्रगटिथा

सिमिर जवानिका दूरि सरि ।

निज मंच पठे पाज रितु नौखी

पुहपञ्चलि वगाराय परि ॥ २४८ ॥

प्रज अमुज सिमिर दुरील पीड़तौ

उतर ऊथापिया असन्त ।

प्रसन वाल मिसि न्याउ प्रवर्द्धी

वनि वनि नयरे राज वसन्त ॥ २४९ ॥

पुहपाँ मिसि अके क्वेक मिसि पाताँ

खाड्या द्रव माँद्या ऊखेलि ।

१४५ । B तरवर, KNP तरवर, U तरवर, K सघन, BKN दीपकर, BJKU सवरित, BJKNPU रील, K रोमांचित, B हरिष, JKN हरव, M विकासि कमल, JKMNPU लत,

१४६ । B प्रष्टै, J प्रहद्य, U प्रकटित, B मधि, B प्रवर्द्धीयो, K प्रकटीयो, MN प्रवर्द्धीयो, U प्रकटीया, B सुचिरि, JPU समिर, K सुपरि, M सिचिरि, BK(M) जवानिका, NP जवानिका, JU दूर, B निजि, K निमि (!for निज), B पाति, BKM रिति, NPU रति, J रथ, J उछपुंजलि, K(M) पुहपाँजलि, P वगराई,

१४७ । B अदमुज (*sic!*), K अदमुत, M उमीज मिमिरि, B सुचिरि, JPU समिर, K पीड़वो उतर, J वाद, M वाय, U वायु, J नाई, MNPU वाय, J(M) प्रवर्तह, K प्रवर्तह, N प्रवतिज, M वन वन, K राजा,

दीपक चम्पक लाखे दीधा
कोड़ि धजा पहराली केलि ॥ २५० ॥

मलूथानिल् वाजि सुराजि अया महि
भई निमझित अड़ भरि ।
वेलि गलि तखवरीं विलागी
एहप भार यहगा पहरि ॥ २५१ ॥

घीड़त हेमन्त सिसिर चितु पहिलौ
दुख टाल्यौ वसन्त हित दाखि ।
आच्ये वेलि तगी तखवरीं
साखीं विसतिथीं वैसाखि ॥ २५२ ॥

दीजे तिहाँ डङ्गन देह न दीजे
यहगि भवरि तस गानगर ।
करयाही परवरिथा मधुकर
कुसुम गन्ध मकरन्द कर ॥ २५३ ॥

भरिया तक पहप वहे कुटा भर
कामि बाण यहिया करगि ।

२५०। M पड़प, (B)JK वानो, M पने, N पाकां, BJK(M)PU आडिया,
N आडिया, K दरव, NU द्रव, BJ(M)P मंडिया, KNU मांडिया,
K दीहा कोडी धज

२५१। J मालियानिल वाज, ALL तुराज, BJ चिया, K अयो, BJKM
तखवरी, KN रिलकी, U ओयो, J पुहफ माल, P घहणी, N नहया,

२५२। BKM पीडिति, N पीडिता, M लेसिति, BK तुसिर, J सिरि, P
सिरर, BK रिति, M रित, J पहिजु, BKM डालीयो, J(N)PU
दालीयउ, M आह, N विशाचे, BJ तखवरी, BK विसतिथी,
J(M)U ओरीयउ, K वैशाप, U वैसाप,

२५३। B तिचि, K दोसद, BJKMU पहव नवर, BJKM कर, N परिपाढी,
P करमाढी, M परचरोया, JM कुमन,

राठौड़ राज प्रियोराज ही कही ।

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वलि रितुराइ पसाइ वेसन्नर
जगा भुरडीतौ रहे जगि ॥ २५४ ॥

वरिखा जिम वरखति चातिग वच्चित
वच्चि न को तिम राज वसन्न ।
फुल पक्षि कित सेव लबध फल
वंदि कोलाहल खग बोलन्न ॥ २५५ ॥

कुसुमित कुसुमाउध ओटि केलि कित
तिहि देखे धित्त खीण तन ।
कन्न सैजोगणि किंसुक कहिया
विशहगि कहे पलास बन ॥ २५६ ॥

तसु रङ्ग वास तसु वास रङ्ग तरा
कर पक्षुव कोमल कुसम ।

२५७ । BJKM तर, N विदे, K बूढा भरि, JNU काम, KN करग, BJ रितिराइ, K रितिराज, P वेसन्नरि, M भुरडीतु, K वडे (for रडे), P जग, BK place this stanza between st. २५५ and st. २५६, whereas JU place it between st. २५१ and st. २५३.

२५८ । KPU वरषा, JNP वरषत, M वरिष्ट, U वरिष्ट, JU चानन, NP चानक, B वंचनि, KU वंचित, BKMU वंच, N वंचद, B राजि, J वंचनि, B फूलि, MP फूल, B पंथ, JK पच, M पक्षि, NU पक्षि, JKMNPU हत, J लभ, KN लभि, P लद, BKNPU बोल्चनि .

२५९ । BK कुसुमित, BKMN कुसुमाउध, B उदो, K उदे, M उदय (for औडि), BKNU हत, NP ची (for निहि), U तह (ditto), BK छिय, N चीय, U चीउ, B चीन, N तनु, JU read the first two lines as follows: पैषे चेक वंप पंति (पंत) परिफूलित । उदइ नारि चमि चनि (चन चन) वचन, but U in the comment gives also the common reading, J चुन (for कन), NP किसुव कहीयत, M कडे, N कदिल .

वर्णि वर्णि मालूगि केसर बीमति
भूली नख प्रतिविम्ब भम ॥ २५७ ॥

सबल जल सभिन्न सुगन्धि भेटि सथि
हिंगमिग पाय वाय कोध डर ।
हालियौ मलयाचल हिमाचल
कामदूत हर प्रसन कर ॥ २५८ ॥

तरतौ नदि नदि ऊतरतौ तरि तरि
वेलि वेलि गलि गलै विलग ।
दिखगा छूंत आवतौ ऊतर दिसि
पवन तसा तिगि वहै न पग्म ॥ २५९ ॥

केवडा कुसुम कुन्द तसा केतको
सम सीकर निरझर स्वति ।
ग्रहियौ कन्धे गन्ध भार गुरु
गन्धवाह तिगि मन्दगति ॥ २६० ॥

२५७ । BJKMU नस, KPU कुसुम, BKN बनि बनि, J बन बन, BJP मालिणि, BKMN केसरि, JP बीचन .

२५८ । M सोभिन (for सभिन), BJ भेड, MU भिनि, N भिनि, BJKMNP डगमग, U डिमिमिगि, B पाड वाड, J पार गार, K पायो वायो, NPU वायु, JU कुद, KM कुष, P घर (for डर), NP चालिया, BMU मलयाचला, BM हेमाचलि, J हिमाचलि, K हिमालै, P हेमाचल, K कामेत, NP वरि, JK प्रपञ्च, N वरि .

२५९ । BJKMU गलि गलि विलग, BN दच्च, JPU दलिण, M दविय, K झूती, M उता, (N)P छूतज, J आवतौ, N ऊतरि, U ऊतर, M पवन, B न न वहै (for तिगि वहै न), J ति न वहै (ditto), K नहीं न वहै (ditto), M नवि वहै (ditto), BJK पग्म, U पग्मि, BK place this stanza between st. २५० and २६१ .

२६० । B कुसुम, JM कमल (for कुसुम), B(J)KU नवौ, ALL चम, JK निरझरि, U निमंर, ALL ऊतरि, B कांधे, K कांधए, N वंधि, P वंधि, U वंधर, BM गुरु, JK तिष्य .

लोधै तसु अङ्ग वास इस लोभी
देवा जलि किंत सोच रति ।
दखिणानिल् आवतौ उतर दिसि
सापराध पलि चिम सरति ॥ २६१ ॥

पुष्टपवतौ लता न परस पर्मुके
देतौ अंगि अलिङ्ग दान ।
मतवालौ पै ठाहि न मर्गे
पवन वमन करतौ मधु पान ॥ २६२ ॥

तौय भरण छेडि ऊघसति मलय तरि
अति पराग रज युसर अङ्ग ।
मधु मद स्वति मन्दगति मल्लपति
मदोमत मालत मालह ॥ २६३ ॥

गुण गन्ध यहित गिलि गरल ऊगलित
पवन वाद ये उभै पख ।
स्त्रीखंड सैल् संजोग संजोगगि
भगि विश्वसी मुवङ्ग भख ॥ २६४ ॥

२६१ : B लोधै, K लोधी, J लोट, M लै, BK लच, JKNU वास अंग, JK अल, JKMNPU लत, M लोच, NP लोच, K रित, (M)N दखिका, PU दिविका^०, N आवतह, BKU उतर, M दिस .

२६२ : J परसपरि रुके, NP परसपर रुके, U परसपर रुके (for न परस पर्मुके), B हेषतौ, U देतौ, BK अंग, M मतवालौ, KN पग, MU पाथ, P पथ, JU ठाद, KM ठाँच .

२६३ : BM लोट भरवि (M भरवि), BJM छेडि, B औघसति, JNPU ऊघ-सत, K औघसत, B लै, K लर, NP लच, U अंगि, BKMNPU ऊघति, BNU मल्लपति, J नदिपति, K मदोमत, (M)NP मदोमत .

२६४ : K अविति गिलि, JU औघसति, U पवन, NPU उभय, N पगि, P पथ, JM खींड, BK स्वल, M सरह, NP येल, JKU संयोज, NP संयोगि, JKPU संयोगिति, K लै, KU विरचितौ, KMN भय .

रितु किंहि दिवस सरस राति किंहि सरस
 किंहि रस सन्ध्या सुकवि कहन्त ।
 वे पक्ष्म सूध ति विज्ञ मास वे
 वसन्त ताँड़ सारिखौ बहन्त ॥ २६५ ॥

निमिख पल् वसंत सारिखौ अहो निति
 चेकग चेक न दाखै अन्त ।
 कन्त गुणे वसि थायै कन्ता
 कन्ता गुणि वसि थायै कन्त ॥ २६६ ॥

यिह पुहप तर्गौ तिगि पुहपित ग्रहणौ
 पुहप ई ओङ्गा पाथर्गा ।
 हरसि हिंडोलि पुहपमै हिंडुति
 सहि सहिचरि पुहपां सरग ॥ २६७ ॥

पौड़ि नाद वेद परबोधै
 निसि दिनि वाग विहार नितु ।

२६८ । BN रति, JKMU रिति, B कविति, J कितिम, KMU कवि, N कवी, B दिवसि रसि, KNU रस (for 1st सरस), B कविमि, KN कवि, M किति, B रस (for 2nd सरस), B किदी, K कवि, M किते, BJMN कहन्ति, N विज्ञ (for 1st वे), JNPU पष, JU चुद, B ज, K [नि], B वसंति, BMN बहन्ति ।

२६९ । BM वसंति, (B)KM सारिचा, J सरोष, BK चेके चेक, JM चेक चेक, N चेकवि चेक, U चेकां चेक, J वसि, B यिः, J(M)U यहै, K यथा तु, BJMU बाँता काँता, KMU गुड (for गुणि), N गुणे (ditto), J वसि, B यिः, JU यथत, K योयो तु, M यांतो, N याद ।

२७० । JKNPU चुद, BK तजि, J उङ्गपति, M पञ्चपति, BKM यहणा, J यहण, B पञ्चप है, J उङ्गपू है, K उङ्गप दो, M पञ्चप है, NP उङ्गप तु, B ओङ्गचि, J ओङ्गचि, BJM पाथरचि, JK चरण, JMU चोडील, K लै, N लै, M चोडति, U चोडति, JNPU सह, JMP सहचरि, N सहचरी, U सहचर, BJMNP सरहि, K सरहि ।

मामाग मैग बेगि विधि मातौ
रकमणि कल वसन्त रितु ॥ २६८ ॥

चवसरि लिणि प्रीति पसरि भन चवसरि
हाइ भाइ सोहिया हरि ।
चकु चकु गथा चापागा
चुडिया जिणि वसिया चठरि ॥ २६९ ॥

वसुदेव पिता सुत चिया बासुदे
प्रदुमन सुत पित चगतपति ।
सासु देवकी रामा सुवह
रामा सासु वह रति ॥ २७० ॥

लीलाधर यिहे मानुखी लीला
जगवासग वसिया जगति ।
पित प्रदुमन जगदीस पितामह
पोतौ चनिहन उखापति ॥ २७१ ॥

किं कहिसु तासु जसु चहि धाकौ कहि
नासाइग निरमुग निरलोप ।

२६८। N जोड़ (for जाह), M निम, JKMN दिन, BKNP जिन, JMU जिति, N नाचिया, BJMNPU संया, KMU चेष, BK परि (for विधि), BJP रक्खियि, U रक्खिया, BJKM रिति ।

२६९। K चवसर निष, J प्रसर, NP पसर, BKM चनुकरि (for 2nd चवसरि), KMNPU चाव भाव, MU चंगि, M चंगिया, KP चापागा, N चापपवा, K जिष ।

२७०। B वसुदेव, KMNU चाया, BK बासुदेव, JMMU बाहुदेव, B प्रदिमन, J(M)U प्रदुमन, K प्रतिसन, N प्रदुमन, K सी पिता, J जगति', N जगच, NP राम सचोदर रक्खियि सासु, K रिति ।

२७१। BJKM पड़े, NPU घटे, N चाचिया, KM चिना, NP चुच (for चित), B प्रदिमन, J(M)U प्रदुमन, K प्रदमन, B(M) पोतौ, JU योचत, KPU चनिहन, M चनुकर ।

कहि रुकमणि प्रदुमन अनिरुध का
सह सहचरिये नाम भंखेय ॥ २७२ ॥

लोकमाता सिन्धुसुता स्त्री लिखमी
पदमा पदमालया प्रमा ।
अवर ग्रिहे असधिरा इन्द्रा
रामा हरिवलभा रमा ॥ २७३ ॥

दर्शक कन्द्रप काम कुसुमाउध
सम्बराहि इतिपति तनुसाह ।
समर मनोज अनकू पञ्चकू
मनमय मदन मकरधन मार ॥ २७४ ॥

चतुर्मुख चतुरवरगा चतुरात्मक
विगत चतुर्जुगविधायक ।
समवजीव विसवजित व्रहमसु
नरवर हँस देहनायक ॥ २७५ ॥

१७२ : BKU कहियि, P करसि, BJKM नाम, BK [अहु], J चम, P याकिउ, N कहिया, BK कहि कहि, BKMNP नारायण, M निर्गुष, P निर्गुष, U विगुष, J विलेष, P विलेष, N लक्ष (for 2nd कहि), BJPU रथमिषि, B प्रदिमन, J(M)U प्रदुमन, K प्रदमन, J चाजि-इषि, KPU चनुविह, M चनुविहि, B सहचरिहे, J °रिहद, M °रिहि, N °रीघर, P °रीहे, U °रीहे, K सवरनहै (sic).

१७३ : BJKNPU ची, B लयमी, NP लयमी, JPU पञ्चा पञ्चालया, BM पदमालया प्रिया पदमा, N पदमालिका प्रिया पदमा, BK चापर, BJM यचे, K यच, NPU यचे, JKMNPU(U) चम्चिया, K हंदरा.

१७४ : JMU दर्पक कंद्रप, K कंद्रप, ALL तुहुमायुध, BK तनमार, JU चार, JPU नक्षत्र, JKNPU मकरधन.

१७५ : BK(M) चतुरव च चतुरवरण चतुरात्म, U चतुरेक चतुरुष चतुरात्म, J चतुरर्ण चतुर्वर्ण चतुरायण, NP चतुरात्म, BK विष, J विज, U विज (for विजत), JU चतुर्युग°, KMPU चर्वजीव, N चर्वजीव, BK विस-केत, JM विस्केत, NPU विस्कृत, BJNU वञ्चसु, K वञ्चसु, MP वञ्चसु, K देहवंसत्वायक

सुन्दरता लज्जा प्रीति सरसती
माया कान्ती क्रिया मति ।
सिंडि विंडि सुचिता हृचि सरधा
मरजादा कौरति महति ॥ २७६ ॥

संसार सुपञ्ज करता यिह मङ्गुह
ग्यान तरी पञ्चमी जु गालि ।
मदिरा रीस हिंसा विन्दामति
चारे करि मूँकिया चंडालि ॥ २७७ ॥

हरि समरगा रस समझगा हरिमाखी
चाचगा खलु खगि खेत्रि चढि ।
बैसे सभा पारकी बैलगा
प्रांगिया वज्जि तौ बैलि पठि ॥ २७८ ॥

सरसती कगिड़ स्त्री यिहि मुखि सोभा
भावी मुगति तिकरि मुगति ।
उवरि ग्यान हरि भगति आतमा
जपै बैलि तौ अे जुगति ॥ २७९ ॥

२७६ : B सुरसती, K सरसती, BKM जानि, JNPU कानि लपा, 'K शुलपा, B रिधि विधि, J विधि दुधि रिधि, K चाहि विधि, M रिधि विधि विधि, NPU हरि, BKM हृचि, NU ग्याचिता, JNPU चढा, M चढा, JPU नर्यादा, K मरजादा, M चजादा, N मजादा ।

२७७ : BKM सुपञ्ज, JM घर, KNPU घर, NPU संगट, J जानि, K मानि, NU ज्ञान, J तरीकु, U तरीकु, JKU [जु], B जांचि तिविचोअ पञ्चमी गालि, JU चिंचा^२, M निंदामट, BJM चूकी ।

२७८ : M चुमिरच, K [रस], N अस (for रस), M हिरवाली, घर, KMNPNU घेच, B घभा, U बोल्हि, (BM)PU चबट, BK(M) त, J ति, N तच, U तौ ।

२७९ : ALL बी, BJNPU घरि, K घर, M घरि, KMN सुष, P घोभा, NU सुकनि, K चुकरि (for ति^३), JK भगति, N उदरि, J भरत, JU जपै, B ल्या, JK तौ, M ताट ।

महि सूइ खट मास प्रात जलि मञ्जे
आप नपरस इत्र जित इदी ।
प्रामै वेलि पठन्ती नित प्रति
ची वर्जित वर वर्जित ची ॥ २८० ॥

उपत्रै अहो निति आप आपमै
रकमणि क्रिसन सरीख इति ।
कहे वेलि वर लाहु कुवारी
परगो पूत सुहाग पति ॥ २८१ ॥

परिवार पूजि पोचे पड़योचे
अह साहगि भगडारि इम ।
जग रकमणि इरि वेलि जपन्ती
जग पुड़ि वाधि वेलि जिम ॥ २८२ ॥

पेखे कोइ कहति चेक चेक प्रति
विमल महल यिहि चेक वगि ।
चेगि कवग सुभ बाम बाचरली
जागियै वेलि जपन्ति जगि ॥ २८३ ॥

२८० । BK थोट, N दुष्ट, P दुर, U छये, J प्राचन (! for प्रात), JKMNPU अल, N मंजद, NP स्पर्श, B [इद], M छट (for छष), M पठन्ति, NP जपन्ती (for पठन्ती) नितु, JU अपर स्परस जितेडी (०द) अच । वेलि पठन्ती (०दती) नितु (नित्य) प्रति चीर्दिक । वर्जित (वर्जित वर) पामइ ची विचित, K सुबो शुदर तिम सुवर लो ।

२८१ । BK आंपमहि (for ०हि), B रपन्ति, JP रपन्ति, N रवन्ति, U ०मिष, KU लसन, M छल्ल, N किसन, U सरीस, J लचन, JU कुमारी, J पूज, M तुष, BKPU सङ्घात, N साभात

२८२ । BP पूत, JM तुष, KNU पूष, BJKM चर, B चांचिषि, J(M)PU साचष, K साचिष, N साचष नाचष, JKMNPU भंडार, BK जन, BPU रपन्ति, BKU पठन्ती (for जपन्ती), BK जगि युद ।

२८३ । K थोक (for थोट), B कहति, JM कहत, K कहत, B चेक चेक, J चेकि चेक, N चेक कहर चेकि प्रति, P कहर चेक चेकि प्रति, BK पहि,

चतुर्विधि वेद प्रश्नोत्त चिकितसा
संसत्र उत्तरधि मंत्र तंत्र सुवि ।
काया कर्जि उपचार करन्ता
ज्ञवै सु वेलि जपेतां ज्ञवि ॥ २८४ ॥

आधिभूतिक आधिदेव अथातम
पिंडि प्रभवति कफ वात पित ।
चिविधि ताप तमु रोग चिविधिमै
न भवति वेलि जपेतां नित ॥ २८५ ॥

मन सुक्ष्मि जपन्तां सकमणि महाल
निधि सम्मति धाइ कुमल नित ।
दुरदिन दुरग्रह दुसह दुरदिसा
नासै दुसुपन दुरनिमित ॥ २८६ ॥

JPU मृद, M पित, N मृदि, KU चेष, N इषि, N प्रमाण (for कवण), KPU शूष, BKN करम चाचरट, M चाचरोति, J जावीर, U जांगीचे ज, K जपेत.

२८७ । B विधि, JKNU चतुर्विधि, ALL प्रश्नोत्त, B(M)N चिकिता, JKPU चिकिता, JKU गल्लोषष, J शूषर, K सूट, N सवद (for सुवि), J कलि (for कर्जि), U उपचार, J ज्ञवि, K सो, BJKM जपन्ति, N जपेत, J ज्ञवट, K ज्ञवै, M ज्ञवै.

२८८ । BPU भूतक, K शूत, B दृदंव, B पिडि, JKMNPU पिंडि, JK चिविधि, M चिविधि, B नम, N चिविधि रोगमय, J चिविधिमर, M चिविधिमै, भवेत, BM जपेत, JKN जपन्ति, BK place this stanza between st. २८७ and st. २८९.

२८९ । B चुधि, J शूष, K दुह, MU शुष, BJPU दृष्मिधि, M चिष, NP नव निधि, K थाचै, U थायट, NP [थाट], KU कुमल, M निनि, B दुरदिसा, J दर्शना (sic !), KP दुरदिसा, M दुरिदिसा, U दुर्देशा च्छाचर, P दुरुपुण, JU दुसमव (for दुहुपन), JMU दुरनिमिति .

भणि मन्न तन्न बल जन्न अमङ्गल
 यलि जलि नभसि न कोइ कलन्ति ।
 डाकगि साकगि भूत प्रेत डर
 भाजै उपद्रव वेलि भगन्ति ॥ २८७ ॥

सन्धासिचे जोगिचे तपसि तापसिचे
 कौइ इवडा हठ निघह किया ।
 प्राणिया भवसागर वेलि पठि
 थिया पारि ऊतरे थिया ॥ २८८ ॥

किं जोग जाग जप तप तीरथ किं
 ब्रत किं दानास्त्रम वरगा ।
 मुखि कहि किसन रुक्मणी मङ्गल
 कौइ रे मन कल्पनि किपगा ॥ २८९ ॥

वे हरि हर भजै अतारु बोलै
 ते ग्रन भागीरथी म तू ।
 एक देस वाहगी न आसा
 सुरसरि समसरि वेलि सु ॥ २९० ॥

२८५ : B भिषि, KM महि (for भणि), U वलि थंच, JKN बल जन्न, BMNPU डाकिषि, J डाकिण साकिण, M साकिषि, PU शाकिषि ।

२८६ : BM यिन्नाचिचे, N चेना (for इवडा), JMU पाचो, N प्राणीया, K चावरइ, N चावर, JKMNP पार, B नरि पारि (for ऊतरे), K नर पार (ditto), M निर पार (ditto), J चावरइ ।

२८७ : N चाव जोग, B चाव, दान चाचम, JKNPU चम, BJKN वरच, KMU चुष, JMU लरि (for लिषि), KPU लसन, M लच्छ, N किसन, BJU अपसिलो, BM कल्पै, JKU कल्पिस, B किपण, KMN लपण, JPU लपण ।

२८८ : N वि हरि हरि, BM बोड, J बोडइ, K बोडे, B(K) पवि, JU चंबु (for चब), NP जस्त (ditto), BK न (for म), दिसा (for देश), M वाहनी, NPU वाहिनी, B(K) चांरु, M चांलो सुरसुरि ।

राठौड़ राज प्रियोराज री कही ।

७६

वल्लो तसु बीज भागवत वायौ
महि यामौ प्रियुदास मुख ।
मूल ताल चड़ अरथ मशहूरे
सुधिर करणि चटि छोह सुख ॥ २६१ ॥

पत्र अक्षर दल दाला जस परिमल
नव रस तंतु त्रिधि अहो मिसि ।
मधुकर रसिक सु भगति मञ्जरी
मुगति फूल फल मुगति मिसि ॥ २६२ ॥

कलि कलपवेलि वलि कामधेनुका
चिन्तामणि सोमवल्लि चच ।
प्रकटित प्रियमी प्रियु मुख पड़ाज
अखराउलि मिसि थाइ अक्षर ॥ २६३ ॥

प्रियुवेलि कि देँचविध प्रसिध प्रनाली
आगम नीगम कजि अविल ।

२६४ : BK(M)N वैली, BKM तस, JK इयु, NU इयी, P प्रवी, KNPU मुष, BM मांडवी, B सुषद, K सोषद, M सुषद, J शुषरि, B वरदि, KM करद, BJ चटि, B सुषि ।

२६५ : B प्रति, JKMPU अचर, B प्रति (for दल), J यश, B तंति, K गातु (sic! for तंतु), BM वधि, JKU विधि, N वधि, P वधि, B दुक्षि (for रसिक), J ति (for सु), K वे (ditto), U तु (ditto), B अरथ (for भगति), N मुक्ति, M भगति (for मु) ।

२६६ : BN वैल, P वलि, B किना (for वलि), B समवेल, JPU वैली, N वली, JKP चिच, N विचिच, B प्रवडित, J परवित, KNP प्रवडित, M प्रवडत, BPU इयिमी, J इयमी, KN इयवी, B इय, J पियु, KNPU इयु, M पिय, BMP अपरावलि, JKNU अचरावलि, B पियु, K आई, N जे (for आइ), P मिके (ditto) ।

सुगति तणी नीसरणी मरडी
सरगलोक सोपान इल ॥ २६४ ॥

मोतिचे विसाहग महि कुण मूळे
येक येक धति येक अनुप ।
किल सोभग मुख मूळ वयग कग
सुकवि कुकवि चालणी न सूप ॥ २६५ ॥

पिण्डि नख सिख लगि महगे पहिरिचे
महि मूळ वाणी वेलि मझे ।
अगि गलि लागी रहै व्यसे जिम
सहै न दूखग जेम सहै ॥ २६६ ॥

भाखा संसकित पराक्रित भगतां
मूळ भास्तो ये भरम ।
इस दाइनी सुन्दरी रमतां
सेज व्यक्तशिख भोमि सम ॥ २६७ ॥

२६४ : B वेल, BJKMU विधि, JKNP धमिद, U दि, J प्रशाली, N परनाली, J निर्दम, M विगम, N निरवम, J असीयत (for मष्टो), K अननिक (ditto), P अनिय (ditto), U अनिय कि (ditto), B अनकसरम (for सरगलोक), M अनयकेकवग (ditto), JKNPU सर्वेलाक .

२६५ : NP सोतीयां, B विसाहये, M ष्ठो, NP ष्ठु, B कर (for कुण), B मूळा, P मूळि, BJKMU कलि (for किल), U मूळ, B कुण (for कण), NP किल सुप मूळ वयग सोभग कण, N शाकवि, U चालिची, M कि (for न) .

२६६ : B दिडि, JKM पिडि, N दोळी, PU पिडि, BM लग, P गच्छ, BJMU भूषण, K भूषण पहिरद, M षो, J वेल, B मै, JU मद, U जाहि रहि, B मै, JKU मद, M मळी .

२६७ : B भाषा पराळन सदक्षत, M भाषा प्राक्षित सदक्षित, KN संसक्षन, PU मंस्क्षन, JKNPU प्राळन, BK भाषता, J भक्षता, N भणिता, M भारणी, BJPU दाविती, K रहता देजह व्यतर, JU अनरद, NP अनरीय, B षोम, JK भम, PU भमि .

राठोड़ राज प्रथीमान री कही ।

८५

विवरण जौ बेलि रसिक रस वज्जो
करौ करणि तौ मूळ कथ ।
पूरे इते प्रामिस्यौ पूरौ
इच्छे ओहे ओहो अरथ ॥ २६८ ॥

जोतिखी वैद पौराणिक जोगी
सङ्गीती तारकिक सहि ।
चासण भाट सुकवि भाखा चिच
करि चेकठा तो अरथ कहि ॥ २६९ ॥

यहिया मुख मुखा गिलित ऊग्यहिया
मूळ गुण आखर चे मरम ।
मोटा तमौ प्रसाद कहै महि
चैठो आतम सम अधम ॥ ३०० ॥

हरि जस रस साहस करे हालिया
मो पश्चिता वीवती मोख ।

२६८ : B बैल, M रसि, U करण, B कचप (for करण), K वरण (ditto),
B जौ (for तौ), M न, JU मूळ, M पूरे, J रत, KNP इतो, B
अरथ (for रवे), U नार (ditto), J प्रामिस्य, K प्रामिसी, N प्रामि-
सित, U प्रामिष्य, B प्रामिष्य पूरे, NP रेणा, B अर (for रवे), JK
चर (ditto).

२६९ : JKNPU ओतिपो, KU वैद, N वयद, BJJN पुराणिक, K जोगी
(for जोगी), JKNP नारकीक, M नारकी, U नारकिक, J चत, M करे,
U आखर, P चेकठा, K चेकठो न, JM [नी] .

३०० : N गलिया (for यहिया), P गलिया (ditto), BM मुखि, M गहिन,
BNP उगलिया (for ऊग्यहिया), KM मै, NP नई, BN गथि (for
गुच), MP गिथि (ditto), K गथ (ditto), M अचर, BKM जोडी,
NP अचर अटउ आतम अधम, B बस .

चन्द्रीगा तुक्कोले आया

स्वरण तीरथे वयण सदोत्त ॥ ३०१ ॥

रमतां जगदीमर तगो रहसि रस

मिथ्या वयण न तासु महे ।

सरसै रुकमणी तगी सहचरी

कहिया मूँ मैं तेम कहे ॥ ३०२ ॥

तूं तगा अर्नै तूं तगी तगा ची

केसव कहिं कुण सकै जम ।

भलौ ताइ परसाद भारती

मूँदुं ताइ माहरौ भम ॥ ३०३ ॥

रुप लक्षण गुण तगा रुकमणी

कहिवा सामरथीक कुण ।

जाइ जालिया तिसा मैं जंपिया

गोविंद राणी तगा गुण ॥ ३०४ ॥

३०१ । J रस यम, U करि, BJ थं, M सु KN परितां B बेनती, K चन्द्री-
बाय, M °चा का, U °लार्ड BP तम्भीले, JU तुक्कोलट J आवीशा,
B शमष, JNP वयण, M आदियि, KU अवण, K तीरथ, M वैष, JU
वचन (for वयण) .

३०२ । KU अद्दीस, B तगा, N रहिमि B रमि, J रेष, B तप, J तथा, K
तासु महि, B सरसनि, BM वयण य, JP वयिमि, U वयनिष, BJNPU
मइ, B तिळ, J तिल, K कहि .

३०३ । B दु, M तुक्क, J केसवि, KMN कुण कहि, BJ तिको (for 1st नाट),
K अमाद, BKM मूँडा, JNPU मूँडउ, B places this stanza between
st. ३०१ and st. ३०२, and MN place it between st. ३०१ and
st. ३०२ .

३०४ । JNPU लवण, K ललण, M लयिण, B करमे लयिव ची तची वयमणी,
M कपिणी, PU वयिषो, M कहिया द् कारत तासु कुण B जंपि
(for आइ), KMN जालिया जिस (for जाइ आलिया), M inverts
the order of stanzas ३-१ and ३-२ .

राठोड़ राज प्रियोराज री कही ।

८३

वरसि अचल् गुण अङ्ग ससी संवति
तवियौ जस करि खो भरतार ।
करि सबणे दिन राति करिछु करि
पामै खो पल् भगति अधार ॥ ३०५ ॥

३०५ । J चरच, M अविं, JNU संसि, M कु (for ससी), J संवत, M सम्वत, Pन रम प्रिय व[भ]रि (for ... अङ्ग ससी संवति), J असि, M प्रिय (for 1st करि), JNU ची M करै (for 2nd करि), JNU अवणे, M अवविं, JU कंड M करै कंठि पामै पल्ल ची, J पल्ल ची, U भगत, BK omit this verse.

NOTES.

1. चार महालाचार, “These four (auspicious names) form my *māhgalācāra*.” The Sanskrit commentary of *U* identifies the four names with the four subjects which according to the rhetoricians are to be mentioned in the beginning of a work, and quotes the *īloka* following :—

मङ्गलं चाभिधेयं च समन्वयं प्रयोजनं ।
चतुर्वारि कथनीयानि शास्त्रस्य धुरि धीमता ॥ ३ ॥

2. किरि निच्छइ (*P*) चीतारै चीतारा प्रतइ (*N*).

4. ताट is in origin a plural neuter form of the correlative pronoun (Ap. ताट < Skt. तानि), which like the analogous form कौट, कौर of the interrogative, has come to do function for the singular as well. Cfr. st. 13, 303 below. In st. 11, 12 the form is doing function for the genitive-oblique. Analogous to ताट is the form जाट of the relative pronoun (Ap. जाट < Skt. यानि), which is used in a plural sense in st. 104, 304, and in a singular sense in st. 169.

5. Of the two readings पाष्ठौ (*BKNS*) and उष्ठौ (*JMPU*) in the third line, the former is preferable on account of the alliteration of the पा॒ with the पा॑ of पार, which precedes. Alliteration is a very important factor in bardic poetry.

7. Notice the reading संपोच्य of *BNPSU* for अं पोच्य. The latter is the correct reading, not only because पोच्य is a much better form than संपोच्य, but also because the relative कः is required in the sentence.

8. In explaining the sense of this stanza, the comments of *NPU* agree together, and differ from the Dhūdhārī comment of *BKS*. For the comparison of the two interpretations, I quote below the comments of *B* and *U*: कवि कहे हैं सुकदेव आसदेव जइदेव आदिदे अनेक सुकवि झज्जा हैं पगि रोति सबहो को बैकहो

कै श्रीकृष्णदेव ते पहिलौ जु रुकमणीनी कौ वर्गन कीयौ सु या वासते
जु प्रह्लादग्रन्थ कोचै तौ पहिलै श्री कौ वर्गन कीचौ चाहिजै (B).

सुकदेवो व्याससुतो व्यासो इप्यथ च गीतगोविन्दकर्ता नयदेव
इत्यादयो उन्ये इपि विष्णुभक्तिप्रसादयाः सुकवयो उनेके वाल्मीकिशनक-
प्रह्लादादयः सर्वे इप्येकसञ्चां इत्येकः केवलः पुरुषप्रधानः श्रीगोविन्दस्तस्यैक-
स्तुतिं कृतवन्त आदौ भगवद्गुणपर्वत्यने कृतोद्यमाः परं मया तावत्स्तो-
वर्गनमतः क्रियते यतः प्रह्लादग्रन्थो ग्रन्थते यदुक्तं प्रह्लादे स्त्रीप्रधानत्वमतो
महां दूषणं न देयम् (U).

9. *U* reads जोइ चाँ for जो इच्छाँ in the 2nd line, and explains it : चाँ इत्यक्षादादाचर्यानन्दवते हे शुजन लं पश्चेत्याचार !

10. सिरहर, for मिहर (< Skt. मिहर), with insertion of र, analogous to सरजळ for सजळ, सरधोर for सधोर, and सरजीत for सजीत, for the last of which examples see *Vacanikā Ratana Singhaji rī Mahesadāsota rī*, 244.

11. ताइ. See note to st. 4, above. *B* renders the form with तीयै राजा है.

12. नाम नाई तस्या नाम (U). Here and elsewhere I have used a vertical dash over the line to indicate a long vowel which for prosodical reasons is to be pronounced as short. It is the same sign which is used by native copyists to convert an आ into ए, whenever by mistake they happen to write आ instead of ए. Ex.: प्राकार, for प्रकार. In Old Western Rājasthāni poetry in general, and Dīngala poetry in particular, a long vowel immediately followed by a short vowel is liable to be pronounced as short.

13. ताई तावन्मात्रम् (U), तिवर्णै (B).

ए as a feminine singular form of the demonstrative pronoun, is an Old Dīngala form which is no longer found in Modern Dīngala nor in Modern Māravāṛi, where it has been substituted with आ. It is, of course, identical with the general form ए of Old Western Rājasthāni and Gujarāti. In our *Veli* both आ and ए are used for the feminine singular.

14. बीरज for बीज, another instance of the insertion of र in the middle of a word. Cfr. note to st. 10, above.

चमहरि for चमरि, with insertion of च analogously to चमचर for चमर. Cfr. *Vacanikā Ratana Singhaji rī*, 54, and also my *Notes on the Grammar of the Old Western Rājasthāni*, etc., § 38.

15. The meaning of the two first lines is clearly explained by U: शैशवं वाल्यं तत्प्रसीरे तदी सुप्तं गतप्रायमिति तथा यौवनं न जायतं न तादृग्म् प्रकटितमतो वयःसंघिः नमुत्यद्रः कियदारुस्याची मुहिणा मु वरोति सप्रप्रायो वया वरिश्च ऊपम्ये ... (U), but in the interpretation of the fourth line most of the commentators seem to have been led astray by understanding प्रिष्ठम् (प्रथम) as an adjective or an adverb ("first, at first"), instead of an abbreviation of प्रिष्ठोराज, the author of the *Veli*.

20. दल पूलि विमल वन is clearly and correctly rendered by B as: हिवै वसना आयौ चाँ वन पूलिजै है त्यां भरोर पूलो. This is no doubt the original reading, which the other commentators have failed to understand and have consequently been tempted to alter the text into दल पूलि विमल वनि.

22. कुञ्ज. Cfr. st. 19, 32, 46, 94.

कुमोदिषि for कुमोदिषि. For the weakening of *u* into *a*, due to the influence of the *o* in the syllable following, see my note to st. 16 of the *Vacanikā Ratana Singhaji rī*. Cfr. also कुमकमो, st. 189, 205.

मेन केस मेनकेशा इति राचिरुपा इत्यपि मेनश्चदेन चारणभाषया सुन्दरसदृशाः (U). Notice here the use of the term चारणभाषा "the language of the Cāraṇas" to indicate the Dīṅgala.

23. वरुण तमा किरि डोर. वरुणस्य प्रचेतसः पाप्ता इव वरुणस्य शस्त्रं पाशं एव तं दूरीकर्तुं त्रगतोऽपि न शूक्ष्यते तदिवेदमपि वन्धनं कृष्णस्य दृढं भावीति रहस्यं यदुक्तं कुमारसंभवे:—

गिरीषपुष्पाधिकमौकुमार्यौ बाहू वदोवाविति मे विलक्षः ।

पराजितेनापि लतौ इरस्य यौ कण्ठपाशौ मकरधनेन । १ ।

25. सधर्. सधरौ माहात्म्यवन्नौ (U).

वर्ण, a survival of the old neuter singular of the Old Western Rājasthāni, used exactly in the same adverbial function as the वर्ण in *Vacanikā Ratana Singhājī nī*, 92, q. v. For other instances of the neuter in the *Veli* cfr. st. 36, 64, 66, 211.

26. त्रुबलि नालि इति नामा लोकप्रसिद्धं कोवृश्चं तस्याः कदल्या गर्भमदृशं विशेषमानौकुमर्येष नोरोमत्वमपि प्रकाशितम् (U).

27. हरिहंस सावक हरिहंससावकाः सूर्यस्य लघ्वपत्नानीवाणु-
सूर्याः (U).

28. हिव रुकमणी नो विद्या कहइ। आठ व्याकरण भणी छडा-
रह पुराण जागइ आठारह समति जागइ धर्मव्यर्थनीतिमोद्ध प्रकाश कहइ
प्राक्त जागइ आरि वेद ४ भले १ आचारयस्य २ व्याकरण ३ कहन्द ४
जोतिष ५ पदमञ्जन ६ व्ये घडङ्ग जागइ घडङ्ग ६ आरि वेद ४ मीमांसा
१ तर्कविद्या १ धर्मशास्त्र २ पुराण १८ सर्व मिल्या चउद विद्या नी
जाग चउसठि सकला नो जाग जाणी व्येकोकी विद्या माहि अनेक घणा
घणा अधिकार आपगाइ मति सूं जे माहिला अर्थं विचारियइ कहइ (P)

29. हरि निषि. Here perhaps I was authorized to read हरि with the majority of the MSS., thereby making the correspondence with the हरि at the end of the line more complete, but I have preferred to retain the regular form, not only on account of the हरि immediately preceding, but also because it is difficult to know how far one would be justified in altering, however slightly, the endings of words or syllables to produce internal rhymes or alliterations. Thus, if I had chosen to read हरि for हरि, why should I have not read also गवरि for गवरि to produce one more internal rhyme?

वन्दे गवरि हरि, अद्यापि होलिकानन्दरं कन्यामिगार्भिपूजेतिव्रतं
वितन्यत ईप्सिलवरप्रामिनिमित्तम् (U).

32. पौत्रिया, दुझा विहीनौ जातौ (U).

माता ३. Here the pleonastic particle ए has been added by myself to complete the number of prosodical instants required for the verse (14). I might have added ए as well. If one more syllable is not thus introduced, the verse will fall short of one *mātrā*, but one might still read it correctly by pronouncing the second syllable of माता as equivalent in duration of time to three prosodical instants instead of two. For an analogous case see st. 183.

35. The MSS. *J(K) SU* read नाम नन्द दमघोष नर in the second line, but the explanation which the commentary of *U* gives of नन्द is hardly acceptable: पुरोहितो दमघोषनामा वृषभानन्दकरः (*U*). In the *Bhāgavata Purāṇa* Damaghosa is the name of the father of Sisupāla.

36. चन्द्ररी is my emendation of the original reading which is given as चन्द्री by the consensus of all the MSS. The reason for the emendation is the same as has been adduced above for the reading of माता ए instead of माता (st. 32), namely, the necessity of introducing one more prosodical instant to make the line complete. In the present case too, the deficiency might be made good by pronouncing the e of चन्द्र as equivalent to three prosodical instants instead of two.

37. संनि छाचा ... देषपति. Cfr. पिलो सह लम्हा केंद्र देषपती (*Vacanikā Ratana Singhaji* nī, 20).

38. वाभे, from Ap. वज्ञाविं < Skt. वधन्, is the regular passive form of वाधयौ, which in the modern language has gone out of use, it being substituted with the new form वधीजै. For the use of वाभट् in Prakrit, see Pischel's *Prakr. Gramm.*, § 548.

39. कुची, for कुची, a technical term used in Indian architecture to indicate the base of a pillar (see *Archaeol. Surv. of West. India*, Vol. ix, Northern Gujarat, p. 24). The change of कु० into कू० was evidently made by the Poet only in homage to the rule of the *vinasagati*.

40. जोर is a word whereof the exact meaning is not clear. The Dhūdhārti commentary seems to take it in the sense of

"tent": रह रह रा चमियाना जभा किशा है सोइ मानूँ वादल उच्चा, whereas the commentaries of PU explain it as a synonym of औ "woman": जोइ इतिक्षीपर्यायः स्त्रीं इशामोक्षलस्त्रापीतनीलरङ्गानि वस्त्राण्येवोत्वेदते जलदपटलानीव एथगृवणान्यम्बवृद्धानीव (U); जोइ कहती स्त्री ना हन्द पश्चरङ्ग वस्त्र पहिरणा तेहिन जलदपटल मेघचटा किहाँ सामल किहाँ उच्चल इसउ पश्चवर्ण मेघहन्द (P). To understand the comparison, one should think of the way the Indian women, dressed in gorgeous colours, crowd the roofs of the houses on all festive occasions when there is a procession or any other similar *tamasha* to be seen.

41. कोरण, नवीनमेषवर्षग्रसमधात् प्राकृम जोतायुशुभाभदर्शनमिति (U).

42. गावै करि मङ्गल. Cf. गावै सुषि मङ्गल करि गीत, st. 55, below. From a comparison of the two passages it is obvious that करि is in both cases connected with मङ्गल. The commentaries do not all agree in the interpretation of the phrase, for instance B renders the present passage simply with मङ्गल गावै है, and P in the latter passage connects करि with सुषि and renders: सुषद करो मङ्गलस्प बीत गावर्. The correct meaning of the phrase मङ्गल करि is evidently that which is given by U under st. 155, namely: मङ्गलानि द्वा... गीतानि गायनि. In other words, here मङ्गल is not used to give the meaning of "auspicious song," but only "auspicious ceremony."

मानै, for मानै, the shortening of the initial syllable being required by the metre.

44. गल्जितामो इनिविषः (U). The literal meaning of the word evidently is "he who wears the brahminic thread round his neck."

वीर वटाऊ वाहमण, अहो भाई अहो परिक अहो व्राच्छ
अवन्त उतावली घकी वार वार वचन कहइ (P).

45. म म करिषि, a sigmatic future form used in the function of a prohibitive imperative. For the use of similar prohibitive

futures in Old Western Rājasthāni and Prakrit, see *Notes on the Gramm. of the Old West. Rāj.*, § 121.

अब, a Sanskritism well permissible in bardic poetry. Cfr. तत्, st. 174, 244.

46. रहरह केर वह रहो रह. From the commentaries, it appears that the meaning of this phrase is that all the few travellers who were out, having reached their destination, halted for the night, but the grammatical connection of the three words वह रहो रह is not clear to me. I quote below the renderings of the three commentaries of *BPU*—मास्य मास्य ये पश्ची
आय विश्वाम कियउ पश्च चलता रह्हा (B); उटाऊ सर्व वासउ
रहिवा भणो “रहउ रहउ” इम कबना पश्च वहो रह्हा (P); रहरह
इति यो यत्रोपितुमनाः स तत्र गन्तुकामो भूत्वा चिनितं स्थानमायदतो
मार्गवहनं लोकैर्निरक्षम् (U).

47. भौ इति समयाच्छर्ये (U).

49. The commentary of *U* gives two explanations of करि
कमल्, the second of which is evidently wrong: करे कमलानि
कल्पा मन्द मन्द चलन्तीति विशेषस्तथान्यार्थे कराः सौकुमार्यैः कमलमदृशा
इत्यषि (U).

जड़म तीर्थ इति योगधानलीना योगीश्वरः (U); जोगीसर (P);
अनेक तपसी (B).

51. सम्मति प्रवक्ष्याम् (U).

52. अनाहपुरि दरवारि (B); श्रीबन्तेउर माहि गयउ माहिली
सभा माहि (P); पुरानाः एषु एषु श्रीकृष्णस्थानाः सभासंसुखं गतवान् (U).

53. पचिलौ, an adverbial adjective, i.e. an adjective doing function for an adverb (पचिलै, or पचिलू, cfr. the reading of *N*). For the use of adverbial adjectives in Old Western Rājasthāni see *Notes . . . etc.*, § 78.

55. The verse is in corrupt Sanskrit. The reading of the first line is unsatisfactory in all the MSS. I have adopted the reading of *NPU*, in which the order of the questions कस्मात् कस्मिन् etc. is confirmed by the order of the replies contained in st. 56, but I have had to complete the line with the insertion of किञ्च, which is found in *BJM* only, as the line was falling short of two *mātrās*. The commentary of *U* to this stanza runs as follows: हे मित्र त्वं कस्मात् पुश्टात् समागतः कस्मिन् पुरे वससि किमर्थमिहागमः केन सह छाव्यं तव कार्यमये कुत्रं परियासि तत्त्वं त्रृहि ममाये निवेदय एतत्त्वं करस्यां पञ्चं केन जनेन कस्मै घेषितमिति देवभाषा संख्यात्मेव प्रद्वम् (*U*).

57. वाचत ... न वौ, वाचयितुं न वग्नाइ इति न पूर्वत्वं संभवति (*U*), वचावइ न ही (*P*).

कामङ्क is rendered by the Sanskrit commentator with कडलम्, a neologism not without interest.

58. चमरणमरण is understood as a compound by the commentaries of *BU* (चमरणमरण तु नारो विरद वे *B*; चे चमरणमरण *U*), but *P* more ingeniously reads the two words as separate and understands: बीजउ सरण कोई नयो, i.e. to translate the text literally, "every other protection is without protection." Notice that *P* also reads ते जि instead of तुल.

60. सालिग्राम सूक्ष्म यहि सकुहि, सालिग्राम श्रीपरमेश्वर भी सूर्ति श्रुत ने वरे कोई उत्तम जनम वह (*P*); प्रालिग्रामं गङ्गकीनद्युत्पद्मं शृङ्गरहे (*sic*) संयाहयन्ति ददते इव (*U*).

62. It will be noticed that the first line in this stanza does not conform to the general rule of the *vēnasagātī*, which requires that the first and the last word in the line should begin with the same letter. But the Poet is not to be found at fault here. By studying all the lines in the *Veli*, which apparently do not conform to the rule of the *vēnasagātī*, I have discovered that these, far from having no *vēnasagātī* at all, have two *vēnasagātīs*. In other words, the line is split in two, and each of the two parts has a *vēnasagātī* of its own. Thus in the present case

आश forms *vēnasagāi* with असुर, and नाम with नदि. The other examples of double *vēnasagāi* which I have found in the *Veli* are :

सीपति कुण सु मति तूझ गुण जु तवति (6),

मैसव तनि सुखपति जोवग न जायति (15),

कोकिल करठ सुहाइ सर (20),

पश्चिमादि पटल दल वरग चैपक दल (49),

कुमकमै मंजग करि धौत वसत धरि (81),

इभ कुंभ अन्याशी कुच सु कचुकी (90),

गजरा नवयही प्रोचिया प्रेचि (93),

चोर चकव विप्र तीरथ वेल (186).

मैं लोध. Strictly grammatically speaking, the reading मैं of *BJKSU* would be more regular, as मैं is not a direct, but an oblique form. But the reading मैं is supported by the rule of the alliteration, which carries much weight in bardic poetry, and also by the large use which both Old Western Rājasthāni and Māravāri, especially colloquial, make of the impersonal passive construction of the past participle (*bhāvi prayoga*, see Notes . . . etc., § 127). Thus in modern Māravāri one would not say to-day मैं लोधी, but मैं जै लोधी. *P* renders accordingly: सुझ नद छलमोहप (*P*).

63. है, अहं सीतारूपा (U); है सीतारूप (*P*).

वेलाहरण कहतौ समुद (B).

64. बाहरि करि “Rescue me!”, an imperative. The Sanskrit commentator renders : मम . . . बाहरि मरुत्तावदस्तुतः पशादाक्षोपायं कुरु.

आजोज for आजोच, the °च being probably changed into °ज only for the sake of the rhyme.

65. Apparently, the second and third line in this stanza do not conform to the rule of the *vēnasagāi*, because the first and the last word in each of the two lines do not begin with the same letter. It is however to be observed that the bards are often satisfied with making the initial syllable of the first

word in the line correspond to the second, third, or even fourth syllable of the last word, instead than to the initial syllable of it, as the general rule requires. Thus, in the present case, the त् of चिषा has its correspondence in the त् of आतुरो, and the र् of राजि has its correspondence in the र् of विराजो. This is not considered to be a breach of the rule of the *vēnasagāi*. For other examples of this case see stanzas 39, 40, 67, 107, 108, 109, 118, 119, 144, 161, 171, 174, 176, 178, 179, 188, 192, 194, 198, 208, 209, 216, 222, 247, 252, 264, 265, 288, 305.

दुर्दी इति दुःखोत्पादकः (*U*) ; दुखदाइ (*P*) ; दूसमन (*B*).

66. ते is understood by *P* in the sense of a causal conjunction (नीर् आरबद्) and connected with कहिजै, but it is evidently connected with लग्नन वेला. *U* renders : तस्य उद्ग्रस्य वेलाया अल्लर चीषि दिवानि वर्तन्त इत्यरधिदर्शने (*U*).

आरात, a Sanskritism which is hardly justified in bardic poetry. *U* renders it with निकठम्, *B* with आहरि, and *P* with मद्दीप.

68. इसै, an instrumental used adverbially "in such (a way), with such (speed)." The position of the qualitative demonstrative adjective रसो in this construction is similar to that of the correlative adverb "so" in English, in phrases like : "I like it so much! They go so fast!" etc. Cfr. वरकी इसो (*Vacanikī Ratana Singhajī* *ri*, 21), and चलना इसो (*Ditto.*, 23). In the present case, *N* renders the word with भल्लर प्रकारदृ, and *P* with भल्ली परर. The reading इसु of *NPU* is not clear to me, unless it is an incorrect reading for इसै, the neuter form of इसो used adverbially.

The commentary of *U* to this stanza is of particular interest inasmuch as it represents an attempt by its author, Sāraṅga, to throw aside the authority of his guide, Cārana Lākhō, and give an interpretation of his own. But in this he fails, and his new interpretation is grossly absurd and altogether unacceptable : चारणैवमुक्तमल्लि सुयोवसेनो १ मेवपुष्यो २ वेगवान् ३ वलाहक एते छायास्य रथे चलारो इश्वाः परं मम मनसि नैवं स्फुरति यतो ज्ञायते सर्वमयोदयस्य चपलातिवर्णं तेन रथः कीदृशो वहति यादृशां वानरसन्यं समुत्यक्तमष च नइ मेव एहय इति नदी वलपूर-

समये यादृग् वह्यवधिवा बलाहकानां वर्षभागां यादृश्च यादृश्च वेगवत्त्व-
मिति रथगतेशधिकं तत्र सारथिं दूरं कल्पा स्वेच्छया चिसुवनपतिः
खयं रथं खेटधितुं लग्नो उतो जायते घरा पश्ची गिरथः पर्वताः पुराणि
मार्गिनगराणि श्रीकृष्णसंसुखं समागच्छन्नोव महति जन अभ्यागतवति
संसुखामागमनं महत्प्रदानमनयोक्या वेगवत्तया रथस्य निर्ममो उवगन्तव्यः
(U).

69. जिम "So that, in order to." For the employment of
जिम as a final conjunction in Old Western Rajasthani, see
Notes...etc., § III.

71. मुख धारणा, मुख नी धारणा नूर (P); मुखस्य धारणां
कान्ति तर्क्यति सविशेषं पश्यति दूतस्य मुखे निर्मलता कार्यसिद्धिलक्षणं
प्रतीतम् (U).

72. महन्ति is evidently a feminine substantive, the object of
कही, and I identify it with Gujarātī माहिनी, f. "Information,
particular knowledge." The commentators, however, prefer
to connect the word with गुरुजन and to explain it as महतरा:
लियः "respectable women" (U), or महतर लोक "respectable
people" (P). One need only look at the place महन्ति occupies
in the sentence, to understand that the commentators' interpretation
is a grammatical impossibility. But the lack of
common sense is often one of the most conspicuous qualities
of Indian commentators, especially of those who wish to
make a display of their undigested erudition.

73. चरिता को जाधै चरथ. Here जाधै is my emendation.
BKMNS read जाधो which is untenable and has probably originated
from a misreading of जाधै, whereas *JPU* read जाधा.
Also, most of the MSS. read कौ in the place of को. I do not think there can be any doubt that the construction of the
phrase here is identical with the को चरिता मनुहारि तचो in st. 78,
and therefore जाधै चरथ is a genitive. But it might be understood
as a locative as well, the terminal ा of चरथ being dropped to
form a rhyme with कौ. If the phrase जाधै चरथ is understood as

a genitive, the reading जाधा of *JPU* would be equally correct, the oblique in °े and the oblique in °ा being equally permissible in the form of *Dīngala* in which the *Veli* is written. *U* renders the phrase with : अर्द्धसंज्ञः किमार्द्धम् (*U*).

74. येक उचाथर कलहि चेवाहा, जिके उचाथर संयामधीर ते साथइ वली जे कलहि चेवाहा अयेसरी चागइ चालिइ स्वामिभक्त ते साथइ लीधा (*P*) ; येक अदितीय उचाधृइ (*sic*) क° चोज संयामइ धीर ते साथइ लीधा वली जिके कलहि संयामइ चेवाहा अयेसरी छइ अथवा दुवाहा क° कलहइ वली (*N*) ; एके ये चोजाथरइ (*sic*) इति संयामेधीराः पुनर् चेवाहा इत्ययेसरगयोग्याः स्वामिभक्ताः (*U*).

आखाडसिध कहती जिके वि तीन वार संयाम कीधा छइ किहाँ हारइ नहो चेहवा [सु]भट (*P*).

75. Notice the reading नाम रिक्ष of *BM*. It is obviously to be explained as a misreading of नामरिक, unless it is, indeed, an alteration introduced by some presumptuous copyist.

76. कर्वी दुर्जनाः (*U*).

77. आपपर इति परस्परम् (*U*).

78. राजा दै, a colloquial phrase which is to be completed with a substantive in the locative like बहै “in the house.” It is, ultimately, the same idiom which is used in English and other European languages.

79. सीखावि सखी राखी आखै सर्जि, श्रीछत्याजी आया जानी सकमणियइ सखियाँ सीखावि राखी छइ ते सखी राखी प्रति इम कहइ छइ ... (*P*).

The last line in this stanza does not violate the rule of the *vēnasagāi*, because the bards in particular, and Marwari writers in general, always consider postpositions as forming one word with the substantive to which they are appended,

and therefore, according to their theory, the last word in the line with which we are concerned, is not तरी but अभिकातरी. Cfr. the similar case of मद्दन चो in st. 82, चाचा जरि in st. 108, निसन चो in st. 148, इरि सू in st. 166, and नवी परि in st. 192.

80. स्थामा आरंभिशा सिषमार. Here स्थामा ("the dark-complexioned one") is used by the Poet as a mere synonym or epithet of Rukmini, obviously without any particular intention, much as it is used throughout the poem, but the Sanskrit commentator apparently thinks that the word is here used intentionally and takes the opportunity to explain the meaning of it, by quoting two *ślokas* which enumerate the characteristics of a *śyāmī* woman :—

यदुक्तं स्थामालक्षणम् :

स्थामा च स्थामवर्णा स्थात् स्थामा मधुरभाविणी ।

अप्रसूता भवेत् स्थामा स्थामा घोडभवार्धिकी ॥ १ ॥

या ग्रीते चोष्णाप्तरोरा उष्णे ग्रीतप्रसीरिणी ।

मध्यकाले भवेनमध्या सा स्थामा इत्युदाहृता ॥ २ ॥

81. The commentators do not seem to be sure about the exact meaning of इकाहा, a word which some render with जलावङ्गा "quick" and others with बोला "loose." The commentary of N gives both the meanings. I quote below the different comments to the last two lines in the stanza : सु किसी देखिने है जैसे मखतूल कौं डोरा तूटा है और गुण मोती छछोहा कहताँ ऊतावला किटकि किटकि पड़ै है इसी सोभा देखिजै है (B); जासे करि बीना कहताँ निबलइ भकतूल पाट नइ गुण दोरइ छछोहा दीला प्रोया ते हाथ थकी कूटा तूटा पड़िवा लागा (P); अहमेवं जाने गुणमुक्ताः द्वीयोनिर्वलैर्मकतूलगुणैः प्रसामपद्मदवरके छिक्कोहा इति प्रिथिकं प्रोताञ्चुटिता इव पतितुं लगा इव सादृश उत्पेक्षा (U); जासे करि बीना कं निबला द्वीय मखतूल ना गुण दोरा थकी गुणरूप मोती छछोहा कं दीला प्रोया थका अथवा छछोहा ऊतावला कूटा पड़ता जिसा दीसइ तिसा जलकणा दीसइ छइ (N).

84. कण्ठ कहताँ गलैइ पोत कहताँ वीडियउ वांधुउ जागे
कपोत पारेकउ व्यथवा नीलकण्ठ महादेव नौ गलौ जिस्यौ व्यथवा जागे
करि हिमाचल् पर्वत पाखइ यमुना वहइ कइ व्यथवा जागे निच्छइ
श्रीगङ्गधर श्रीकृष्णइ समइ भागि विचालइ व्येकइ आंगुली भाल्यउ
शक्ति छोइ (P).

85. जमुगा फेगा पावद्वा जग, उत्पेद्धते जगत्पावन्या गङ्गावाः फेन-
युक्ता यमुना इव (U).

कुमारसग पिण्डदण्डउ आसू काती री रातइ श्वेतदण्ड सरीखउ (P); कुमारसांगः सर्वदण्डक इवाञ्चिने कार्तिके मःसि नीरजस्ते गगने
श्वेतदण्डको दृश्यते (U).

86. चिकियाळा नीचा (BNP), literally " pointed."

सिल्ही सिल्ही बरि, literally " on the hone of the collyrium-pencil," the former सिल्ही being used in the meaning of अळाक " the pencil used for applying collyrium to the eyelids," and the latter in the meaning of शिळा " a hone." N reads सिरो सिल्ही बरि and explains: अळानकप सिल्ही करारि बसी सिरो क? चो तेज चढाया (N).

जल् वालियौ पाणी दीधउ (P); जलं दत्तम् (U)

87. वली रकमणियइ आंपणइ निकाडरूप चन्द्रमायइ रोली नउ
तिलक कीधउ वली कलङ्क धूम वेउं काट कहताँ रातपणाइं करी महादेव नउ
चौबजउ लोचन चम्पि सरीखउ तेह नेउ धूम काण्डउ तीबजउ
लोचन निर्धूम कीधउ आंपणा सुखइ ललाटरूप अधंचन्द्र तेह तु श्यामता-
रूप कलङ्क काण्डउ चन्द्रमा निकलङ्क कीधउ ये भावार्थ येतलइ तिलक
भलउ वसारखउ (P).

काट, काटश्वेन दोषम् (U).

89. वाँकिया. I am not sure about the exact meaning of this word. The commentators simply say that it is a term for a part of a *ratha*, and P adds that the *vāṅkiyās* are found at the two sides of the vehicle.

ताड़ूङ ताड़ूङ्गुगलं कर्मकुण्डले चक्राविष पेटकाविवेति (U). Notice here the use of the word पेटक्- as a Sanskritisation of the vernacular word पटड़ूङ "a wheel." The latter word is, of course, not derived from पेटक्- but from Apabhramsha पटचक्क (Cfr. Prakrit पटचक् explained as रथचक्रम् in Hemacandra's *Deśināmālā*).

90. कवच समु काम कि कलह, जागे महादेवजी कवच
पहिराहौ कैकाम सौं तुध करिवा कै तोई (B); शम्भुना हरेण कामेन
सह कलिं कर्तुमानसा कवचः संनाहो धृत इव प्राकृतकविसमये कुचस्य
शम्भुपमा प्रसिद्धा (U).

Notice the reading मन हरि आगे मगहप मग्ने of B, which is explained: श्रीकृष्णजी का मन कै लौं मगहप छायाहौ कै जु मन आय
वैसिसी (B).

वारिगह, वारिगह सब्दइं तम्बू वस्त्र ना दीधा छह तिहाँ तम्बू-
यहै रजुआदि बन्धग ऊह अगह इही कसादि बन्धग जागिवउ पट-
कुटीति वारिगहभव्येन चारगभाषयां तम्बूनाम (N); वारगहभव्येन
पटकुटीयुगलं रचितमिव (U).

91. कल क० मनोहर (N). The other commentators omit to explain the word.

93. वले वले विधि विधि वलित, वलो वलय इयामपाटकउ
विधइ विधइ आपापगा स्यानक बौध्या (P); तथा च वलयः इयामपट्ट-
सूचयथितो विधि विधि यथास्थानं निवेशितः (sic) (U).

95. किमच, a Sanskritism bolder than अच and तच which are used by the Poet in other places. U renders: तेथा भूष चान्न
कविरच पन्च किं चाप्त्वानं कुर्यात् (U).

96. मपित करल इति मुछियाह्वा (U).

भावीसूचक... The Sanskrit commentator gives two different interpretations of the last two lines in this stanza, of which the latter interpretation rests on a reading भावीसोचक, which is not

evidenced by any MS. : उत्सेक्षते भावीशूचका अनागतभाग्याविर्भाव-कथकाः सिंहशाश्वौ यहगणः सकल इति सर्वे यहा अवस्थिता इव कथाः सिंहकटीसाम्बे सिंहशाश्वित्वमेवोकं यतो रुक्मिण्यासुलाशाश्विलास्याः सिंहस्याः सर्वे यहा एकादशा ज्योतिःशास्ये फलदायिनो मनोवाच्छ्रितं ददत अतः श्रीकृष्णस्योत्पत्ते निवेश्यते भावीति महेश्वर्योदयते दर्शितमयमेकोद्यो द्वितीये उर्ध्वे एकस्यां राश्वौ स्थिताः सर्वे यहा जन्मसंज्ञका भावीशूचका इतिपाठे दुर्दशादर्थकास्तस्या राशेः द्वीपत्वप्रतिपादको उतः कटी छोडा जातितीदमपि वितर्कं न्यायं यहगणाभपि विविधवर्णत्वमवगत्यम् (U).

98. वली रुकमणीयह नाकह लटकतउ मोती दीधउ ते बखाणह दधि वीण समुद्र माहि थो वगतउ रुडउ जागो लीधउ साख्यात गुणमय मोती नउ दागाउ ससत आधउ पाक्कउ हालतउ नाक नह बागह मुकाफल मोती निहसत लटकतउ घोमह जागे सुकदेव आस-पुच तेह नह मुखि भागवत पुराण घोमह मुक सगोखी नासा मोती सरीखौ भागवत (P).

The Dhūḍhārī commentary reads तु सत (for ससत) in the second line, and explains : समुद्र सोधि चर तु मोती लियौ थो तु वगतौ देख्यौ साख्यात गुणमै सु सत्य चा वात सहौ (B).

99. करि इक बीड़ौ.....The Sanskrit commentator gives two different interpretations of the sense of the last two lines, but the second interpretation could hardly be taken seriously : उत्सेक्षते बीटकरूपः कीरः शुक्लकमलस्य मध्ये खजाया नाशा-रूपया शुक्ला सह बीड़ौं कर्तुमुद्यतोल्ति करकमलस्यः शुको मुखेस्थितना-प्राशुक्ला सेच्यथा रन्तुं प्रलृत इवेति चिन्तयं तथा द्वितीये उर्ध्वे वामायाः करे बीटकं शुकरूपं तस्य मुखकमलस्य चाया करकमलरूपया बीड़ते इत्यपि (U).

102. पान तम्बोल (P); बीड़ा रा डवा (N); पत्रभाजनम् (U).

103. चकडोल् सुखासन (P); प्रसिद्ध सुखासगादि (N); नरवा-द्व्यामनम् (U).

तै, the oblique singular form of the correlative pronoun (< नद, cfr. st. 66), used in the same construction as in st. 95, above. The form is peculiar of the Vīkānerī; standard Māravārī uses तिष्ठ, तिष्ठि instead.

104. तुरी लाग ले ताकि तिम, आप आप जोग्य तुरी घोड़ा ताकी नइ लीधा (P); स्वस्योग्यान् तुरगान् वेगवलो उच्चान् प्रथमं वितर्क्य ततो मटहीत्वा (U). Apparently, लाग is here used in the sense of "fit, suitable." (Cfr. Gujarātī लागु, "near to, close to; applicable; suitable, agreeable," Belsare's *Etym. Dict.*, p. 1002).

105. हिलवलिया कहतां घणा ऊतावल्या है (B); गुणविसतर्गा (P); चक्षसचनं विस्तातः (U); हिलवलिया क० रुक्मिणीजी रा चक्षोल् आगलि पाहिल इतरसत परिभ्नमग्रभीज यथा घणुं विस्तार्गा हइ (N).

मद गुडिन मद भरता (P). Notice the reading गलिन of BKMN. The reading गुडिना is of course preferable, not only because more difficult, but also because of the alliteration it makes with the first two syllables of गुडना.

106. चाहि is here used in the function of a postposition of the accusative-dative to give the meaning of "towards, in the direction of." The form is, of course, a conjunctive participle from चाहौ in origin, and carries the meaning of "desiring." The Sanskrit commentator literally enough renders with चनुचाहौत्य, but the commentaries of NP mistake the real meaning of the word and explain it as चक्षं "four," namely "the four directions of the compass" (!).

The third line in this verse does not conform to the rule of the *vēṇasagāt*, and it would seem that the correct reading must be वैकुष्ठ किरि चजोधावासी, but as the reading is evidenced by the consensus of all the MSS., I have not ventured to alter it. Cfr. the similar case of किरि नीपाचौ तदि निकुटीये in st. 110, तिष्ठि आप ची करायौ आदर in st. 168, जिं मिळमारि चकीधै सोइति in st. 228; and किरि परिवार सक्ष परिहायै in st. 237. From the combined evidence of all these cases it would seem that when a line begins with an adverbial, pronominal, or conjunctional

form, or in general with a word having more or less the character of a proclitical, the *vēṇasagāt* may optionally be formed with the second word in the line instead than with the first, thereby leaving out of consideration the proclitical word with which the line begins. Cf. the analogous case of lines ending with a postposition, for which see my note to st. 79, above. Cf. also the case of गो चालि in *Vacanikā Ratana Singhajī rī*, 170, 183, 187, 205, 206, an anomaly which probably finds its explanation in some reason analogous to that given above.

107. पारस is understood differently by the different commentators: चउ पर्खेर (*N*); विञ्जं पासइ (*P*); परिलः (*U*); पारस पाखाण [कौ देजरौ] (*B*).

108. हाथा लगि. For the apparent violation of the rule of the *vēṇasagāt*, see note to st. 79, above.

109. In the third line the MSS. *NP* read मन in the place of ननि, and explain: आपणे स्वरूप मन सुं जोइवउ तिळे चउयउ बाग थायउ (*N*); आपणइ आपणाउ स्वरूप जोइवउ (*P*), both explanations concurring with *U*'s: स्वतः सुदर्शनेन.

लसगि व्यङ्ग मोडणइ (*P*).

सच्च प्रपञ्चः छतः (*U*); उद्यम कियौ (*B*).

110. तह इति शक्तिः (*U*).

निकुटीचे स्वत्रभारिभिः (*U*).

113. साऊलि पुकार (*B*); कूकरव चूंव सबद (*N*); कूकडउ (*P*); कूकरवम् (*U*).

आलुदा सबदवद्ध घया (*P*); सच्चीमुताः (*U*).

वज्ररूप योगीन्द्ररूपाः (*U*).

114. लारोवरि लारोलारि (*P*), अेग्निवन्धेन (*U*).

नह खरता नर वरै नर. Here the exact meaning of खरता is not quite clear, though the word could hardly be anything

but an abstract substantive derivative of भर "hard." Following the clue given by the commentaries, I should feel inclined to understand something like: "With the hardness of the (horse's) hoofs each man vies with the others (in speed)." But the use of an abstract like भरता in a similar connection is at least uncommon. I quote below the paraphrases of *PU*: तीखइ नखइ करी घोड़ी घोड़ा नई नह नह नई प्रेहइ क्षइ (*P*); नखै खस्तइ रुतपव्यमनै चैर्वशानहं वृन्धते प्रेहयन्ति स्मेति लक्ष्मेगाधिक्षदप्तीनम् (*U*).

115. The third line in this stanza apparently does not conform to the rule of the *vñasagāi*, but probably the Poet is not at fault, as he considered न तुषिञ्जे as a single word.

116. नैड़ी. It is strange that here and in all other passages where the adjective नैड़ी occurs, almost all the MSS. should read नै० instead of नै०, नै०. The word is from Sanskrit *निकठः, through Apabhrānsha निकहउ > नादकउ, and its correct form in Rajasthani is नैड़उ > नैड़ी.

117. कालाहणि कृष्णवर्ण (*N*); कृष्णवर्णमेघाभ्युदय- (*U*).

आड़ंग जागो अन्धकार जागी (*N*); लोही वर्षिसवउ जागी (*P*); आड़मिति वर्षगासमयं रुधिरमयमिव विजाय (*U*).

बेपुड़ी वहै. Here बेपुड़ी evidently is only a feminine singular adjective, identical with the modern बेबड़ी "double," and some substantive must be understood with it to complete the meaning. The commentaries of *NP* understand नदी, namely "a double river is flowing, the one of water and the other of blood," but such a meaning can hardly be considered as satisfactory. The Sanskrit commentary is not very clear, but apparently understands वर्षा, namely "a double shower is pouring", but this explanation is also far from satisfactory. The correct explanation is probably that given by the *Dhūdhārī* commentary, which understands the word फौज and explains: बेपुड़ी कहती वादल की बेपुड़ी कहै जो दो वडा वादल काल्हो साल्हो होइ तब कहै जु मेच वरससो तैसे फौज पिगा बेपुड़ी वहै सो जागिजै रगत वरससी (*B*).

118. कुहकवाग् दारु नी ऊखली बांसि बांधो (N).

गैगच्छा, गय हस्ती वाँ की गहरगि ज़ई गहरा कहताँ भीड़ ज़ई (B).

The Sanskrit commentary thus renders the meaning of the peculiar Dīṅgala terms occurring in the first two verses : इथनालिहवाइकुहकवागाः सर्वाण्यप्यातसवाजीलक्षणानि तेषां ज्ञविरित्यच्छलं जातं वीराणां सुभटानां हक्काः सख्खबलवत्ताया वाडसरेण प्रकाप्तनमभूद्यहयमिति रगभूमिः स्त्रैर्मैंहीता (U).

120. असुभकारियौ, काथर इम कहिवा जागा जे असुभकारियौ क° अकालै असुभकारी उतपात ऊपनउ (N); तैर्ज्ञातमयं समयो इकालिकासमेतमेवदभुभकार्युत्पातिकः (U).

121. चोटियाली is evidently a feminine adjective connected with चोटि “the sixty-four (*yoginīs*),” but the Dhūḍhārī commentator ignores the real meaning of the word and most fantastically ascribes to it the meaning of “drops of blood”: रुधिर खित महि अकठौ जच्छौ कै बर ऊपरा जु रुधिर की चूंद पड़ै कै वाह की जु ऊंषी चुंद ऊबनै कै सु चोटियाली कहावै (B). The correct explanation of the word is that given by UP: कुटितवेगोका विश्लकेशाः (U); कुटे केसे (P).

चाचरि [रग]भूम्यङ्गे (U); रगभूमिकायइ (P).

जौमड़े शख्मोद्विवादे (U); माहोमाहे हथियार वाहइ (P); सख्त रा अडभाहइ (N).

122. ततः प्रहङ्गे संयामे रगाङ्गे रुधिराणि रलतलिया इति बज्जतरं चलितान्यतो योगिनीनां हक्केभ्यो बज्जशः पतितानि पत्राणि पानभाजनानि प्रवाहे चेगवत्तयाधोमुखानि जातान्यतस्तरीता तमीवा गच्छन्ति कीदृशानि दृश्यन्ते स्फोटेद्वाते चलप्रवाहे बुद्बुदाकाशाः पमोटकरूपा इव ते अपि सम्भूता बज्जश्चिं सूचयन्ति वर्णतो अपि श्वेताः पत्राण्यपि नुक्तपलानीदेति साम्यम् (U).

The commentaries of NP, and so also the commentary of U which I have quoted above, understand the second चक्षा in the second line in the sense of “vessel,” apparently identifying

the word with चक्षा. Though the interchange of च with च is not unprecedented in Māravāri (cfr. for instance the double form रिलमच and रिलमच), I do not think the above interpretation is acceptable. In my opinion, the second चक्षा cannot be anything but a direct plural masculine from the adjective चक्षौ, connected with some word to be understood like "blows" or "men." The latter interpretation is the one preferred by the Dhūḍhārī commentator who paraphrases : चक्षा चाथो चे चक्षा जोध पद्मा चे (B)..

123. इल in the fourth line is explained by *NP* (and apparently also by *U*, though this substitutes for it चव in the commentary) as an adverb meaning "quickly, immediately." I wonder if the meaning of "plough" would not be preferable, especially in view of the fact that चाहवियै in the third line has no object, and the only object which can be understood with it is इल "plough."

124. विसरियाँ विसर is a puzzle to me, and that it was also a puzzle to the commentators is clearly indicated by the different interpretations they have given of the phrase and by their attempts to obviate the difficulty by altering the original reading. From the commentaries, as well as from the general sense of the stanza, it would seem that the meaning of the phrase must be something like : "after doing the ploughing," but what the exact meaning of the two words विसरियाँ विसर is, I am unable to guess. Another difficulty is in the चारी in the second line, an adjective which, if it refers to बीज as it seems, ought to be in the masculine, and not in the feminine gender.

125. सिरा हंस नीसरै सति, चिह्नां खेती पाकै तहाँ सरा
नीसरै सो चे जोधा कौ सिर हंस नीसरै सोई मानुं सरा नीसरै (B).
ततो हंसा जीवा निःसरन्ति किमिति तच सिरोनामानि फलानीव
तत्त्वापि धान्याविभावे शिरा निःसरन्ति कथं सत्त्वेन सास्वत्त्वया (U).

127. In all the MSS., the first line in this stanza falls short of two *mātrās*, but from the commentaries of *NP* as well as from a comparison with st. 128, where the phrase चक्षे चक्षा occurs, we may conclude almost with absolute certainty that

the word which has been omitted is खलि. I quote below the commentary of *U* to the entire stanza : रामे सुजाभ्यां रथं डोहमाने खलानां स्थाने रथे सपरिवारचरणः स्थिराः कृतास्ते एव मेदीभूता यतः क्षेत्रगाहटनस्थाने मयांदाधे रथम्भो रोपितस्य (sic!) नाम मेदीति प्रसिद्धं पुनः प्रुनस्त्व च चटनेन संहारं पेत्यति सति दृष्टस्थानीयवाचिपादैः सुशुग्रहं छत्रं छत्रम् (*U*).

128. खेती नोपजै तिहाँ कग आवै सो बडा बडा जोधा मारया सो अही मारै कग लिया भाजि गया सो जागे कगकगा किया पौत्र का समूह भागा सो अहीज नाज का गाडा खाँचा भाइ खाँचौ जहाँ खलौ होइ तहाँ चुगिवा नइ चिड़ी आव बैठे बलभद्र रै खलै खल कहतो दुरजनां ऊपरि गृहण्यो आइ बैठो सांस चुगै गृहण्यो चिड़ी ऊरे अरु मांस ही नाज ऊयै (*B*).

129. वडफरि ऊक्कतै विश्विधि. Here all the commentators understand विश्विधि in the sense of जमराण्ड "the god Yama." *U*, for instance, renders : हृदयायन्यक्तसेटके ग्रहीतेषु परमुक्तलोहिषु सम्मु विशद्गो यमो भूत्वा लग्नः।

भलाभली सति. From the commentaries it appears that there is here an allusion to a proverb (*okhāñjō*), whereof the entire form is भलाभली प्रियबो. The meaning is clearly explained by *U* : रुक्षादेकी इन्हों इधिको भवति, namely "there is no good thing on earth than which there is not another still better." सति is, of course, सत्य "true." The proverb is still used in Gujarati under the form भलाभली प्रियबो जै, but in a somewhat different sense. (See Belsare's *Etym. Dict.*, p. 872).

130. वेकावेक अकस्मात् (*NPU*).

131. विलकुलियौ रक्तवमावितवान् (*U*) ; रातङ्ग झउ (*P*) ; रातङ्ग झयउ (*N*).

वेलखि वेलकं पुङ्कस्थानम् (*U*) ; विहाँ ग्राम घापी खीचीवइ ते वेलख (*P*).

अग्नी ग्रामायभागं पुछि च (*U*).

133. सनसि लज्जया (U).

चखियात आस्यर्यकारो वात (NP); स्वातिशाच्चये ... सुवियोग्या
वात्तो चेति (U).

134. सोनानामो रुक्माभिधः (U), literally : " he whose name
is gold (रुक्मा)."

द्विग्यायै जीवि, an absolute locative. द्विग्यके जीविते स्वाधीने
तज्जीविते (U); द्वास्यायी स्वाधीन जीवतब्य जायी नइ (N); घोड़ी
बेला जीवतब्य जायी (P).

135. All the commentaries, except the Dhūḍhāṛī commentary, which has altered the original reading, agree in saying
that the meaning of this stanza is ironical (चकोऽङ्ग).

137. The word चालिया in the third line seems to have puzzled the commentators, for they all give different and absurd interpretations of it. PU read चा लिया. N seems to understand चालिया in the sense of चलमा कीधा हूँता, and [च]लमाचा in the sense of पाका फिरी लगाचा. If चालिया could be understood in the sense of "were restored," the difficulty would be eliminated, but a verb चालयो "to restore" is unknown to me. I quote below the comment of U, which contains two different interpretations of the passage : हा इति खेदमाकलय ये केशा चलमाया जँता दूरोक्ता
आसन् ते तु इहालकशिरसि हृतं फेरयित्वा स्वहृतेन शिरः प्रस्पर्षं (sic)
आलीया इति धरिच्चीभाषया पञ्चाहत्ताः पुनर्नवीकृताः इतिभावार्थोऽथवा
चालयी लीया इति देशभाषया प्रकटिता इत्यपि (U).

139. चाहै वाट जोइवा लामा (N); विलोकितु लम्हः (U).

ओटे उच्चैःस्थाने (U); नगर बाहिर ऊचै स्थानके (N); ऊटले
ऊचै ठासे (P).

The second and the fourth line in this stanza are irregular, in that they number thirteen syllabic instants, instead of fourteen. In the *reliyō gīta* as used by Prithi Rāja, the second and the fourth line always contain thirteen syllabic instants when ending in a perambus (^), fourteen when ending in a iambus

(^—), and fifteen when ending in a trochee (^—). In the present case, we have a iambus, and therefore the second and the fourth line ought to have fourteen syllabic instants each.

140. गील डाल करि देखि, “seeing green twigs in the hands (of the messengers).” In this connection, the Dhūdhārti commentator remarks that it is a custom for the messengers to carry a green twig in their hands when bringing good news, so that people who see them approaching from a distance may prepare themselves for joy, before the messengers are near enough to speak.

The Sanskrit commentator gives an absurd interpretation of the fourth line, to wit: कुशस्थलो दारिकातुरी कुतुभैर्वासिना कमलोक्तरैः सुखधीक्षता, namely: “they perfumed Kuśasthalī with lotus-flowers (!),” a blunder which is all the more extraordinary as the sense of the stanza is quite clear.

141. लहरित्वं लहरी आनन्दलीलाः (*U*) ; सुखतरङ्गं कम्लोक्त्रयं
लहरि (*N*).

लहरीरवं समुद्रं (*All*).

143. तिकरि. This same word occurs again in st. 279, where it is explained by *U* as चत्वरे “in thy hand,” and by *P* as करि चाबह “in the hand.” I doubt if “hand” is the real meaning of the word, though it cannot be said that such a meaning is altogether inconsistent with the sense of the two passages in which तिकरि occurs. I cannot avoid the suspicion that तिकरि is in both cases a pronominal or an adverbial form. Could it not be a curtailing from अतिकरि (< अति करि) “exceedingly, very much”?

147. पै वारि. Here पै is probably the contracted form of परि < जपरि “over, above,” but the commentary of *N* understands it as पय “water”: पयवारि कहती धूपपाणी उवारइ तथा कोइक लूँगापाणी उवारइ इम पिण कहइ छइ (*N*). As the meaning of “water” is given by वारि, which immediately follows, it would seem that here पै must have another meaning, i.e. the meaning suggested above.

151. साहौ लभ्म् (U); लगनदिन (N).

152. सेस संसकार, सेस आकता बीजा संसकार सर्व आरिम-
कारिमादि (P).

153. अमजुनमै वेह, वेहोति मङ्गलकलप्ता अर्जुनं सर्वं तन्मधाः (U).

155. चाहै ओवइ (P); पश्चत्ति (U). Cfr. st. 139.

मङ्गल करि. Cfr. करि मङ्गल in st. 42.

156. आगलै तिया प्री चौथे आरंभि, चीन् वारान् चवरिकापाञ्च-
स्त्रीमयेसरी' छत्वा ऊतं ऊताश्च प्रदक्षिणीकृत्व चतुर्थे आरम्भे उगे पति:
एषे स्त्रीति विधिवदिधाय विवाहः प्रारम्भः (U).

159. करेण, a Sanskrit instrumental, which is of course
quite an anomaly in Dīngala. Cfr. the similar case of नानरेण in
st. 234.

160. सूध मणि is explained by the Sanskrit commentary
in the sense of शुद्धमानवा शुभक्षा and connected with मणसफलि.
Obviously the explanation is wrong, for मणि here is not an
instrumental from मन "thought," but from मणि "gem."

161. मंदिरन्तरि, खिलान्तरि. From the point of view of
Sanskrit grammar, the correct spelling of these two words
would be मंदिरान्तरि, खिलान्तरि; but in Dīngala an ā resulting from
the contraction of two as in the middle of a word, is commonly
shortened into a when followed by a double or compound
consonant. The explanation of this fact is that the ā in such
circumstances, even if changed into a, remains always proso-
dically long, thanks to the lengthening effect of the consonants
following.

विचित्रे चतुर (NP).

162. किरणि, a feminine form for ordinary किरण "a ray
of light." The Dhūḍhārī commentator in rendering the pass-

age uses किरण, but as a feminine gender: स्त्ररज रो किरण पमरो यो
कु चकुड़ी (B).

163. इवद्विन्. All the commentaries, except the Dhūḍhāṛī commentary which does not explain the word, understand इवद्विन् in the sense of इविड़ “a thief, robber.” To make the text better suit such an interpretation, some commentators have even altered the original reading: thus *U* has changed इवद्विन् into इविड़ कि. I have no doubt that इवद्विन् has nothing to do with इविड़ “a robber,” but is a verbal form, i.e. a past participle perfect from इवड़णौ, a secondary form of इवड़णौ, इवड़णौ “to run, go forth.” My interpretation is supported by the analogy of st. 162, where there is a past participle perfect सङ्कुटिन् corresponding to our इवद्विन्, and where there are also four subjects exactly as in our stanza, whereas if इवद्विन् were understood as a substantive, our stanza would have five subjects as against four in st. 162. It is evident that the two stanzas were formed one after the analogy of the other, and hence the above argument carries great weight.

164. अन्येषां पञ्चाणां पञ्चौ उद्भावुद्गुतुमप्त्वा चक्रवाक्यगलम-
संधे इत्यमिलितं रात्रौ वियोगित्वादहोनिप्थमपि प्रदोषे दम्पतीव मिलितौ
कालदद्यसंधित्वात् कामिकामिनीनां मनसा कामाद्ययोः उत्तर्मृता वहिः
प्रकटिता इव केन दीपकोद्योतमिषेणायं न दीपोद्योतः परं दम्पतीमनोग्रिः
(U).

166. कहे, a past participial perfect form equivalent to कहियो. The existence of past participial perfects in °e in Dīṅgala, had been ignored by me till I came across the present passage which is so explicit that the nature of कहे could not possibly be mistaken. In all the other cases of perfects in °e which I had come across before, I had felt inclined to consider them as incorrect readings for °e, and interpret them as historical presents. I regret that I have made two or three such mistakes in my edition of the *Vacanikā Ratana Singhayī rī*. For instance in *kavitta* 243 in the last-mentioned work, I have repeatedly read पहे, whereas I ought to have read पहे, throughout.

168. जेहङ्गि इति चरणाभरणविशेषम् (U). Cfr. Hindi जेहर /.

For the third line in this stanza, which apparently does not conform to the rule of the *vénasagāī*, see note to st. 106.

169. विद्धि, a feminine singular form of the remote demonstrative वौ (Hindi वह). The modern Māravāḍī form, for the feminine, would be वा.

171. बुहुटपटान्तरे कटाक्षरूपा दूत्यावाति च पुनर्याति गतागतं
कुर्वती मनसोरमिलितयोर्मेलनार्थमेकीभूतकरणार्थमध्यवा इयोर्मेलसि
सूचिते ताणवागाकरूपे कटाक्षमोद्धो नलिकाद्येपणमिति वस्त्रगुश्यनविधिः
(U).

174. पति पवनि प्रासथित, वावरइ करी नइ कीधउ छइ सुख
नउ उपाय जेगै (sic) अेहवी कीधी अेलइ ओळावाची वायु करिवा लागा
(N); पव्या पवनेन वातकरखेन प्रार्थिता दत्तसुखोपाया (U).

In the last line in this stanza the *vénasagāī* is obtained by making the initial letter of the first word correspond to the last letter of the last word, but the irregularity is explainable in that the ची is a suffix. Cfr. the similar case of चाकुलता in st. 176, उषिका in st. 178, चकुरित in st. 198, कुँझै in st. 199, गुडल्यष in st. 208, and चक्किंचित in st. 221.

176. छह, a poetical license for छर्ट, introduced only to effect a rhyme with the कुड़ of the fourth line.

घरि चखु लाज चक्कुषोर्लन्ना धृता छतो बुहुटादिकरण-
मिति चरणायोर्नेपुरधनिवारणं कण्ठे कुँझरवस्तु निष्ठतिरिति निःसरत्वं
सर्वाख्यपि लक्षणानि समुत्प्रानि (U); कुँझ कुँझ अेहवउ कुँजित
सबद सुरत माँहि छ्रंतउ ते निवारण करे क° निवारउ (N).

177. घणा घाति वल, प्रसुराख्यकुलीवलकानि निविडं करठे
निच्छिप्प (U); अकुलीइ घणा वलका आकुडा घाति आगुलो माँहि
आगुली भराइ निवड काठो सखी नइ गलइ लागी (P).

178. सा, साड़ इति खादुपर्यायः खादुना संयुक्ता ... प्रीति-
खादुना (U).

कस कच्चुकवन्धनानि (U); कुच वी कस (P).

179. मनस्तिव्ये मनोरक्तकाभिष्कन्दोवतिंशीभिः (U); मनमानी
(P); मन को राखगाहार (B).

संघट is understood by the commentaries of *NPU* in the sense of "spying or observing secretly," but I am unable to see how the word संघट could be capable of such a meaning. More reasonable is the explanation of the Dhūḍhāṛī commentator: लौट कौ (i.e. संघियाँ कौ) घरों कुड़ रहो चे (B), but probably the right explanation is "crowd" or "crowded" according to the Sanskrit meaning of the word.

180. विन्है गण, वे सरोखा जागावा (P); चिन्हे गिण कँ अे ह
बेजँ नै यथायोग्य वसति गणावी (N); दयमपि गणायित्वा यथायोग्यं
विचार्यम् (U). From the above renderings of the commentaries it is clear that they consider गण as an imperative form second singular, the correct form of which would be गणि or विणि. Cfr. विणि in st. 202.

जामी यामिका यमनियमन्त्रादिकातत्परा योगीश्वराः (U).

181. हरस्ति निगरभइ, अवलत हर्ष भरि करी (NP); आणन्द का
समूह माँहि मगन (B); हर्षनिर्भरेण (U).

182. सै इति सत्वाः स्त्रियः (U).

नासफरिम अदाळत्वेन (U); अदाळत्वपरा गुणाङ्क करी (N); सपरिम
पाखै (B).

183. तस्मिन् समये विश्वावध्यने कोकस्य मनसि साधि इति
वाञ्छा मिलिता प्रादुर्भूता कामिकानां मनसि रममाणानां चित्ते कोकेन
प्रतुरशीत्यासनस्तुचकेन प्रास्त्वेण कीड़या इच्छा निवृत्ता दूरीभूता यतो
दिवसोदयो अनुना भावोति कथं निष्प्रक्षङ्कं रन्तुं प्रत्यवत् अथ फुक्षैः कुसमै-

र्वासा सुगन्धतं व्यक्तं म्लानित्वाद् यहशैरभरणे मुक्तामयादिकैः श्रोतलता
ग्रैवं गृहीतेति (U).

184. प्राणायामे, an agentive-instrumental plural, प्राणायामे:
शामप्रशासरोधनैः (U).

187. With this stanza begins the description of the different seasons of the year. In some MSS. the new argument is introduced by the remark: अथ चतुर्वर्षान्वम्.

गाड घरा, एखी कठिना जाता (U); प्रियी गाड पकड़ौ कठोर
जइ (B).

सूर राज्ज किय जगत सिरि. Here some commentaries read
राज्ज and understand "road, track," and some maintain राज्ज "the
demon Rāhu, calamity." The Sanskrit commentator gives both
the explanations: जगतो जोकानां शिरसि दूर्यो राज्जरिवोत्पात इव
कानो महादुर्खावहो लगवन्यार्थे सूर्येण जगत्शिरसि राहो मार्गः कृतः
सर्वाङ्गान् मस्तके तपनं चज्जलं भवतीत्यवगन्तव्यम् (U).

188. केवि ऊव्य अचरिज, केइक लोकां नई आसचर्य घवउ हा
हा कुणा आकर्त तपइ छइ अथ[वा] अजूं किसोइक तपइ छइ (N).

त्रिच, in the fourth line, is used in the double meaning of
इष्टराशि "the zodiacal sign Taurus," and हच "a tree."

189. दलि सुगता आहरण दुति, द्युते कान्त्या आहरणे आनन्द-
नार्थे पीठिकामध्ये मौकिकानि दलयित्वा संचुर्ष्य पिण्डीकातानि तत्पीठिका-
मर्दनेनाङ्गस्य तेजस्तिता श्रैबमपि (U); अरीरदुतइ श्रीरकान्तह करिवा
पीठी ऊतारिवा भगी सुगता भोती दलि करि आठउ करी दुति कान्ति
आहरण आणवा (P).

190. माह तणी माहटइ गर्भइ हिमगर्भ छड तेह सुं मिलि करि
आकाश मित्रवर्ण छड वरिसवा निमित्त काला वादल ययां भेह वरसतइ
होइ [अ]न्यारो पद्ध होइ निम आसाड नउ सूर्य घुण्य तपो करी
जे मध्याह वीधउ ते लोके मध्याह मध्यरात्रि करी जाणी जाण्यू

हिवणां मध्यरात्रि इह किण कारणाइ नीजनपणि कहतां निवङ्गन (sic!) थकी (P).

माघमासे यन्माझठि हिमगम्भो जातः यग्मासावधिकास्य संभूते-
क्षेन गगनं मधीवर्णं इत्यामं भावि वर्षालिद्धाणां मिलितमाधारस्य सूर्यो
बज्जतरं परितय यन्मध्याहं छातं तज्जनैर्निश्चारं मध्यरात्रिर्धनिष्ठैव वर्तते
इति ज्ञातं कस्मात् नीजनपणा इति निर्जनतात्तस्या वेलायां सर्वे लोका गृहं
प्रविष्ट्या स्थिता अतः कोपि वर्हनर्याति तच्चवंविधं प्रति मध्याहं महा-
निप्रातोष्यधिकं ज्ञातमिति भावः (U).

191. नैरन्ति प्रसरि निरधगा गिरि नीभर, तत्र मासि निर्धना
गिरिनिर्भरपते वहति पानीवे नैरल्लोति सुखमनुभवन्ति (U).

कि, in the fourth line, apparently stays for कित्ति or किष (किषी), the past participle perfect of करणौ, and is connected with दद्वन्. Cfr. दद्वन् कृतम् (U).

193. Notice the readings यथो वैटा (BM), and इत्यवर्ती (NP),
for किया किङ्कर in the third line. Seeing that the last is the
most difficult of the three readings, it is very probable that
it is also the original one. The Sanskrit commentator accepts
it and explains: स्तुग्यशिशनामा स्तुर्यसुक्तनक्तवेगा वायुं सुक्ता स्तुगा:
किङ्कराः कृता दुर्बलोक्तवा विज्ञलतया इतस्तो भवमगाप्तीलाः (U).

194. हरि क० इन्न तथा हरि भेष इन्द्रधनुखादिकाईं करी तथा
भिन्नभिन्नवर्णईं करी अवहर क० आकास नई सिंगाराइ (N).

195. धरहरिया इति भूमिसिंखनकरो उभूत् (U); धरती सींची
(NP).

196. वरसतै दड़ नड़ अनड़ वाजिया, प्रसुरधाराभिर्वर्द्धति भेषे
अनडानां नडा पर्वतानां निर्भरप्रवाहशब्दा वाढं प्रादुर्भूताः (U).

197. विणु नौलाग्नी, a curious construction of the preposition
विणु, in which it is doing function for a negative prefix or
particle, the phrase having somehow the value of an adjective

or past participle passive compounded with a negative prefix, as if it were अनीश्चायी.

200. धराया: स्त्रियो धराधरख्ये स्वामिने मिलिते सति नदीनां तटा उत्पिताः पानीयैवंहिनिर्गतं तलेश्चा विश्लीभृता इतिस्खरूपं दर्शयति केशा लटिप्राया यसुनैव कुसुमैर्मिश्रलं गङ्गैवाये वेणीसमुदाय उत्पेक्षते चिवेणीसंगम इव प्रतिभासते (U).

दोनुं तटों जो नदी ऊलटि बही हैं सो जाणे चोटी विश्वरी हैं विश्वरी कहतीं एथवी जो स्त्री तिग तुं धाराधर मेह जब भरतार मिलियौं तब चोटी विश्वर जाइ यसुना रौं जल् स्वाम सो तो केस झया गङ्गाजी रौं जल् सो पूल झया जहाँ चिवेणी होइ तिहाँ जाणे चोटी गुन्धी इही प्रथिवी की चोटी झई (B).

201. चेष्टुचे. Notice that some MSS. read चेष्टुचे. The word being not used elsewhere, so far as I know, it is difficult to determine which of the two readings is preferable. चेष्टुचे is at any rate confirmed by the Sanskrit commentary which renders : चेष्टुचितौ एकोभृतौ (U).

203. पहल, in the second line, seems to be used in the sense of "other," or "that." I am uncertain as to whether the word could possibly be accepted as a modification of पहल (पहलउ, see *Notes on the Grammar of the Old Western Rājasthāni, etc.*, § 144), introduced just to make a rhyme with महल. The commentaries do not help to understand the nature of the word. *N* renders it with अन्यरद, and *P* with अन्यरद अन्यरद अन्यया.

महाराज परमेश्वरस्य (U). For another instance of the employment of the honorific term महाराज to designate the Supreme Lord, i.e. Visnu, see *Vacanikā Ratana Singhāñ ri*, 244.

204. पाचि पाचिश्लमय (*NU*) ; पहरतनसय (*P*).

The MSS. *BK* read फिल्हरि in the place of विल्हर and understand "peacock": वर्ह अपरि मोर वाल करै चे (B). The reading is evidently wrong and so is the interpretation.

205. प्रखोलित. I have adopted the reading of *NP*, but the fact that almost every MS. has a different reading of its own, leaves some doubt as to whether the reading I have adopted is the original one. *N* renders the term with: उच्चल् खला कीधा.

206. वयगा वयगा नवा नवा वचने करी (*P*); वचनैर्भूयो भूयो ओह व्याख्यास्यामि (*U*); वार वार वचनइँ करी वखाणीसि (*N*).

207. सुरति, in the last line, is not from सुरत, but from सुरति, hence the "i".

209. The Sanskrit commentator thus renders the sense of the last two lines: पितणामपि मर्यलोकः प्रियो वक्ष्मो लभस्तस्मये दत्तपिण्ड्यहणाय पितरः समागच्छन्तीति लोकोक्तिः (*U*).

212. तरणः सूर्यस्तुलायां तुलशाश्रावथात्तुलाकृते स्थितः काभ्यां तुलितस्तुलमोभ्यामतस्तुत्र दिनशाच्ची समसमे भवतो यथा कच्छिदाज्ञा कनकेन तुलति भू एष्वी तस्यामिति रीत्विदमपि तुलनं तेन कारणेन सदृशं तुलामाशोपितौ द्वावपि कीदृशौ जाताविद्याह दिनं सर्वकार्यकरणे चमं ततो दिने दिने इमर्घतया लघत्वं यातीव राचिः स्त्रीरूपालद्यगैस्युच्छा ततो गर्विता सती रात्रौ रात्रौ गौरवमावं प्रोत्पुक्षमावेन वृद्धत्वं याती- वेति यदुक्तं संपूर्णकुम्भो न करोति प्रब्दम् (*U*).

215. नवा जना अर्थात्त्रूपेण देवा इव अगतां चिमुवनाना नवान्यमुक्तान्यपि सर्वाणि सुखानि सेवने मोति जगदासमिषेण वयं चारिकावासिन इतिव्याजेन यदुक्तम्।

ताम्बलमद्दं चवतीकटाद्दं गवा रसो वालकचेष्टितानि ।

इद्योर्विंकारा मतयः कवीनां सप्तप्रकारा न भवन्ति स्त्रीं ॥ १ ॥

सेवां दर्शयितुं रुक्मिणीरमणस्य शरदृतौ दीपमालिकानन्नारं सुक्त- राशिभिर्वैर्वैः पकाद्वैः सुगन्धद्वादिभिर्वैर्वै निश्चिदिनं दिवाशाचौ भक्तिं कुर्वते मोत्यर्थः (*U*).

216. श्रीकृष्णस्मैपैव शीतिर्जना यदा सुयोधनं दुर्योधनमुदिष्ट
युद्धार्थं धनञ्जयस्त्रावृनस्य सहायते समागतास्तदापि सुप्त एव जायते
अनिको उन्नतदिधिना मासेष मार्गशीर्षो भव्यं समागतो मिलितो यत्र
जनार्दनो निकां विहायोत्यितवांस्तत्र देवउठिगी इति लोकोक्तिः (U).

भीरि सखाई (P).

मोंटि चाँखि ऊचाड़ो जाग्या (N).

217. सज्जने is an instrumental-locative plural form from सज्ज "all, everybody," apparently used in the agentive meaning in connection with a verb like जापियो, which is to be understood. The commentaries of *NU* take the form in the sense of a genitive or dative, and explain : सज्जने क० सर्वं पुरुषे सूह[व] क० सर्वं सधवं आपणी स्त्री ना उर क० हृदयस्थल सरग क० सर्वं देवलोकं तुल्यं यथा (N) ; सर्वेषां नरणां सधवस्त्रियामुगांसि हृदयानि सर्वंतुल्यानि जातानीति छात्वा पीड्यमालिङ्ग्यं स्त्रीनरा: सुखं शेरते (U).

219. जल. The commentaries of *NPU* read जिलि in the place of जल and explain : जिलि बारबि, येन बारणेन. But the causal is absolutely out of place here.

221. अलुभाया तन मन चाप चाप मै . . . etc. सकिरण्या वरेण [च] स्त्रेहं मनः परस्परम् अलुभाया इत्येवं यज्ञरीत्या निविडं बडे यथा प्रीतं विहितं दूरीकृतम् (U) ; हिवइ सखमणी चनइ क्षणाइ चांपो चांप मइ माहोमाहि तनु शारीर मन स्युं अलुभाया काठी गाँठि चांधी इग्नि परइ विहित प्रीत गमायउ तन मन एकठा करी नइ (P).

222. चउर, बीजउ (P). Notice the reading चतुर of *BJKM*. If the reading चउर is the original one, as I believe it is, we have here a proof that at the time when the *Veli* was composed, the vocal compounds चट, चउर were still capable of retaining the hiatus in poetry, if not in the spoken language. It is obvious to everybody that if in the present passage चउर were pronounced as चौर, the line would become faulty and the rhyme would be destroyed.

223. पारथिथा क्रिपता वदया दिसि पवरौ, प्रार्थितङ्गपत्यस्य किं वाक्यसुत्तरमेव नाल्लिकवनं ततः शब्दहलेन तन्मान्ना दिग्नृतरदिक् तस्याः पवनेन (*U*). For the peculiar sense of चतुर ("refusal") in the passage, see st. 249.

224. The general meaning of the stanza, according to the commentators, is that in Dvārikā the cold of winter is hardly felt : डारिकामध्ये शोतः स्तोक इति लोके प्रसिद्धेव (*U*).

225. उद्भूत्वेवाको उभिरुपं कात्वा दिवासाचौ संध्याहये दम्पत्यौः श्रीकृष्णकिम्बद्योरुपरि प्रथमं धूपं विधायासात्त्विकामिषेण निजं शरीर-मुवास्यति करद्वयेन भामश्विला तदधीनं करोतीव कथं दग्धसु दिव्यासात्त्विकाभामग्नं किं कात्वा स्वं प्रतापं प्रतिहारीकृत्य श्रीतामग्नं निवार्य पञ्चात्स्यं सेवितुमना एवं विधातोविवेको ऊर्ध्वा द्वितीयार्थे लोकाः सूर्यार्थं प्रत्युपकारकृत व्यासात्त्विकामिषेण निजतनूस्तदधीनान् कुर्वन्तीवेत्यपि (*U*).

226. कलसि कुम्भे (*U*).

ठरे चु बह कियो हेम ठरण, हिमं ठरितमिति किंचिद्गौभूतं बहा कङ्काः ठरण्ठीकृता अकम्पनपराः कृता यतः कुम्भे श्रीतं च जर्जस्म् (*U*) ; हेम पिण्ड ठरण्ठ यामी का बह निवाल ठरण्ठ कहतीं जामी नइ पाल-उ अयडु (*P*).

227. रीढी इति बाढ़सरेण (*U*) ; नवम (*P*). Notice the reading रोटी of *BJKM*.

228. योऽ॒. Notice the reading युऽ॒ (for योऽ॒), which is found in the MSS. *BK*, and is also supported by the commentaries of *NP* where the word is explained as an equivalent of यात्रा or प्रतियात्रा . Of all the commentaries, only *U* accepts the reading योऽ॒ and explains it as स्तोकस् "a little."

For the anomalous *vēṇasagai* in the third line, cfr. note to st. 106.

229. The first line in this stanza does not conform to the rule of the *vēnasagāi*. रनि is for रिनि, the *i* in the first syllable being dropped to produce an alliteration with पनि.

230. कसटि भंगि कद्यनिवर्तनसमयादनु (*U*).

231. Notice the reading नधूक्, for नधुप, in the third line. *U* adopts the former, but at the end of the commentary gives also the latter reading. I quote below the commentaries of *UB*: अथ च मधुकवचमिषेण गलत्यध्यतया वसन्तपुच्चः शिशुरूपो रोदितीव कथं यतो दलेषु मलयानिले लम्बे सति कल इति रोगविशेषः समुत्पदः कोदृशे मलयानिले चिरुणे प्रसरति पानीयदेव लग्ना यथा छवितो बालः कलितो भूत्वाश्रुग्नि सुच्छति तथायमपि ततो मातेव वनस्पती दुष्मभिव मकरन्दं मधु अवति सप्रसवं द्वाशति रुदनश्चार्थं लगदान-मिवान्यार्थं पाठान्तरे मधुपो भमरो रिष्वरिष्वाटश्वमङ्गीश्वर्य रोदतीवेति शेषा व्याख्या सैव (*U*) ; दल कहताँ सरीर थी जे बालक जब ऊपने तब कलि री जु वाड लागै तबही उहि बालक नुं भूख चिस लागै है औसे चिरुण कहताँ सीत मन्द सुगन्ध मलयानिल लागै सोई थोही वसन्त जनमतही भूख चिसा लागै है अे जु भमर बोलै है सु ज्यो बालक रोवै है थो वसन्त रोवै है अर वनस्पती जु रस चूवै है सु जागे माता दूध खवै है (*B*).

233. अञ्जु, as I explain it, is only a poetical amplification of the relative pronominal form अ॒. The commentary of *N* renders it with अ॒ जे .

बन्दरवाल (< Skt. वानरमाळा ?) seems to be a term designating some floral ornamentation with which the house in which a male child was born, was decorated.

236. पोला वसन. Up to this day, in Rajputana, the woman who has given birth to a male child and whose child is living, wears a yellow scarf (पोलो औरबौ).

237. कणवीरपुष्पाग्नि रक्तानि कर्मणपुष्पाग्नि श्वेतानि सेवनी-पुष्पाग्नि द्वृतवर्मानि कूजा इति पुष्पजातिविशेषः सुवर्णनामी जाती पीत-

पुर्या गुलाली इवत्पाटलवर्णा यत्र वसन्त चासङ्गते चेष्टते सर्वोपि परिकरो
विविधवर्णवस्त्रं यथायोग्यं परिधापित इव (U).

किरि परिचार ... See note to st. 106.

238. अनेन विधिना विधिवद्धर्थपैः छत्रा वसन्तो वर्धापितः सन्
भालिम इति भाषया भवतया दिने दिने भरणेन बलेन चटिनो वर्धित-
तत्र गहवरिया इति गर्वितैः पुर्यादिसम्भृतिमहित्तारभिस्तरूपैरिव फागं
दत्तोऽपितो यथा बालहारा (sic) गानादि छत्रा बालं इज्ज्यति (U).

241. लासि, घोड़ी नी लासि घोटकशाला पायगङ्ग (N); लासि-
रिति मन्दुरा (U).

242. तङ्गि तरङ्गा. Here the commentaries understand तङ्गि
as a locative (तङ्गे मुखादारम् U), meaning "the stem or trunk (of
the palm-tree)," and तरङ्गा as an adjective meaning "broad
(चूल)." The sense deriving from such an explanation is, no
doubt, satisfactory, but an adjective तरङ्गो "broad" is unknown
to me.

बन्धिया जगङ्गध किरि, वसन्ते पट्टे स्थिते राजि जगत उपरि
जगङ्गध इति जगङ्गक्ताः प्रवालम्बनानीव बडा इवास्त्राकं यो जयतु
तेनागन्तव्यमिति स्वर्गवपूर्वकं रिपूणां भयोत्पादनम् (U).

243. अवसर नाटारम्: (PU).

नाइक रङ्गाचार्यः: (PU).

मेलगर नाटिक ना जोवगङ्गाहार लोक (NP); मेलगराः कौतुकप्रेक्षको
जनसमुदाय इव (U).

244. कलहंसा चातारो भव्यम्बेति भाषका अयवा यानं गति
तत्परा नानागतिकारिणा इत्यपि मयरा न्द्रयकरा इव पवनो वायस्तालघर
इव प्रवाणि ताडवच्छादिपर्णान्वेव तालाः कांस्यमया इवाधारिश्चर्वेन
काचिच्छटिकाजातिविशेषस्तस्या जल्यन्वं तन्मोस्तर इव वीणेव भमरा
उपाकृ श्रीरसचालनचेष्टाकारिणा इव तत्र चकोराः पद्मिनास् तीवटउघट
इति शृङ्खेन तालविशेषस्तस्योहाटकाः कर्तारः (U).

245. तत्र विधिपाठक ईदृशं नवनव्येति शास्त्रा युक्त एवाथ
रसवन्धकः सारस इव कोविदो विचक्षणो लीलया [गतिकारको]
गानपरः खञ्जशीटः खञ्जनपचीवेति पारापतस्य दाटिर्गुटककथनं प्रगल्भम्-
लागिर्भमरीस्फुरणवत्तगा मूर्छनाविकरणं चक्रवाकस्य विहारो गतागतं
विदुरशिक्षितस्य वेषपरावर्तनमिव (U).

प्रगलभ लागि दाटि पारेवा, प्रगलभ कहतां विक्षीर्ण लागदाट
पारेवा ल्यै कै भाँति भाँति को जैसै नटवा संगीत को लागदाट ल्यै
तिहिं तिहिं भाँति की मानों पारेवा ल्यै कै लाग दाट झरमई हीं को
चडवाईं तिरप उरप मुलप वाली मुरु उलथा पलथा के संगीत का भव
कै (B).

246. The first line in this verse does not conform with the rule of the *vēṇasagāt*.

This is one of the most difficult verses in the *Veli*, on account of the musical terms used in it, which are not generally known and some of which are quite unheard of. In the second line, it is doubtful whether the reading is लियति नष्ट or लिय तिनष्ट. The commentaries of *NPU* adopt the latter reading, whereas the *Dhūḍhāṛī* commentary adopts the former. I have followed the *Dhūḍhāṛī* commentary, which seems to be right, not only on account of the *vēṇasagāt*, but also because लियति is a more satisfactory reading than लिय anyhow. Besides, the word नष्ट (नुष्ट) is found amongst the technical terms of the *sāṅgītasaśāstra* enumerated in the *Dhūḍhāṛī* comment to st. 245, which has been quoted above. I give below both the explanation of the Sanskrit commentary—which mainly agrees with the commentaries of *NP*—and that of the *Dhūḍhāṛī* commentary: अङ्गो
क्षटनं जलं स्थितं तत्र भवता: पिवन्ति ते कीदृशात् तिरप उरप
तालखरभेदकास्का इव चक्राकारो मरुदर्थादातुलकस् तिपरु मूर्छनावि-
शेषो झवा तालभेदत्तं गृह्णन्तीति संभावना रामशरी खुमरी दे अपि
चटिकाविशेषस्ते रटितुं जल्यितुं लम्बे उत्केतते धूयामाठा चन्द्रास्ताल-
हस्तक्षभेदास्तान् धरत इवाङ्गोकुर्वात (?) इवेति (U); अंगगा माहे जल
कै सु पवन कौ प्रेशौ चालै कै इहै तिरप उरप झई मषत चक्र कहतां
वाड कौ चक्र वैतुलियौ इहै मरु झचौ रामसरा (sic) बोलै इहै मानो
धूया माठा झचा खुमरी बोलै कै इहै मानो चन्द्रधुरु (sic) संगीत का
सबद झचा (B).

248. पाच, पाचेण नर्तकेव (U). The Sanskrit commentary, which reads रति in the place of रितु, understands the above as referring to *Rati*, the personification of the pleasure of love, instead than to the Spring-season. The commentary of *P* adds the following remark which helps to understand the simile contained in the last two lines: अत्यधिवस्त्रद मन्त्र पदि देवता रह चिरि पुष्करिं नाशीयद (P).

249. ऊतर (*< Skt. उत्तर*) is understood by the commentaries of *NPU* in the double sense of "North," and "refusal." The latter meaning is obviously a development of the meaning of "reply, answer," of which the word उत्तर is capable in Sanskrit. In st. 223 above, we have seen that the Author of our *Veli* alludes to the word उत्तर as meaning both "North" and "refusal." Therefore the meaning of "refusal" is legitimate, but in the present case it hardly seems to be necessary. The Dhūdhārī commentary ignores such a meaning, and simply renders: ऊतर वाऽ असन्त कहर्ता दुष्ट सु तौ उथापियौ दूरि कियौ (B). I give below the renderings of the other commentaries: उत्तरेष्यानङ्गीकारेगामदुर्जन इवोत्थापितो दूरीतः (U); ऊतरदिशि वायुरूप ऊतर नाकारह करी असन्त दुर्जन नी परइ ऊथापियउ दूरइ कोयउ (P); ऊतरदिशिइं वायुरूपइ नइ कर्ताइं अङ्गीकार न कीघउ तिग वाल्हिइं ऊतर नाकारउ करी असन्त क° दुर्जन नी परिइ ऊथापियौ क° दूरि कीघउ (N).

न्याय, न्यायो दग्धेष्वरः (U); न्याय नौ दग्धेष्वर (N).

250. The sense of the last two lines is very explicitly rendered by the commentary of *N*: चम्पक क° चम्पा नइ दृढ़इं पूल मिसइं लाखे क° लाखधरसूचक जग्वेल्हरी एह जागी दीपक कीधा क° दीवा कीधा प्राइ लखेल्हरी ने घरे लाखे ब्रव्य ऊपरि छृत नउ दीपक करइ छइ इति लोकोक्ति वली केइक केलिवृद्धे केलिपत्र मिसइं कोडिङ्ग-व्यसूचक कोडिधजा क° कोडिधज्य ऊपरि धजा फहरागी क° ऊची नहलहती नाधी वेलइ कोडि ब्रव्य ना धगी घर ऊपरि धजाबोधइ छइ अतब्येव कोडिधज (N).

253. तत्र राज्ये तरसमूहे मञ्चयादिष्य यहगे डद्वनं कोक्कं खादु-
माचं दीयते दग्धः सर्वथालुराटनरूपो न दीयते कैश्चित्याह गानगरैः कलूसं-

जितैर्लिपिलेखिकैरिति भमरैरिव पुनरुत्तरं एव भमरा गणानामाकलय कर-
याहिगः सन्तः परिकृता यत्र तचागता राजदेयभागम्याहिता इव समा-
गतास्तेषां तरवः लापिकृत इव कुसुमानां गन्धो मकरन्दास्तादय(?)रुपं
करं खामिदेवं भागं ददते (U); इहि वनस्पती नै कोइ डङ्गन देयै कै
जैसै प्रजा नै सुराज माहे डगड नहीं कै मदरित रुखै कै अेहो तौ
लेखागर झचा भमर कै अेहो उगाहा झचा अर भला भला फलौ कौ
वास स्थै कै सु अेहो हाँसिल कर लीजै कै (B).

254. वहै वहिता (U); वही (NP).

वेसद्वार, a poetical form for वेसानर < Skt. वैशानर “fire.” The commentary of P gives the following amusing etymological explanation of the word: देवनर सरोक्त चमनि (P).

भुरङ्गीतौ रहै निवार्यमाणा इव... तिष्ठति (U); निवारीतौ रहै (N).

255. P contains no comment to this stanza.

पर्वा, चम are synonyms, but the commentaries distinguish between the one and the other by attributing to the former the meaning of “big birds” and to the latter the meaning of “small birds.” I think the distinction is merely artificial.

बन्दि बन्दिर्भिर्भट्टचार्यादिभिरिव (U); बन्दीजन भाटचार्यादि (N),

256. Notice the reading उदै, उदो (for औडि) found in BK, which the Dhūḍhārī commentator explains: कुदुमायुध कुदनां कामदेव ते कै उदै करि केलि विलाम बेल (B). The wording of the first two lines does not seem to have met with the approval of all the commentators. The Sanskrit commentator at least has substituted it with another reading, much simpler, to wit:—

पेखे अेक रुख पंति परिफूलित
उदै नारि अनि अनि वचन।

The same reading is found in J. There can be no doubt that the reading of the majority of the MSS. is the original one, and the reading of JU is merely a later manipulation intended to make the text more intelligible. I quote below the Sanskrit comment, which explains both the readings, and also the comment of P to the first two lines: नाशीद्यमेकां दृष्टपद्मिं पुष्पितां समकालं दृष्टा-
न्त्यहचनं नामग्राहं वक्ति स्म किं तदिवाह कान्तसंयोगिन्याः स्त्रिया नामा

किंशुकः कथितः किमिति वितर्के दृष्टमात्रोऽपि सु सुखं करोतीति किंशुकः ... अथ च विरहिष्योक्तमिदं पलाशवनं पलं मांसमआतीति पलाशो राज्ञसरूपो दृष्टोप्यसुखं ददातीति इयोरपि भिन्नं भिन्नं वाकं कुसुभित कुसुमायध ... इत्यपि पाठस्तत्र कुसुमायधस्य कामस्येयम् ओटिर आश्रयविशेषो यतः कुसुभितं दृष्टा सविशेषं कामक्रीडा समुत्पद्यत अतोयं किंशुकस्तथा तं दृष्टा वियोगिनीततुः क्षीणा सदुखा आयत अतः पलाशः (U) : कुसुमायध कामि नी ओटि कहता आश्रयविशेष ठाँमइ एक पूर्वाउ वज्र देखी दोइ स्त्रीयइ एक स्त्री क्रीडा करइ बोजी स्त्री खील ग्राहीर यई ते कारण कहइ ... (P).

258. समिन्न भिन्नः (*U*), भीनउ (*NP*) "wet, moist."

260. केतकिपुष्पाणि कुसमानि विविधानि च कुन्दः मच्कुन्दः
केतकयो रसेण किंचित्पीताः सर्वेषां गन्धभारं प्रदिमलभारं एहीता स्वान्यो-
इहनेन आन्तः सन् अवतां वहनशीलानां विर्भरणां शीकाशात् स्वाक्षे-
प्रस्पर्य पुनश्चलितस्थापि वज्रभासभासितो गन्धवाहो वायुस्तेन काश्मेन
मन्दगतिशासीत् ... (U).

261. रेवा जलि क्रित सोच रुति, रेवादा जले रख्याः मुश्तकीडादाः
शैच्चे कृत अतः प्रद्वालितकामलत एवेषनमन्नं कृत्वा (U).

262. In the first line I have adopted the reading of *BKM* (न परम पद्मैके) which is undoubtedly the original and the only correct one. The reading परमपर मैके of *JNPU* is unsatisfactory not only because it does not give a good sense, but also because it is not compatible with the rule of the *vēnasagām* which is almost unexceptionally observed throughout the poem. The Sanskrit commentary, which adopts the latter reading, explains : पुष्पवती लतानां परमपरमित्रेकां मुकान्यां प्रवर्षके उक्तं चालिङ्गनं ददत्तः प्रस्पर्य प्रस्पर्य (*U.*)

264. भृत्यं भृत्यम् (U). For the insertion of euphonic *r* after initial consonants, see *Notes on the Grammar of the Old Western Pāṇḍasthānī*, § 31.

265. The wording of the last two lines in this stanza is not very explicit. The Sanskrit commentator renders: वसन्तः पच्छद्वे उपि मुद्दः सदृश्यदिवसरात्रिभावेन दयोरपि पच्छयोः साम्यं मासद्वे उपि सरसवत्तया उहर्निश्चं सदृशो वहति दिवसे उपि मुखकारी रात्रावपि सुखकारीति यथा सुपच्चो नगो उपि सर्वकालं सुखदतेति भावः (*U*). The chief difficulty is in the two forms नि and नाई, the exact meaning and function of which is not clear. The verse could perhaps be improved by reading in the last line वसन्ति नाई सारिका वहनि, namely: "in the spring both (day and night) pass away equally (pleasant)."

267. यहगौ यहगान्याभरणानि (*U*).

सरम्, in the last line, is a word whereof the meaning is not quite clear. It is noteworthy that almost all the MSS. read सरनि. Possibly, we have here the same word as the Sanskrit सरनि "a road, path, a line, etc." But the commentators do not seem to understand it so: *U* for instance renders with सरबज्, and *N* with आसरनि आलंकृत है.

268. मैण (< Skt. मदन) is understood by the Dhūḍhārī commentator as an apposition of इकमणि कन, i.e. of Kṛṣṇa: कामदेव की भी शूरनि इसी जु बीकाल्पजी, (*B*). I think the explanation is wrong. The other commentators omit to explain the word altogether. I would explain मैण as an objective genitive connected with मालम्, and translate the phrase: "the enjoyer of the pleasures of love."

मालै मालायति मुनक्ति (*U*); भोगवद् (*NP*).

269. तस्मिन्नवसरे वसन्तसमये मनसोहयोरपि परस्परं प्रीतिप्रस-
रेणा न्नेहाधिक्येनावसरेणा लोकोक्त्याच्यर्येणा नाच्याद्युपावेन पृष्ठा रुक्षिग्या
हविं मुखमोटनकटाक्षभूमङ्गलैर्मवैराभरणरचनादिभिः सर्वरपि कर्म-
भूतैर्हरिः दृष्टो मोहितो वशीकृतो उतो ज्ञातं हरक्रोधञ्चालावलीडानि
निजान्यकूडानि गतानि स्वयमनकुणे योजितान्येकीकृतानि तानि सर्वांगि
पूर्वोक्तानि मोहनिमित्तानि कामाङ्गान्यदगम्यानीति यतो मदनः प्रद्युम्न-

महोदाय सक्रिया उदर उषित इति निवासं द्रुतवान् ततः श्रीनन्दन
इति ख्यातः (U).

272. सहचर्षिते सहचरीभिः सखपत्रीभिः (U).

274. The first line in this stanza does not conform with the rule of the *vēnasagāī*, but the defect is compensated by the repetition of the letter क four times in the line.

276. महति महत्म् (U).

The commentaries of *NPU* do not seem to have realized that the terms enumerated in this stanza are the names of the *sahacaris* alluded to in st. 272 above. The Sanskrit commentator introduces the argument of the stanza with the explanation : एते शुद्धपदार्थाः, and closes his comment thereon with the remark : एते पदार्थाः द्वारकाशासवधिताः.

277. संसारसुप्रसुगा परमेश्वरेण गृहसंग्रहमर्थाद्दारकां कुर्वता
रचितवता एताः पञ्चापि ज्ञानस्य विहन्तायाच्चगडात्य इवास्या इव द्रुत्वा
मुक्ता दूरीकृता अतो यत्र ज्ञानं तज्जैतासां दूरीभाव एव वरं ता आह
मदिरापानं १ रीस इत्यस्या २ हिंसा जीववधो ३ निन्दामतिः पशापवा-
दजल्पनम् ४ रताच्छतसः पञ्चमी गालिविंश्चप्तांसनम् (U).

278. चाच्या खण्डनं निर्वापणम् (U); खण्ड करिवउ (P); छार
मनावणी (N).

279. तिकरि. See note to st. 143, above.

उवरि अभ्यन्तरे (U); उदर हिया नइ विखइ (N); हीयइ (P).

282. साहगि साहगेंजाश्वरथरूपैः (U).

283. The commentators give different explanations of this stanza, amongst which the most probable, I think, is that of *B* : कवि कहै है केइचेक दोइ मनुस्य आप माहे वाताँ करै है कज्जे कै घरि

अनेक मङ्गलचार अनेक सुख वेकठा देखि और कहै कै ये इतरा सुख वेकठा लाधा कै सु कुग पुण्य कियौ थौ दूसरौ कहै कै जागिजै जु वेलि पढ़ै कै तिहिं पुण्य जँता इतरा पदारथ पावै कै (B).

285. आधिभूतिकं स्यादाधिमर्मनसीवथा ग्रोकादितो जातम् १
आधिदेवं भूतोन्मादादिकम् २ अध्यात्मकं पूर्वकर्मार्जितं तापचयं तथा
पिण्डे ग्रारीरे दोषचयं प्रभवति जायते किं तत्त्वयं कषवातपित्तलक्षणं सर्वे
रोगा न भवन्ति ये पुरुषा निवं वस्त्रोऽसरन्ति तेथां भृशग्रीशोगतेति
भावं श्रीभगवत्कृपातः (U).

286. रुकमणि मङ्गल् रुकिमणीमङ्गलमर्थादल्लोक्यंजिकां सुतिम् (U).
दुर्दिन दुर्दिवसम् (U).

287. The second line in this stanza does not conform with the rule of the *vēnasagāt*.

288. Of the two चित्रा in the last line, the former one is understood by the commentary of *N* in the sense of an ablative postposition, like ये, and connected with भवसादरः—भवसायरु
यिया क° संसारसमुद थो ऊतरइ पार् यिया क° पइलइ पार् यिया (N).

289. कौइ रे मन कलपसि क्रियणा, रे मम मनस्तं क्रपणान्
वाञ्छितवस्तुदातुमसमर्थान् किं कलपसि किं याचसे (U).

290. The general sense of this stanza is satisfactorily explained by the commentary of *P*: गङ्गा वेळि लाला इस्तर नइ सेवइ
वेलि वेक लाला नइ सेवइ गङ्गा अतारु नइ बोलइ वेलि भगत नइ मुगध
नइ पिण्ड तारइ गङ्गा भगत नइ पिण्ड बोलइ ते भागीरथी गङ्गा रउ जल
सर्व संसार मतू भानइ कइ तउ परा गङ्गा वेक पूर्वादिश्च [वहइ] वेलि
सर्व पिङ्ग दिस विसतरइ तिया कारणि गङ्गा वेलि बहावरि कदे न थाइ
गङ्गा थी वेलि अधिकी (P), but the interpretation here given of the second line is hardly acceptable. I have adopted the reading of *BKM*, and accordingly I would explain the line: हे भागी-

रथी है गङ्गा ते यव कहतो तिसौ गर्व तु म करि । The Dhūḍhāṛī commentator serupulously refrains from commenting on this stanza and amusingly remarks : गङ्गाजी की निन्दा करो छै ता के लियाँ या दुवाला कौ अर्थ मैं नहीं लिग्हौ छै (B).

291. अय अस्य यशस्य वक्षीखरूपमुद्दिश्य वर्णयति इयं नास्तीति वक्षीति तत्र भागवतोक्तलच्चां सुबीजं वापितं मह्यां एविद्यामालवालः पृथ्वीराजमुखं गानसमये तालो मूलरूपो शर्वाक्षाटः पृथग्भूताः सुस्थिरे कर्मरूपे मरणपे चटिता व्यायारूपं अतिसुखम् (U).

292. पत्र and दल are, of course, synonyms, but the commentaries distinguish between them, and attribute to the former the meaning of "small or fresh leaves," and to the latter the meaning of "large or old leaves." (Cfr. the analogous case of पत्ति and लग्न in st. 225.)

293. चत्र चत्वारः पदार्थाः (U).

294. The sense of the first two lines is thus rendered by the commentary of N.: येह किस्युं वेलि छइ किना पञ्चविधि क० पौच प्रकार ना व्यागम ग्रास्त्र नउ रस निशगम क० बीकलवा वहिवा भणी प्रसिद्धि क० प्रगट अखिल क० अखणडि परनाली क० प्रगालि छइ जेह कारणाइ रसादि परनालियइ वही चालइ (N).

Notice that the fourth line does not conform with the rule of the *vṛṇasagī*.

295. मोती तगाउ विसाहणउ व्यापार करतो येक येक यको अनुपम भला यही लेई करी कुण मूकइ किल निश्चइ तिसा माहरा मुख रा वयण वचन रूपीया कण ग्रोधिवा माहरउ मुखउ भलउ परै भला तुरा परिहित चालिनी छाज सरीखा भला नहीं जे भणी माहरा वचन कण माँहि अवगुण नहीं (P).

297. ये मरम्. The same phrase occurs again in st. 300.
सेज अन्तरिख, ग्राम्यान्तरे सुखभ्योपरि (U); सेज ऊपरि (NP).

298. पूरे इते . . . इचे ओके. The real meaning of the passage has been misunderstood by some commentators, but it is evident that the pronominals इते, इचे refer to the persons enumerated in the stanza following. I should translate: "if all these (persons, whom I am going to mention) are in complete number, you shall obtain (a sense) complete, (but) if these are in deficient number (you shall obtain) a sense deficient."

299. भावा चित्र भाषाचतुर् (NPU).

300. ममाक्षराणां गुणसेति ममेदं रहस्यं यतो इयं गुणो सुखमु-
खाद्रवनवजनमुखाच्छ्रुतमात्रो इहीतो गिलिला पुनर्यन्त्रययनरीत्योद्भालितः
पञ्चाङ्गिकाशितो इतो महतो महतां पूज्यानां प्रसादो भुक्तशेषो भक्ति-
परायगानां याद्य एव परमात्मनो भुक्तशेषं समुच्छियं मत्वा को उपर्युक्तमो
मूर्खो न याद्यमिति कथयति तेनात्रविषये ग्रहा न कार्येति बोद्धयम् (U).

301. मो पश्चिता वीनती मोख, हे पश्चिता ममैषा विज्ञासिरेका
तस्या मोख इति भाषया विधिरिति तथा मोक्षः कथनमवधार्यमित्यधा-
हारः (U); अे माहौरी वीनती कथन मोख क० अवधारउ अहौरीकार
करउ (N).

305. अथ [अ]पल् क० पर्वत उ अनइ गुण क० सत्व १ रज २ तम
इ अे चणि गुण ३ अङ्ग क० यटड्ड ई समि क० चन्द्रमा १ इगि संवति
वरसइ चेतलइ संवत १६२७ वर्षे ... (N).

स्त्री पल्, लक्ष्मीरूप अविचल् पल् (N).

GLOSSARY.¹

- अश्वियान**, f., "A wonderful feat", ल्लातिरामवंम्, आश्वेकारो वान्, 133.
- अहमाल** (< Skt. अहपालि, cfr. Hindi अहवार), f., "An embrace", आलिङ्गन, 143, 169.
- अजु**, a poetical amplification of जु (? see Notes), 233.
- अन्तरिच्छ** (< Skt. अन्तरीच्छ), ind., "Behind, at a distance", 106; "Upon", 297.
- अभारी**, f., "A blinder for elephants", शशांकदत्तविषेषाभरणम्, आलिङ्गन, 90.
- अस्त्र**, for अस्त्र, m., "The sky", 14, 194.
- अन्त**, 1st pers. pron., oblique plur., 60.
- अन्ती**, ditto., genitive-oblique plur., 31.
- अन्तीयो**, poss. adj., "Our", 69, 301.
- अल्प**, adj., "Much, many", 113.
- अवसर**, m., "A theatrical performance", नाडारकः, 243.
- असम्य** (< असम्यव), adj., "Marvellous, incomparable", 39.
- आ**, dem. pron., fem. sing., 51, 66, 123.
- आशाद्विज**, adj., "A veteran, a warrior who has fought in many battles", जिवे दि तीन वार संशास कीधा बृक्षि चारट बही देवया, 74.
- आडोरडि**, ind., "Crosswise, transversely", निर्यन्त, तिरहृष्ट, 130.
- आइडि**, m., "Cloudiness and darkness foreboding rain (?)", अन्तकार, वर्षणसमयं धृतरमयम्, 117.
- आपयर**, ind., "One another, reciprocally", परस्पर, 77.
- आरान** (Skt. आरात्), ind., "Near, in the neighbourhood", 66.
- आरि**, f. (?), "N. of some kind of small bird", कार्तिवदिकाजातिविषेषः कोटक जाति चढ़ी, 244.
- आसदौ**, adj., "Ready, armed", सज्जीभूत, समवद्ध, 113.
- आडण्डो**, v., "To turn back, shrink (from fear)", 165.
- र**, ind., emphatic, 39, 182; pleonastic, 32, 183.

¹ This Glossary is only a small selection of words occurring in the *Veli*, compiled on about the same principle as the Glossary to my edition of the *Vācanikā Ratna-Singhayī*. Like the latter, it contains a selection of the most difficult, peculiar, and interesting Dingala terms, with their meanings, and a complete register of all the pronominal, postpositional, adverbial, and conjunctional forms occurring in the poem. Dingala terms already explained in the Glossary to the *Vācanikā*, have been omitted in the present Glossary, and so also proper names, which, as they all belong to mythology, are of no interest in the present case.

- इच्छा, dem. pron., plur. instrum. (cfr. इच्छे), 298.
- इच्छि, dem. pron., sing. oblique, 56, 103, 156.
- इतरो, dem. quantitative adj.; इतरै, loc. sing., "Then, in the meanwhile", 83.
- इत्यौ, dem. quantitative adj., "So much, so many"; इत्या, direct plur. m., 32; इत्यै, instr. loc. plur., 298.
- इस, dem. qualitative adv., "Thus", 31, 51, 69, 70, 76, 103, 135, 164, 181, 213, 282.
- इष्टो, dem. qualitative adj., "Such"; इष्टो, 70; इष्टा, 288.
- इसौ, dem. qualitative adj., "Such"; इसी, 31; इसै, instrum. sing., 68.
- इसाँ, dem. locative adv., "Here", 9.
- ई, ind., emphatic (cfr. इ), 149, 160, 267.
- ईच्छे (cfr. इच्छे), dem. pron., plur. instrum. m., 237.
- जजाघर, m., "A gallant warrior", संशामेधीर, 74.
- जजाम, m., "Splendour", प्रकाश, 22.
- जजमजौ, v., "To fight, to struggle", 121.
- जग्यधी, f., "Grain, corn", खान्यानि, 207.
- जग्यजौ, v., "To vomit", 264.
- जग्यद्यौ, v., "To vomit, to eject", 300.
- जहजयौ, v., "To lift up", 129.
- जजामच, for जजाम, m., "Light, brilliancy", 211.
- जडमजौ, v., "To run", 116.
- जपण्यौ, v., "To swell up (in anger)", 34.
- जब्दजौ, v., "To begin to rain, to rain", 120.
- जे, dem. pron., m. sing., 264 (?), 297; f. sing., 13, 51 (?), 72, 133, 279; n. sing., 51, 135; m. plur., 144; जेहिज, obl. f., emphatic, 216; जेही, m. sing., emphatic, 1 (?); f., 189.
- जहि, dem. pron., obl. sing. m., 238, 268; obl. sing. f., 235; instrum. sing. m., 283.
- जेस, dem. qualitative adv., "Thus", 56, 144, 145, 152.
- जेतलौ, dem. quantitative adj., "This much"; जेतलाँ, gen. plur. m., 185, 186.
- जेरिसौ, dem. qualitative adj., "Such"; जेरिसा, dir. plur. m., 30.
- जेवाचौ, m., "A leader", जपेवटी, 74.
- जेव, dem. pron. adj., 18, 19.
- जेव्हवौ, dem. qualitative adj., "Such"; जेव्हवी L, 15, 205, 207.
- जेव्ह (see जेव), dem. pron. adj., dir. m., 180.

- जेरति, f., "The remnants or refuse of food, left after eating", उच्चिति, अदृश, 60.
- चोट (or चोटौ ?), m. (?) "A raised platform erected in front of a house (?) ; any raised spot", उच्चकस्तान, जडलौ, 139, 155.
- चोलोडयौ (Skt. चोलुष्यति), v., "To reject, refuse", 32.
- जै, dem. pron., m. sing., 69, 71, 77. [121.]
- जैभाडौ, m., "An encounter, a clashing of swords", गम्भीरविवाद, कई (cfr. नई), indef. pron. adv., "Ever, at some time", कदम्पि, 70.
- कठकरम, m., "An arrayed army, an armed force", सेनासमूदाय, 74.
- कठवयौ, v., "To prepare oneself (for a fight), to get ready", सज्ज शब्दयौ, 117.
- कदि, interr. temporal adv., "When?", 149.
- करग, m., "The hand", 23, 102, 254.
- करल, m., "The hand, span", सुर्वि, 96.
- करि, ind., A pleonastic particle used after instrumentals, 30, 64.
- करि, ind., for किरि q.v., 233.
- कलकलयौ, v., "To glitter", 119.
- कथच, interr. pron. adj., m. sing., 283.
- कव (< Skt. कवा), f., "Voices of people, confused uproar of a multitude", 48.
- कहकहाहन, m., "A prolonged echo of laughter", 179.
- कज्ज, indef. adv., "Somewhere, in some part", 48, 84.
- कांद, interr. pron. n., 288, 289.
- कांडलि, f., "A line or mass of clouds", मेषघड़, 195.
- कालावचि, f., "A dark mass of assembled clouds", 117.
- कि, ind., interr. particle, 4; disjunctive "Or", 27, 41, 51, 84, 107 (?); comparative "Like, as if", 16, 21, 27, 88, 89, 90, 99, 96, 113, 114, 125, 294; temporal "When, before (?)", 111.
- किपि, interr. pron., agentive sing., 61.
- किमै, ditto, 62.
- किन, ind., interr. disjunctive particle (cfr. कि), 41.
- किना, ditto, 51.
- किस, interr. adv. "How", 4, 150, 173.
- किरपि, f. (sic), "A ray of light", 162.
- किरि, ind., comparative particle "Like, as if", 2, 12, 16, 23, 24, 40, 60, 84, 85, 86, 89, 92, 106, 110, 144, 156, 197, 200, 234, 236, 237, 242, 246.

- किरोटी, m., "A cock", 181.
- किसी, interr. qualitative pron. "Which?", 5; किसी, f., 31, 47, 63; किसे, n., "What?", 64, 211.
- किचि, indef. pron., obl. sing., 102, 173, 265.
- कुष, interr. pron., direct, 37, 295, 303, 304; oblique, 6.
- कुरुक्षत्रा, m., (?) "N. of some kind of fire-arm", दाढ़ भी जख्ली वाम
बांधी, 118.
- केट, indef. pron., m., plur., 219.
- केतको, interr. quantitative adj. "How much or many"; केतका,
dir. plur. m., 37.
- केम, interr. adv. "How?", 7.
- केति, indef. pron., m. plur., 188.
- केनी, m., "An enemy", दुर्जन, 76.
- को, interr. pron., m. sing., 73, 78.
- को, indef. pron., m. sing., 168; न को "Nobody", 34, 255.
- कोइ, indef. pron., 32, 46, 112, 219, 283, 287.
- कोरण, m., "A cyclone of dust preceding rain", नवीनमेघवर्षकमसात्
प्राक भरजोवाय शुभाभद्रेनस्ति, 41, 195.
- को, adjectival genitive postpos.:—को, f. obl. sing., 92; का, m.
dir. plur., 272; काँ, m. obl.-gen. plur., 124.
- कचि, f., Impatience; कचि जागौ, adj. "Grown impatient", 68.
- कुम्ही, (for कुम्ही), f., "The base of a pillar", 39.
- महृक्षो, v., "To thunder", 120.
- मरकाव, adj., "Sunk, immersed in", मग्न, 104.
- मलिकामौ, (liter. "He who wears a string round his neck"), m.,
"A brahmin", विष, 44.
- महमत, f., "Brilliancy, splendour (of lamps or stars)", गडमहात,
चौमिकाम, कोति, 46.
- महवरणौ, v., "To become bold, proud, elated", 238.
- मादरणौ, v., "To sprout, bud, germinate", 228.
- माछक्षो, v., "To thrash", 127.
- मुठक्षपण, m., "Turbidness (of water)", 208.
- मुङ्गिन, adj. (?), used in मद मुङ्गिन, "Streaming ichor from the
temples (said of an elephant in rut)", मद जरना, 105.
- मैमचव, m. (?). "A battle of elephants", मय चत्ती त्वाँ की मचवि, 118.
- मोघोच, m., "A cow-house or station", मोकुल, 185.
- मात, f., "A stratagem, opportunity, the right time for acting",
66.

- धरकै, v., "To thunder", 40.
- धैर्यचणौ, v., "To unite oneself with another, to become one", 201.
- चकडोल, m. (?). "A vehicle with cushions for women", सुखासन, नरवास्त्रान, 103.
- चन्द्रयौ, m., "An awning, canopy", उच्चोच: चन्द्रोदयः, चन्द्रयत्, 100.
- चापर, m., "A field, battle-field", भूम्याण, रथभूमिका, 121.
- चावणौ, v., "To destroy, defeat", शम्भु करिवत्, वार मनावणी, 278
- चाहि, a conj. participial form from चाहणौ "to wish", used in the function of a postpos. meaning "towards", 106.
- चूबणौ, v., "To drop, fall in drops", बिडक बिडक पड़णौ, चोदितुम्, चरितुम्, 81.
- चोटियाल्ली, f., "Having dishevelled hair", बुद्धितवेषीका, विरक्तकेश, 121.
- चौ, adjectival genitive postposition, m. sing., 12, 37, 58, 67, 87, 133, 148, 173, 215; चौ, f., 82, 148; चौ, loc.-instrum. m., 82.
- कछोहो, adj., "Loose (?)", दील्लौ, गिथिल; or "Quick (?)", जलावल्लौ, 81.
- विडक, f., "A drop", छोडा, विडुयो, 125.
- विषियो, adj., "Ephemeral", चण्डिक, 134.
- जरे (cfr. नरै), rel. pron. adv., "When", यदा, 62, 151, 172.
- जस, rel. loc. adv., "Where", 45, 237.
- जलवाहा, (Skt. अलवाहिका), f., "Lightning", 196.
- जसु, rel. pron., gen. sing., 33, 272.
- जाए, for जाइ rel. pron., m. plur., 137.
- जाँ, rel. locative adv., "Where", 50.
- जाइ, rel. pron., sing. f., 169; plur. m. (or n.), 104, 304.
- जासु (cfr. जसु), rel. pron., gen. sing., 135.
- जि, ind., emphatic enclitic, 15, 79, 133, 173.
- जिका, compound rel. pron., f. sing., 29.
- जिति, rel. pron., obl. sing. m., 5, 214; f., 260; agentive sing. m., 7.
- जिम, rel. qualitative adv., "As", 71, 104, 181, 208, 218, 221, 228, 255, 261, 282, 296; final "So that, in order to . . .", 69.
- जिवडौ, rel. qualitative adj., "Such"; जिवडी, f., 9.
- जू, rel. pron., m. sing., 7, 88, 215 (?), 216; f. sing., 277; n. sing., 3; m. plur., 41, 226 (?); explicative "That", 133, 134; final "That", 6; conditional "If", 123.
- जैसहरी (mod. जूसरी), f., "A yoke", 89.
- जैसि, rel. pron., agentive sing., 2, 8; obl. sing., 36, 37.

- जैस, rel. qualitative adv., "In which way", 131, 207, 296.
- जैविं (cfr. Hindi जैवर), f., "A female ornament of the feet", चरचामरविशेष, 168.
- जैवी, rel. qualitative adj.; जैवी, f., 26.
- जैती, rel. comparative adv., "Like . . .", 166, 170, 220.
- जो, for ज q.v., f. sing. (?), 9.
- जोट, f., "A woman, female", 40.
- जौ, ind., conditional "If", 59, 298.
- कहार (Pkt. कहारे शब्दतव, Hem., *Desī*) m., "A dried-up tree, a tree without leaves", 191.
- कल (for काल), f., "A flame", 140.
- भाँचायौ, p.p., "Withered", विलचोभूत, 140.
- भालती, f., "A fringe", 144.
- कहन, m., "A small tribute payed to a sovereign (?)", कोंक सादु-माचम्, 253.
- कफ, f., "A kind of large flat drum", चड, 227.
- कलकावयौ, v., "To shake off and drop to the ground", 121.
- दोज, f., "Delay", 45, 70.
- देरवयौ, v., "To loosen, make loose", 116.
- तर्ह (cfr. कर्त जर्त), correl. temporal adv., "Then, at that time"
- नदा, निवारर, 61, 62.
- तष्ट, for तष्टी q.v., 132.
- तष्टी, adjectival genitive postpos., dir. sing. m., 7, 19, 21, 23, 52, 77, 78, 111, 142, 163, 166, 190, 202, 267, 300, 302; तष्टा, obl. sing. m., 97, 100; तष्टी, instrum. sing. m., 133, 160; loc. sing. m., 57, 59, 175, 224; तष्टी, dir. sing. f., 3, 25, 79, 164, 210, 277, 294, 302, 303; obl. sing. f., 190; dir. plur. f., 252; तष्टा, dir. plur. m., 23, 97, 122, 208, 215, 259, 260, 303, 304.
- तव, ind., tatsama, "There", 174, 244.
- तर्हि, correl. temporal adv., "Then", 80, 110, 123, 134, 187.
- तपन, m., "The sun", 190.
- तर्कौ, adj., "Broad, thick (?)", अच, 242. [291.]
- तक्ष, correl. pron., gen. sing., 26, 28, 43, 99, 159, 257, 261, 285,
- तव, f., "Strength, firmness", शक्ति, 110.
- तो, correl. pron., gen. plur., 279.
- तार (cfr. जार), correl. pron., 11, 265 (?); n. sing., 13, 303; gen. sing., 12; n. plur., 4.

- ताड़क, m., "An ear-ring", कविकुचल, 89.
- ताल, m., "Time (musical)": तिवि तालि "At that time, that moment", नविन्यन्त्वाणे, 177.
- ताहु (cfr. तहु), correl. pron., gen. sing., 52, 126, 272, 302.
- ताहरौ, possess. adj., "Thy", 45.
- निकरि (for उनिकरि ?), ind., "Exceedingly, very much (?)", 143, 279.
- तिवि, correl. pron., obl. sing. m., 7, 57, 177, 192, 201, 267, 269; f., 19 (?), 29, 111, 161 (?); agent.-instrum. sing. m., 5, 8, 51, 168; instrum. sing. n. used in the function of a causal, "Therefore", 94, 212, 224, 259, 260.
- तिवरौ, correl. quantitative adj.; तिवरै, loc. sing. used adverbially, "At that time", 44.
- तिम, correl. qualitative adv., "So", 70, 71, 104, 170, 255.
- तिमी, correl. qualitative adj.; तिमी, f. sing., 210; तिमा, m. plur., 304.
- तिहाँ, correl. loc. adv., "There", 239, 253.
- तिहि, correl. pron., accus. sing. (?), 256.
- तीवठ उषठ, a musical technical term, 244.
- तुम्, 2nd pers. pron., obl. plur., 60.
- तुम्हाँ, ditto., 61; accus. plur., 62.
- तुम्हेहौ, possess. adj., "Your", 301.
- तू, 2nd pers. pron., dir. sing., 4, 290; obl.-gen. sing., 303.
- तूळ, 2nd pers. pron., gen. sing., 6, 58.
- तै, correl. pron., dir. sing. m., 173, 290; f., 210 (?); dir. plur. m., 8.
- तेहि, correl. pron., instrum. sing., 54; obl. sing., 122; loc. sing., 160.
- तेम, correl. qualitative adv., "Thus", 302.
- तेही (cfr. तेही), correl. comparative adv., 177.
- तै, correl. pron., obl. sing., 66, 95, 103.
- तो (for तु or नौ, cfr. जु, ज्ञो), correl. ind., 78, 79, 278, 299; नोजि, ind., "Nevertheless (?)", 129.
- तौ, correl. ind., conditional, "Then", 298; "Certainly (?)", 95.
- दहङ, ind. onomat. expressive of the noise of falling water, 196.
- दुरो, adj., "Hostile, harmful, painful", दुरीति दुःखोन्यादकः, 65.
- दूचौ, m., "Command, permission", 58, 80.
- देखाचौ, m., "Sight, the coming in sight", 116.

- भङ्गणी, v., "To flash", 119.
 भरहरणी, v., "To pour (rain)", 195.
 भसणी, v., "To pass through", 168.
 भाष्टजल, m., "A downpour of rain", 119.
 भौंर, f. (*sic*), "Firmness, courage, confidence", 70.
 भुङ्कीरच, m., "A dust-storm", वात्सि, वात्सि कोरण तेह नो रज, 193.
 अग्नधगी, f., "Throbbing, pulsation, palpitation of the heart", 176.
 खु, m., "The head, skull", 121; खुमाला, f., "A garland of skulls", 107.
 नह, m., "A water-fall (?)", पर्वतानां निर्भृप्रवाचन्नद, 196.
 नहणी, v., "To place", आपणी, 62.
 नासवटिम, m., "Avarice, parsimony, sparingness", 182.
 निकुडो, m., "A mason, a stone-cutter", खूबार, 110.
 निगरभर, adj., "Full of . . .", 181; "Crowded, dense, crammed", 247.
 नीडि, for नीडि q.v., 163.
 निहस, f., "Noise (of drums)", निहोस, 38.
 निहसणी, v., "To hang, swing", 98; "To rage, to be strong or violent", 197.
 नीचर, adj., "Limpid, clear", निमेज, 206.
 नीडि, ind., "With difficulty", कठमणि, कठट, 220.
 नीरोवर, m., "The sea, ocean", 145.
 नेचौ, (for नेतरौ), m., "Churning-rope", 62.
 ने, accus.-dat. postpos., "To", 69.
 नेरणी, v., "To enjoy, find pleasure in", सुख अनुभवणी, 191.
 पक्कावान, m. (?), "Cooked food", 230.
 पङ्कुरण, m., "A garment", पङ्कुरण वलम्, 220.
 परङ्गणी, v., "To put, place", 40, 154; "To shoot (an arrow)", 109.
 परवरणी, v., "To spread about (intr.), to go everywhere", विभ-
त्तरणी, 253.
 परि, instrum. used as a postpos., "Like, after the manner of",
 14, 25, 42, 174, 216, 221; चेति परि, 235; चेहबी परि, 15; नवी-
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 पहल, dem. adj. (?), "That, yonder", 203.
 पॉनरणी, v., "To aberrate, become imbecile", 32, 33.
 पारम, adv., "All around, on all sides", परिम; चउ पार, 107.
 पुष्पणी, v., "To say, talk", 77.

- પુણિ, ind. copulative, 1.
- પ્રચાલિત (cfr. Skt. પ્રચાલિત), p.p., "Washed, whitened", 205.
- પરતિ, postpos. of the accus.-dat., "To", 223; "to, towards", (with verbs of speaking to, addressing, etc.), 31, 283; comparative, "Than", 9, 190, 295; distributive, 39.
- પ્રાર્વિત (Skt. પ્રાર્વિત), p.p., "Revived", દસુસ્તોપાય, 174.
- પ્રાસણો, v., "To eat up", 59.
- પ્રોબણો, v., "To tie, bind, clasp", 93.
- કરદરણો, v., "To break loose, to get loose (said of the wind)", 217.
- ફરહાવણો, v., "To cause to fly or flutter", 250.
- દાખળો (Ap. દાખલ < Skt. દાખલ), v. pass., "To be bound", 38.
- દાયકારણો, v., "To stimulate, rouse, excite to fight, praise", પચારણો, જાસ્ત કરણો, 123.
- દારિગઢ, f., "A tent, canopy", નાલ, પડકુણી, 90.
- દીરજ, for દોજ, "The second day of the moon", 14.
- દેખુંડી, for દેખદી, adj. f., "Double, twofold", 117.
- દેખલ, m. (?), "The shaft of an arrow", પુરુષાનશ, જિંદા જર ચારો ખીચીયદ તે દેખલ, 131.
- દેહી, m., "A companion, mate, helper", 123.
- ભાલિયલ, m., "The forehead", લાલાં, 88.
- ભીરિ, f., "Help, succour", 216.
- મુરબ્બણો, v., "To subdue, restrain, curb, coerce", 254.
- મનતુલ, m. (?), "A black ribbon or string", મનતુલમુણ આનપદદ-વરક, 81.
- મણાન, m. (?); "Marrow, pith, core (of a fruit)", મણા, મીંઝો, 234.
- મંધિ, loc. postpos., "In, in the middle, inside", 28.
- મનરણી, adj. f., "Capricious, independent", મનમાની, મનોરણકા, હન્દીવરિંશી, 179.
- મણણ, m., "The sea, ocean", 118.
- મચિકિ (cfr. Guj. મચિકી), f., "Information, news", 72.
- મદર, m., "A milkman, herdsman", મુદર, 114.
- મદિયારી, f. from the preceding, "Milkmaid", મુજરી, 114.
- મઙ્ગવરિ, f., "A kind of flute, a snake-charmer's flute", એક ટુંબી વાજિચ, 227.
- માણગ, m., "Enjoyer", ભોજ, ભોગવણાર, 268.
- માણણો, v., "To enjoy", માણણતિ મુનજિ, ભોગવદ, 268.
- મારણ, m., "A robber", 116.

- मावीच, m. plur., "The parents, father and mother", 34.
- माहरौ, possess. adj., "My", 45, 303.
- मोँड्यौ, v., "To open the eyes (on awaking)", 216. [62.]
- मैं, 1st pers. pron., gen. sing., 103, 296, 300, 302; accus. sing., 295, 297, 298; accus. sing., 59.
- मेडि, f., "A thrashing-stake, the stake round which the thrashing is made with a couple of bullocks", 127.
- मेलमर, m., "A spectator", कौतुकप्रेतक, 243.
- मैं, 1st pers. pron., agentive sing., 2, 302, 304.
- मो, 1st pers. pron., gen. sing., 301.
- राँड, f., "A churning staff, bran", 62, 185.
- रुठ्यौ, v., "To weep, whine", रोदितुम्, 231.
- रुलतहौ, v., "To flow in abundance", 122.
- रहरह, ind. onomat., "?", 46.
- रामि (Skt. रङ्गि), f., "A rein", 89.
- रिचाई, m., "A money-lender, creditor", जहांधात, 220.
- रीरी, ind. (?), "Loudly?", बावलरेण, 227.
- रुच, see रुचि, 42.
- रुचि, instrum., used in the function of a postpos., "Like, after the manner of . . .", 22, 26, 205.
- रुचि, f. (?), "Wish, desire", बाचका, रुचा; often used as a postposition, "In order to, with the object, or for the purpose of . . .", 141.
- रौ, adjectival genitive postpos.; रै, loc. sing. m., 78; रौ loc. plur., 20; रा, dir. plur. m., 23.
- जगि, loc. postpos., "Up to, till", 108, 123, 296.
- जगै, ditto, "To", 56; "As far as", 103.
- जग्नी, ditto, 44.
- जहर, m., "A chain or shackle for elephants", 167.
- जवल्ली, f., "A creeper", 191.
- जस्त, m., "Flexuous gait, graceful movements of the body in walking", जह मोड़वत, 109.
- जस्त्यौ, v., "To shine, appear beautiful or conspicuous", 197.
- जहरीरव, m., "The sea, ocean", 141.
- जाम, adj., "Worthy, suitable", योग्य, 104.
- जारोबरि, ind., "In a row", जारोबरीति चिह्नवयेन, 114.
- जामि, f., "A stable (of horses)", जामिरिति मन्दुरा, बोडकमाला, पाइनच, 241.

- वहफरि, f., "A shield", खटक, 129.
- वष्टनौ, adj., "Beautiful, comely", खटज, चाष, 98.
- वन्दरबाल् (Skt. = वानरमाला), f., "Some kind of floral ornamentation, wherewith the house in which a male child was born, was decorated, 233.
- वरि, ind., "Like, as if", 15, 34, 182; "Over, upon", 86.
- वातचौ, m., "A prattler", वाचाल, 4.
- वातलौ, adj., "Mad, crazy", 4.
- वाकरणौ, v., "To stimulate, excite", चरोंप बेरितुम, 131.
- वांकिया, plur., see Notes, 89.
- वामचौ, v., "To speak, talk", 130.
- वारणौ, for उवारणौ, v., "To wave something over somebody's head as a prevention against the evil eye", 147.
- वाराङ्, m., "A lotus", वारिक, 177.
- वावरणौ, v., "To handle, wave (a sword)", तर्वार वाहणौ, 138.
- वाहरि, f., "Rescue (of property stolen by armed robbers or enemies)"; वाहरि करणौ, v., "To rescue, recover (stolen property)", वाहरि बतुम, 64, 112.
- वाहक, m., "A rescuer (of stolen property)", 116.
- विलङ्गचौ, v., "To become flushed in the face (from anger, etc.)", 131.
- विमाचय, m., "Commerce, trade", दिमाचय, वापार, व्यवसाय, 295.
- विति, for विति, remote dem. pron., fem. sing., 169.
- वीर, m., "A brother", 44, 75, 130.
- वीरदक, f., "A boast, a challenge", वीराचा सुभद्रानी हका: लक्ष्मदग-
- वकाशा वादस्त्रेष प्रकाशनम्, 118.
- वेडचौ, v., "To mow, cut", 126.
- वेलाचरण, m., "The sea, ocean", 63.
- वेह, m. (?), "An auspicious vessel used on festive occasions", मठलकलग, 153.
- चहार, m., "Harrowing, destruction"; चहार फेरणौ, v., "To carry destruction", 127.
- सज्जोवणौ, v., "To place", 101.
- सघर, adj., "Firm, stout, compact", 25, 239.
- सनस, f., "Concern, anxiety, consideration", उच्चा, 133.
- समरवै, m., "Lightning", वीजली, विद्युता, 119.
- समा, postpos. (?), occurring in the phrase : दस सास समा "for quite ten months", 229.

- समुद्रबौ, v., "To prepare one's self to fight, to go against the enemy", सम्बोधावणौ, 117.
- सम्भविति, ind. used as a subst., "Reality (as opposed to सप्त्र "a dream")", प्रत्यक्ष, 51.
- सरि, (for सरित् ?), adj., or postpos. (?), "Like, equal to", 34.
- सरित्, postpos., "With, together with", 32, 150, 201.
- समत, adj., "Unstable, oscillating (?)", समत इत्यनच्छवद्वयम्, 98.
- साच, (< साच < Skt. सादु), m., "Taste, enjoyment", साद, 178.
- साजजम्, adj., "Eager, full of zeal, passion, or excitement", सोचम्, 141.
- साधि, f., "Desire", 183.
- सारङ्ग, m., "A bow", धनुष, 67.
- साहण, m., "A vehicle, conveyance, draught-animal, horse, elephant, etc.", साहण गजावरवश्यप, वाढी घोड़ा रथ आदि, 282.
- साझलि, f. (?), "A cry for help, invocation, call", ख्रकरव, उकार, बूँद, 113.
- साचौ, m., "An astrological moment", 151.
- सिरहर (< सिहर < Skt. मिहर), m., "A diadem, crest (fig.)", 10.
- सिरौ, m., "An ear of corn", सरठौ, 125, 126.
- सिल्लाज, m. (?), "The flash of the lightning", विस्फुरवयम्, 119.
- सिल्लोमुख, m., "An arrow", वाण, 67.
- सिल्लर, (cfr. Skt. सहिर, a mountain, L.), m., "A cloud", सहर, अब, 119.
- कु, correl. pron., m. sing., 47, 73, 173, 194, 204; m. plur., 23, 41, 95, 104, 127, 173, 284, 292; f. sing., 6; f. plur., 26, 79, 233; कुचा, 51; कुच्छो, 1; कुज्, 19, 22, 32, 46, 94; pleonastic, 15, 30, 90, 99, 174.
- कुमक्ष, adj., "Thrashed, ground, pounded", 127.
- कुँ, ablative postpos., 53, 61, 64, 103, 129, 152, 156, 166, 190, 290.
- कुवहर, m., "A sleeping-room", श्वयनगृह, 158.
- सुंधौ, m., "Scent, fragrance", सुगम्य, 166.
- कुवह, f., "A wife whose husband is living", सधवस्त्री, 217.
- सोइ, emphatic form of कु, q.v., 40.
- सोजि, ditto, 133.
- कथनालि, f., "A match-lock", 118.
- हरि, f., "Desire, wish", रुक्षा, 29, 77.
- हरिहंस, m., "The sun", 27.
- हच्, ind., "Quickly, at once (?)", 123.

- इवारं, f., "A kind of gun", 118.
 हिलयल्लगौ, v., "To be scattered all around, to swarm", 105.
 उबणौ, v., "To blow, go off, explode", उबिरित्युच्छनम्, 118.
 अलरावणौ, v., "To rock (a baby) in the arms", 238.
 मैं, 1st pers. pron., dir. sing., 2, 51, 53, 61, 63, 65, 130.
 दूँ, ablative postpos. (cfr. मैं), "From", 61, 122.
 दूँत, ablative postpos., "From", 259.
 दूँतौ, adjectival ablative postpos.; दूँती, f. sing., 63, 91; दूँता, m., plur., 45, 56, 72.
 देका ... देका, adv., "On the one side ... on the other side, here ... there", 48.
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